

Bible. N.T. English. Wakefield. 1820.

A

TRANSLATION

OF THE

NEW TESTAMENT:

BY

GILBERT WAKEFIELD, B. A.

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ERRATA.

Page 59. The numbers designating the 42 and 43 verses of the 21 chapter of Matthew, should be transposed.

Page 70. line 4. the word "*hands*" should have been in Roman letters, without the brackets.

Page 252 line 14 for "*Cæserea*" read "*Cæsarea*."

" 293 " 8 " "*caelestial*" " "*celestial*."

" 294 " 20 " "*necessity*" " "*necessity*."

" 342 last line for "*stat*" read "*state*."

" 420 " " "*contending*" read "*contending*."

TO THE

REV. ROBERT TYRWHITT, M. A.

OF JESUS-COLLEGE, CAMBRIDGE.

DEAR SIR ;

I THINK it a circumstance of inestimable satisfaction, that, amidst all the embarrassments of my life, I can turn my thoughts for repose to the contemplation of a few friends, eminent for their intellectual accomplishments, adorned by virtues of the most exalted kind, and unblemished by any extravagancies of character: to whom, I will fondly hope, that I appear myself, if not *altogether*, yet *almost*, such as they could wish me. Among the foremost of this select and amiable number, truth and justice compel me to rank yourself. On a former occasion I gratified my feelings by inscribing to you the elements of my present work: time has confirmed my inclination to prefix your name to this compleater performance also; as the most expressive testimonial in my power of affection and respect.

No partiality of undiscerning friendship, with a warmth of admiration not proportionate to the merits of its object, has betrayed me into this pub-

lic profession of esteem. It is extorted from me by a conviction that your conduct exemplifies those two capital virtues, which, in the judgment of the first philosopher of antiquity, advanced the human character to the nearest resemblance of the divine ; BENEFICENCE and TRUTH. But give me leave to exercise one of these noble qualities on this occasion, by assuring you, that I join with your other friends in censuring one defect, for which we can scarcely devise an adequate apology. Why will you suffer us to profit no more by your dispassionate and discerning mind, so long and successfully exercised upon the most important subject, the doctrines of Revelation ? Our regret is but increased by the benefit, which we have already reaped from your exertions ; and we wish, either that you had the confidence of others, or they, your abilities.

I am, Sir,

with the utmost respect,

your affectionate friend,

THE TRANSLATOR.

Hackney,
October 8, 1791.

P R E F A C E.

I SHALL not take up my own time, or that of my readers, in urging the expediency and utility of an amended version of the Christian Scriptures. Learned and ingenious men of all persuasions have agreed in the wisdom of this measure, and have rendered my efforts in the cause unnecessary. And, though it be true, that some, equally distinguished for general learning and ingenuity, have pleaded the little necessity, and indeed the *danger*, of a *new version of the scriptures*; these writers, to the best of my knowledge, have earned no reputation from their *theological* pursuits, to confer authority on their opinions; nor do they employ any arguments, but what are equally levelled against *every* deviation from established usages, and are calculated to impede and frustrate the grand purpose of the divine administration; namely, the improvement and exaltation of the human species.*

The chief rule, which I prescribed to myself in the execution of this work, was: To adopt the received version upon all possible occasions, and

* For a complete consideration of this subject, the reader must have recourse to a work entitled, "An Historical View of the English Biblical Translations," &c. by that liberal and enlightened scholar, *Dr. William Newcome*, late bishop of Waterford, now [1795] primate of Ireland.

never to supersede it, unless some low, obsolete, or obscure word, some vulgar idiom, some coarse or uncouth phrase, some intricate construction, some harsh combination of terms, or some misrepresentation of the sense, demanded an alteration. To aim at an entirely *new translation*, or to admit *any* variation, but for the reasons now alleged, always appeared to me equally unnecessary and unwise. But a very small share of magnanimity was required to resist any temptation to innovate, that might arise from aspiring to the character of superiour learning, discernment, and taste, by finding fault at every step, and fastidiously substituting *alteration* only without *amendment*. If I have ever incurred this censure *eventually* myself, the motive was of another kind; and I have not altered in a single instance from caprice or vanity, but simply from an intention to improve. *Use* has so far sanctified, if I may employ the term, our received version, that no translation, I am persuaded, essentially different from it, can ever be cordially relished, I do not say by the *generality*, but by readers of *exact taste* and *polished understandings*. Nor have I ever yet conversed with a single person, whose approbation I could wish to secure, of a different opinion in this respect.

Another rule, which I laid down for my undertaking, was: To make this translation as completely

vernacular without vulgarity, as was consistent with those inducements to variation stated above ; that it might be rendered as perfect a specimen, as I could make it, of pure unaffected *English* diction. This object, upon a superficial view, may appear to some, perhaps, of no difficult accomplishment : the uniform preservation, however, of simplicity, harmony, and fidelity, in the version of such plain compositions, as the scriptures of the *New Testament*, would be found by any one, inclined to make the experiment, a very serious, and, in some cases, an insuperable difficulty. There is, and ever will be, much diversity of opinion on these points ; nor am I by any means so unexperienced, as to expect *universal* approbation : nay, it is very probable, that, where I have thought myself most dexterous, a judicious examiner will, with reason, think me the most unhappily unsuccessful. The possibility also of a reverse in that judgment should incline every reader to candour and moderation in his decisions. With this view to purity of *English* style, I have, in some instances, substituted a word of our own growth for its equivalent from a *Roman* origin : though I may also have adopted sometimes a method directly contrary, where the *English* word produced a harsh or abrupt termination of the sentence, or an unharmonious structure of a clause : for to the modulation of the pe-

riods I have carefully attended, in imitation of our old translators, who, for the most part, pursued this object with admirable success. I could wish to see an *English* version of the scriptures in such a *phraseology* as should make it "an everlasting possession" for our countrymen. And, if good *English* expressions were to be rejected merely for their simplicity, every generation would require a translation altogether new in this respect. I cannot admire the prevailing practice of banishing significant and native phrases from our compositions, to make room for a pompous verbosity from the vocabulary of *Rome*. This innovating propensity contributes to set a mark of disrepute on expressions of sterling worth; and to diminish even the copiousness and strength, as well as the purity, of our language. If the same affected and pedantic humour had prevailed with the *Greeks*, those parents of all science, and the great instructors of mankind! their incomparable language could never have preserved its propriety and uniformity for two thousand years.

With respect to our received translation, it is, especially in point of simplicity, worthy of the highest commendation; but the authors of it, at so early a period after the revival of letters, had acquired a less competent knowledge of the original language, than many since their times have been

able to attain. It were a most injurious imagination to suppose, that the joint exertions of so many scholars for such a length of time have not been able to discover many things unknown to their predecessors. Accordingly, some mistakes of the grossest kind deform the common version of the scriptures: a multitude of elegancies, depending on a more nice and accurate perception of the *Greek and Oriental phraseology*, escaped the notice of those who first engaged in this work. If readers of learning, discernment, and taste, can make no discoveries of this kind from a perusal of my translation, I have taken some pains to no purpose.

I sometimes omit redundant phrases, not suited to the genius of our own tongue; but these omissions are by no means frequent, nor accompanied with the loss of a single idea of the original. A translator, I apprehend, then most effectually performs his duty, when, with all fidelity to the words of his authors, he expresses their thoughts as they would have expressed them in his times and in his language.

What are called *liberal translations of the scriptures* I never could approve; considering them as too much calculated to weaken the dignity and efficacy of the sacred writings, and expose them to ridicule and contempt. The admirable simplicity of the gospel-narrative is so exactly suited to the

characters of the reputed authors, that with the annihilation of this excellence, a striking criterion of authenticity is destroyed : and it seemed to me a most ignoble ambition to court the sickly tastes of those readers, to whom the native plainness of the gospels has no relish. While *Xenophon* and *Luke* make themselves intelligible to all, they abound in elegancies, that can engage the attention of the profoundest scholars, and give exquisite delight to the most refined critics.

In conclusion, it may not be unseasonable to inform the learned reader, that many passages of the *New Testament*, to which no references have been made in the notes annexed to this work, are explained and illustrated in my *Silva Critica*, the last part of which is now published : nor can I omit an additional acknowledgment of obligation to the most accurate and judicious observations of *Dr. Symonds* ; and trust, that my former just commendations of the *Professor* will exempt me from all suspicion of meaning no more than a grateful retaliation for his extraordinary candour and liberality to myself.

In this *second* edition I have corrected some errors, and improved a variety of passages, as well from my own reflection as the candid suggestions of my friends.

THE GOSPEL
OF
ST. MATTHEW.

CHAP. I.

- 1 **A** HISTORY OF THE LIFE OF JESUS THE CHRIST, A SON OF
DAVID, A SON OF ABRAHAM.
- 2 Abraham begat Isaac, and Isaac begat Jacob, and Jacob be-
3 gat Judah and his brethren; and Judah begat Phares and Za-
ra, of Tamar, and Phares begat Esrom, and Esrom begat A-
4 ram; and Aram begat Aminadab, and Aminadab begat Naas-
5 son, and Naasson begat Salmon; and Salmon begat Booz, of
Rachab; and Booz begat Obed, of Ruth; and Obed begat Jes-
6 se; and Jesse begat DAVID the king, and David the king be-
7 gat Solomon, of *her who had been the wife* of Uriah; and Sol-
omon begat Roboam, and Roboam begat Abia, and Abia begat
8 Asa; and Asa begat Josaphat, and Josaphat begat Joram, and
9 Joram begat Oziah; and Oziah begat Joatham, and Joatham
10 begat Achaz, and Achaz begat Ezekiah; and Ezekiah begat
Manasseh, and Manasseh begat Amon, and Amon begat Josi-
11 ah; and Josiah begat Jechoniah and his brethren about the
12 time of the removal to Babylon: and, after the removal to
Babylon, Jechoniah begat Salathiel, and Salathiel begat Zoro-
13 babel; and Zorobabel begat Abiud, and Abiud begat Elia-
14 kim, and Eliakim begat Azor; and Azor begat Sadoc, and
15 Sadoc begat Achim, and Achim begat Eliud; and Eliud begat
Eleazar, and Eleazar begat Matthan, and Matthan begat Ja-
16 cob; and Jacob begat Joseph the husband of Mary, of whom
was born JESUS, called CHRIST.
- 17 So all the generations from Abraham to David *are* fourteen
generations; and from David to the removal unto Babylon, *are*
fourteen generations; and from the removal to Babylon unto
the Christ, *are* fourteen generations.

18 Now the birth of Jesus Christ was thus. After his mother Mary was espoused to Joseph, before they came together, she was found to be with child by a holy spirit. Upon this, Joseph her husband, being a righteous man, but not willing to expose her to shame, determined with himself to divorce her privately. But, after he had been thinking on these things, behold ! an angel of *the* Lord appeared unto him in a dream, saying : Joseph, son of David, fear not to take unto *thee* Mary thy wife ; for that, which is begotten in her, is by *a* holy spirit. And she will bring forth a son, and thou must call him Jesus ; for he will save his people from their sins.

22 Now all this came to pass, so that the word of the Lord by the prophet was fulfilled, saying : *Behold ! the virgin will be with child, and will bring forth a son ; and they will call him Emmanuel : (which means, God with us.)*

24 Then Joseph arose from sleep, and did as the angel of *the* Lord had bidden him ; and took unto him his wife : but knew her not till she had brought forth her first-born son. And he called him Jesus.

CH. II. Now, after Jesus was born at Bethlehem in Judea, in the days of Herod the king, behold ! there came Magi of the east to Jerusalem, saying : Where is this infant king of the Jews ? for we have seen his star rise, and are come to pay him homage.

3 When Herod the king heard *this*, he was troubled, and all Jerusalem with him : and, when he had gathered all the chief priests and the scribes of the people together, he earnestly inquired of them where the Christ was to be born. And they said unto him : At Bethlehem in Judea ; for thus it is written by the prophet : *And thou, Bethlehem ! in the land of Judah, art by no means the least among the governours of Judah ; for out of thee will come forth a governour to be the shepherd of my people Israel.*

7 Then Herod privately called the Magi, and learned of them the exact time of the appearance of this star. And he sent them to Bethlehem, and said : Go and carefully search out the child ; and, when ye have found him, bring me word ; that I also may go and pay him homage. So, after hearing the king, they went away : and lo ! the star, which they had seen rise, led the

way before them, till it came and stood over where the child
 10 was. And, when they saw the star, they rejoiced with an
 11 exceedingly great joy. And, on going into the house, they saw
 the child with Mary his mother; and fell down to pay him
 homage: and opened their treasures, and brought to him of-
 12 ferings of gold, and frankincense, and myrrh. And, having
 been warned by God in a dream not to return to Herod, they
 went back into their own country by another way.

13 Now, when they were gone back, behold! an angel of the Lord
 appeareth to Joseph in a dream, saying: Arise, and take with
thee the child and his mother, and flee into Egypt; and be
 there till I speak unto thee: for Herod is going to seek the
 14 child to destroy him. So he arose by night, and took with
 15 him the child and his mother, and withdrew into Egypt; and
 was there until the death of Herod: so that the word of the
 Lord by the prophet was fulfilled, saying: *Out of Egypt I*
called my son.

16 Then Herod, when he saw himself mocked by the Magi, was
 greatly enraged; and sent and slew all the male children in
 Bethlehem and in all the borders thereof, from two years old
 and under, according to the time, which he had learned exact-
 17 ly of the Magi. Then was fulfilled what was spoken by
 18 Jeremiah the prophet, saying: *A voice was heard in Rama;*
lamentation and weeping and great mourning; Rachel be-
wailing her children, and refusing to be comforted, because
they are not.

19 And, when Herod was dead, behold! an angel of the Lord
 20 appeareth in a dream to Joseph in Egypt, saying: Arise, and
 take with *thee* the child and his mother, and go to the land of
 Israel: for they are dead, who were seeking the child's life.
 21 So he arose, and took with *him* the child and his mother, and
 22 went towards the land of Israel: but, hearing that Archelaus
 was reigning in Judea instead of Herod his father, he was
 afraid to go thither; and, upon warning from God in a dream,
 23 withdrew into the parts of Galilee: and went and dwelt in a
 city called Nazareth: so that the saying of the prophets
 was fulfilled: *He will be called a Nazorene.*

CH. III. After those days cometh John the baptist, preaching,
 2 in the wilderness of Judea, and saying: Repent ye; for the
 kingdom of heaven is at hand.

- 3 This is he, who was spoken of by *Esaiah* the prophet, saying: *A voice of one crying in the wilderness, prepare ye*
 4 *the way of the Lord: make a straight path for him.* And this John had his raiment of camel's hair, with a leathern girdle about his loins: and his food was locusts, and wild honey.
- 5 Then Jerusalem, and all Judea, and all the country about
 6 *the river Jordan*, were going out unto him: and were baptized
 7 by him in Jordan, upon confession of their sins. But, when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them: O! brood of vipers! who hath
 8 secretly warned you to flee from the wrath that is approaching?
 9 Bring forth, therefore, fruits suitable to repentance: and say not within yourselves, We have Abraham for *our* father: for, I say unto you, God is able out of these stones to raise up
 10 children unto Abraham. And even now the axe is laid to the root of the trees; so that every tree, which beareth not good fruit, will be hewn down immediately, and cast into a fire.
- 11 I indeed baptize you in water unto repentance; but he, who is coming after me, is mightier than I: whose shoes I am not worthy to carry away: he will baptize you in a holy wind
 12 and a fire: *for* his fan is in his hand, and he will thoroughly cleanse his floor, and lay up his wheat in the garner; but will burn up the chaff with unquenchable fire.
- 13 Then cometh Jesus from Galilee to Jordan unto John, to
 14 be baptized by him. But John persisted in refusing, and said: I have need to be baptized by thee; and comest thou to me?
 15 But Jesus answered: suffer *me* now: for so it becometh us to
 16 perform every righteous ordinance. Then he suffereth him. And, as soon as Jesus was baptized and gone up out of the water, lo! the heavens were opened unto *John*; and he saw the spirit of God descending like a dove, and lighting upon *Jesus*:
 17 and behold! a voice from heaven, saying: This is my son, that beloved son, in whom I am well pleased.
- Cn. IV. Then was Jesus carried away by the spirit into the
 2 wilderness, to be tried by the devil. And after fasting forty
 3 days and forty nights, at last he was hungry. And the tempter came up to him, and said: As thou art a son of God, command
 4 these stones to become loaves. And *Jesus* answered and

said: It is written, *Man cannot live on bread alone, but by every declaration that cometh out of the mouth of God.*

5 Then the devil taketh *Jesus* with him to the holy city, and
6 setteth him on the pinnacle of the temple; and saith unto him: As thou art a son of God, cast thyself down; for it is written, *He will give his angels charge concerning thee; and they will bear thee upon their hands, lest at any time thou strike*
7 *thy foot against a stone.* *Jesus* said unto him: It is written also, *Thou shalt not try the Lord thy God.*

8 Again, the devil taketh *Jesus* with him into a very high mountain, and sheweth him all the kingdoms of the world,
9 and the glory of them; and saith unto him: All these things
10 will I give thee, if thou wilt fall down and worship me. Then saith *Jesus* unto him: Be gone, Satan! for it is written, *Thou shalt worship the Lord thy God, and pay religious service to*
11 *him alone.* Then the devil leaveth him; and behold! angels came up, and ministered unto him.

12 Now, when *Jesus* heard that John was delivered up, he withdrew into Galilee: and left Nazareth entirely, and went to dwell at Capernaum on the sea-coast, in the borders of
14 Zabulon and Nephthalim! and thus was fulfilled the word of
15 *Esaiah* the prophet, saying: *The land of Zabulon, and the land of Naphthalim, countries near the sea, by the side of*
16 *Jordan, Galilee of the Gentiles, the people settled in darkness, saw a great light; and upon them, who dwelt in a place of the shadow of death, a light arose.*

17 From that time *Jesus* began to preach, saying: Repent ye; for the kingdom of heaven is at hand. And, as he was walking by the sea of Galilee, he saw two brethren, Simon called Peter, and Andrew the brother of Peter, casting a net into
19 the sea; for they were fishers. And he saith unto them:
20 Come with me; and I will make you fishers of men. Then they straightway left the nets, and went with him.

21 And going forward thence, he saw two other brethren, James the son of Zebedee and John the brother of James, in the vessel with Zebedee their father, putting their nets in
22 order: and he called them. And they straightway left the vessel and their father, and went with him.

23 And *Jesus* was going about all Galilee, teaching in their

synagogues, and preaching the glad tidings of the kingdom of God; and healing every disease and every infirmity among
 24 the people. And his fame went forth into all Syria: and they brought unto him all that were diseased; *those* afflicted with divers distempers and torments: *dæmoniacks*, lunatics,
 25 and *those* with palsies: and he healed them. And great multitudes accompanied him, from Galilee, and Decapolis, and

CH. V. Jerusalem, and Judea, and from the side of Jordan: and, when he saw these multitudes, he went up into the mountain, and sat down; and his disciples came unto him: and he
 2 opened his mouth, and taught them, saying:

3 Happy the poor in spirit! for theirs is the kingdom of
 4 heaven. Happy they, who mourn! for they will be comforted.
 5 Happy the meek! for they will possess the land. Happy
 6 they, who hunger and thirst after righteousness! for they will
 7 be filled. Happy the merciful! for they will obtain mercy.
 8 Happy the pure in heart! for they will see God. Happy
 9 the peace-makers! for they will be called sons of God. Hap-
 10 py they, that are driven from place to place for righteousness'
 11 sake! for theirs is the kingdom of heaven. Happy are ye, when *men* reproach you, and revile you, and speak all kind of
 12 evil language against you falsely, for my sake! Rejoice, and be exceeding glad; because great is your reward in heaven: for so the teachers before you were reviled.

13 Be ye the salt of the earth. Now, if this salt lose its savour, with what shall it be seasoned? It is thenceforth good for nothing, but to be thrown away, and trodden under foot by men.

14 Be ye the light of the world. As a city, set on a hill, can-
 15 not be hid; and, as a lamp is not lighted to be put under the bushel, but on the stand, and it shineth to all in the house;
 16 so let your light shine before men, that they may see your good works, and glorify your father, which is in heaven.

17 Think not that I am come to destroy the law, or the proph-
 18 ets: I am not come to destroy, but to perform *them*. For, verily I say unto you, the heaven and the earth will sooner pass away, than one jot or one tittle of the law be destroyed, and
 19 fail of its accomplishment. Whosoever, therefore, shall break one of the least of these commandments, and teach men so; he

will be least in the kingdom of heaven: but, whosoever shall do and teach accordingly, *he* will be greatest in the
20 kingdom of heaven. For, I say unto you, except your righteousness exceed *the righteousness* of the Scribes and Pharisees, ye can in no wise enter the kingdom of heaven.

21 Ye have heard that it was said to them of old, *Thou shalt do no murder*: and, *Whosoever committeth murder, he shall*
22 *be liable to the judgment*. But I say unto you, Whosoever is angry with his brother without a cause, *he* shall be in danger of the judgment: and, whosoever shall say to his brother, *Vile man!* *he* shall be in danger of the council: and, whosoever shall say, *Apostate wretch!* *he* shall be in danger of hell-fire.
23 Therefore, if thou bring thy gift to the altar, and there remem-
24 ber that thy brother hath a complaint against thee; leave there thy gift before the altar, and go, reconcile thyself with thy
25 brother before thou come to offer thy gift. Agree with thine adversary quickly, whilst thou art on the way with him; lest the adversary deliver thee over to the judge, and the judge to
26 the officer, and thou be cast into prison. Verily I say unto thee, thou mayest not come out thence, till thou have paid the uttermost farthing.

27 Ye have heard that it was said to them of old, *Thou shalt*
28 *not commit adultery*. But I say unto you, Whosoever looketh on a married woman, so as to lust after her, *he* hath already
29 committed adultery with her in his heart. Therefore, if even thy right eye be leading thee to sin, pluck it out, and cast it from thee: since it is better for thee, that one of thy members be lost, than that thy whole body be cast into hell.
30 And, if thy right hand be leading thee to sin, cut it off, and cast it from thee; since it is better for thee, that one of thy members be lost, than that thy whole body be cast into hell.

31 And it was said, *Whosoever divorceth his wife, let him give*
32 *her a writing of separation*. But I say unto you, Whosoever shall divorce his wife, unless for adultery, *he* causeth her to commit adultery; and, whosoever shall marry her, who hath been divorced, *he* committeth adultery.

33 Again, ye have heard that it was said to them of old, *Thou*
shalt not forswear thyself, but shalt perform unto the Lord
34 *thine oaths*. But I say unto you, Swear not in any wise ei-

35 ther by the heaven, for it is God's throne; or by the earth, for
 it is his footstool; or by Jerusalem, for it is the city of the
 36 great king: neither shalt thou swear by thy head, because
 37 thou canst not make one white hair black. But let your word
 yea be yea, your nay be nay: for, whatsoever is more than
 these, is of the evil one.

38 Ye have heard that it was said, *An eye for an eye, and a*
 39 *tooth for a tooth.* But I say unto you, Resist not the evil one;
 but, whosoever shall smite thee on thy right cheek, turn to
 40 him the other also: and, whosoever will sue thee at law for thy
 41 coat, give up to him thy cloak also: and, whosoever shall
 42 force thee to go one mile, go with him two. Give to him, who
 asketh thee: and from him, who would borrow of thee, turn
 not thou away.

43 Ye have heard, that it was said, *Thou shalt love thy neighbour*
 44 *and hate thine enemy.* But I say unto you, Love your enemies;
 bless them, who curse you; do good to them, who hate you;
 and pray for them, who despitefully use you, and revile you:
 45 that ye may be sons of your father, which is in heaven; for he
 maketh his sun to rise on the evil and the good, and sendeth
 46 rain on the just and unjust. For, if ye love them who love
 you, what is your reward? Do not even the tax-gatherers
 47 the same? And, if ye salute your brethren only, what good
 48 will ye gain from this? Do not even the tax-gatherers so? Be
 ye therefore perfect, even as your father, which is in heaven,
 is perfect.

CH. VI. Take care of your righteous deeds, not to perform them
 before men, that ye may be seen by them: otherwise, ye have
 2 no reward with your father, which is in heaven. Therefore,
 when thou doest an alms, sound not a trumpet before thee,
 like the hypocrites, in the synagogues and in the streets, that
 they may have glory from men: verily I say unto you, they
 3 have their reward. But when thou doest an alms, let not thy
 4 left hand know what thy right is doing; that thine alms may
 be in secret: and thy father, who seeth in secret, will reward
 thee openly.

5 And, when thou prayest, be not like the hypocrites, who love
 to continue praying in the synagogues and at the corners of
 the streets, that they may be seen by men: verily I say unto

6 you, they have their reward. But, when thou prayest, go into thy closet; and, when thou hast shut the door, pray to thy father, which is in secret; and thy father, who seeth in secret, 7 will reward thee openly. And, when ye pray, use not babbling repetitions, like the heathen; for they think, that they shall 8 be heard for their much speaking. Be not ye, therefore, like unto them: for your father knoweth what things ye have need 9 of, before ye ask him. After this manner, therefore, pray ye:

Our father, which *art* in heaven! hallowed be thy name: 10 thy kingdom come: thy will be done on earth, as it is in 11 heaven. Give us this day the bread sufficient for us: and forgive us our debts, as we forgive our debtors: and bring us not 12 into trial, but deliver us from the evil one: for thine is the 13 kingdom, and the power, and the glory, for ever. Amen!

14 For, if ye forgive men their offences, your heavenly father 15 will also forgive you: but, if ye forgive not men their offences, neither will your father forgive your offences.

16 Moreover, when ye fast, be not, like the hypocrites, of a gloomy countenance; for they disfigure their faces, that they may appear unto men to fast: verily I say unto you, they have 17 their reward. But, when thou fastest, anoint thy head, and 18 wash thy face; that thou appear not unto men to fast, but unto thy father, which is in secret: and thy father, who seeth in secret, will reward thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and worm destroyeth, and where thieves break through and 20 steal: but lay up for yourselves treasures in heaven, where neither moth nor worm destroyeth, nor thieves break through 21 and steal. For, where your treasure is, there let your heart be also.

22 The eye is the lamp of the body: if, therefore, thine eye be 23 sound, thy whole body will be enlightened: but, if thine eye be disordered, thy whole body will be in darkness. If, therefore, the light, that is in thee, become darkness, how great *will* that darkness be!

24 No man can serve two masters; for either he will hate one and love the other, or will hold to one and neglect the other: 25 ye cannot serve God and Mammon. Therefore, I say unto you, be not anxious for your life, what ye must eat; nor for

your body, what ye must put on. Is not life better than food,
 26 and the body than raiment? Consider the fowls of heaven;
 they sow not, neither do they reap, nor gather into barns: and
 yet your heavenly father feedeth them. Are not ye better than
 27 they? And which of you, with *all* his anxiety, can add a single
 cubit to his life?

28 And why are ye anxious about raiment? Consider the lilies
 of the field, how they thrive: they toil not, neither do they
 29 spin: yet, I say unto you, even Solomon, in his most glorious
 30 apparel, was not arrayed like one of these. But, if God so
 clothe the grass of the field, which to-day is, and to-morrow
 will be cast into a furnace; *will he* not much more *clothe* you,
 O! ye of little faith?

31 Therefore, be not anxious, saying, What shall we eat, or,
 What shall we drink, or, With what shall we clothe ourselves?
 32 (for after all these things are the Gentiles seeking) because
 your heavenly father knoweth, that ye have need of all these
 33 things: but seek ye first the kingdom of God and his right-
 34 eousness, and all these things will be added unto you. Be not,
 therefore, anxious about the morrow: for the morrow will
 have trouble of its own. Sufficient for each day is the evil
 thereof.

CH. VII. Judge not, that ye be not judged: for, as ye judge, ye
 2 will be judged; and the measure, that ye give, will be given to
 3 you again. But why dost thou behold the splinter in thy
 brother's eye, and considerest not the beam in thine own eye?
 4 Or, how canst thou say to thy brother, Hold! let me take the
 splinter out of thine eye; and lo! *there is* a beam in thine
 5 own eye? Thou hypocrite! first take the beam out of thine
 own eye, and then thou wilt see clearly to take the splinter
 out of thy brother's eye.

6 Give not the sacrifice to dogs, nor cast your pearls before
 swine; lest *the swine* trample them under their feet, and *the*
dogs turn about and tear you.

7 Ask, and it will be given you: seek, and ye will find:
 8 knock, and it will be opened unto you. For every one, that
 asketh, receiveth: and he, who seeketh, findeth; and to him,
 9 who knocketh, *the door* will be opened. Who among you, if
 10 his son ask for a loaf, will give him a stone? Or, if he ask for

- 11 a fish, will give him a serpent ? If then ye, who are evil, know how to give good gifts unto your children ; how much more will your father, which is in heaven, give good gifts to them,
- 12 that ask him ! In all things therefore, whatsoever ye would that men should do unto you, do ye even so unto them : for this is the law and the prophets.
- 13 Go in at the straight gate : for wide is the gate, and broad the way, that leadeth to destruction ; and many there are,
- 14 who go in thereat : but straight is the gate, and narrow the way, that leadeth unto life ; and few there are, who find it.
- 15 Beware of those false teachers, who come to you in sheep's
- 16 clothing, but inwardly are ravening wolves. Ye may know them by their fruits. Are grapes gathered from thorns, or figs from
- 17 thistles ? So every good tree beareth good fruit, as a bad tree
- 18 beareth bad fruit. A good tree cannot bear bad fruit, nor a
- 19 bad tree bear good fruit. [*Every tree, that beareth not good*
- 20 *fruit, will be hewn down and cast into a fire.*] So then by their fruits ye may know them.
- 21 No man for saying unto me, Master ! Master ! shall come into the kingdom of heaven ; but for doing the will of my
- 22 father, who is in heaven. Many will say to me in that day, Master ! Master ! have we not taught in thy name, and in thy name cast out dæmons, and in thy name done many mir-
- 23 acles ? And then will I profess unto them, I never knew you : depart from me, ye workers of iniquity !
- 24 Therefore, whosoever heareth these words of mine and doeth them, I will liken him unto a prudent man, who built
- 25 his house upon the rock ; and the rain descended, and the floods came, and the winds blew, and beat against that house :
- 26 but it fell not, for it had been founded on the rock. And, whosoever heareth these words of mine, but doeth them not ;
- 27 he may be likened to a foolish man, who built his house upon the sand ; and the rain descended, and the floods came, and the winds blew, and beat against that house ; and it fell, and great was the fall thereof.
- 28 And, when Jesus had finished these words, the multitudes
- 29 were astonished at his manner of teaching : for he taught them as one having authority, and not as the scribes.

CH. VIII. Now, when *Jesus* was come down from the mountain,
2 great multitudes followed him. And behold ! a leper came
and fell down before him, saying: Master ! if thou please,
3 thou canst make me clean. And *Jesus* stretched out his hand,
and touched him, saying: I will: be thou clean. And imme-
4 diately his leprosy was cleansed. And *Jesus* saith unto him:
See thou tell no man; but go shew thyself to the priest, and
offer the gift, that Moses appointed, for a testimony unto them.

5 Now, as *Jesus* went into Capernaum, a centurion came up
6 to him, beseeching him, and saying: Sir, my servant lieth
7 at home in bed of a palsy, grievously afflicted. *Jesus* saith
8 unto him; I will come and heal him. And the centurion
answered: Sir, I am not worthy, that thou shouldest come
under my roof: but speak a word only, and my servant will
9 be well. For even I, who am a man under authority, have
soldiers under myself; and I say to one, Go; and he goeth:
and to another, Come; and he cometh: and to my own
10 servant, Do this, and he doeth it. When *Jesus* heard *this*, he
wondered; and said to those about him: Verily I say unto
11 you, I have not found so great faith, even in Israel. And, I
say unto you, many will come from the east and west, and
will sit down at table with Abraham, and Isaac, and Jacob,
12 in the kingdom of heaven: but the sons of the kingdom will
be cast out into the outer darkness: there will be weeping
13 and gnashing of the teeth. Then *Jesus* said unto the centurion:
Go thy way; and, according to thy belief, be it done unto
thee. And his servant was well in that very moment.

14 And, when *Jesus* was come into Peter's house, he saw his
15 wife's mother lying in bed of a fever. And he took hold of
her hand, and the fever left her; and she arose and minis-
tered unto him.

16 Now, in the evening, they brought unto him many possess-
ed with *dæmons*; and he cast out the spirits with a word,
17 and healed all who were diseased: so as to fulfil the word
of *Esaiah* the prophet, saying: *He took up our infirmities,*
and bare away our sicknesses.

18 But *Jesus*, seeing great multitudes about him, gave orders
19 to go over to the other side. And a certain scribe came up,
and said unto him: Teacher, I will accompany thee whither-

20 soever thou goest. And Jesus saith unto him : The foxes have holes, and the birds of heaven *have* roosts : but the son of man hath not where to rest his head.

21 And another of his disciples said unto him : Master, suffer me first to go and bury my father. But Jesus said unto him : Come with me ; and let the dead bury their own dead.

23 And, when he was got into the vessel, his disciples followed him. And behold ! a great tempest arose in the sea, so that the vessel was beginning to be covered by the waves : but he was asleep. And his disciples came up to him, and roused him, saying : Master, save us ! we are lost. And he saith unto them : Why are ye fearful, O ! ye of little faith ? Then he arose, and rebuked the winds and the sea ; and there was 27 a great calm. And the men wondered, saying : What great *man* is this, that even the winds and the sea obey him ?

28 And, when he was come to the other side, into the country of the Gergesenes, there met him two *dæmoniacks*, coming out of the tombs ; exceedingly fierce, so that no man could pass 29 that way. And behold ! they cried out, saying : What hast thou to do with us, Jesus thou son of God ? Art thou come 30 hither to torment us before the season ? Now there was a 31 good way from them a herd of many swine, feeding. And the *dæmons* besought him, saying : If thou cast us out, suffer 32 us to go into that herd of swine. And he said unto them : Go. So they left *the men*, and went into the herd of swine. And lo ! the whole herd of swine rushed down the steep 33 bank into the sea, and perished in the waters. But they, who fed *them*, fled away into the city, and told every thing, and 34 what had befallen the *dæmoniacks*. And behold ! the whole city came out to meet Jesus : and, when they saw him, they CH. IX. besought him to leave their country. So he got into the vessel, and passed over to his own city.

2 And behold ! they brought unto him a man with a palsy, laid on a couch. Then Jesus, seeing their faith, said to him, that had the palsy : Child ! be of good cheer : thy sins be 3 forgiven thee ! And behold ! some of the scribes said within 4 themselves : This man speaketh profanely. So Jesus, seeing 5 their thoughts, said : Why think ye evil in your hearts ? For which is easier ? to say, Thy sins be forgiven thee ; or to say,

6 Arise and walk; but that ye may know the son of man to have authority upon earth to forgive sins? Then he saith to the man with the palsy: Arise; take up thy couch, and go
7 home. So he arose, and went home. But, when the multitude saw it, they wondered, and glorified God, who had given
8 such authority to men.

9 And, as Jesus was passing thence, he saw a man named Matthew, sitting at the custom-house; and saith unto him:
10 Come with me. And he arose, and went with him. And, as he was at table in the house, behold! many tax-gatherers and heathens came, and sat down with Jesus and his disciples.
11 When the Pharisees saw *this*, they said to his disciples: Why doth your teacher eat with these tax-gatherers and
12 sinners? When Jesus heard *it*, he said unto them: They, who are well, need not a physician; but they, who are sick.
13 And go, learn what this meaneth: *I love mercy better than a sacrifice*. For I am not come to call righteous *men*, but sinners, to repentance.

14 Then the disciples of John came to him, saying: Why do we and the Pharisees fast much; but thy disciples fast not?
15 And Jesus said unto them: Can the companions of the bridegroom mourn, while the bridegroom is with them? But the days will come, when the bridegroom shall depart from
16 them: and then will they fast. No one putteth a patch of new cloth to an old garment; for it taketh away from the
17 tireness of the garment, and a worse rent is made. Neither is new wine put into old bottles; if so, those bottles burst, and the wine is spilled, and the bottles are destroyed: but new wine is put into new bottles, and both are preserved together.

18 As he was speaking these things unto them, behold! a ruler of the synagogue came, and fell down before him, saying: My daughter was just now dying: but come; lay thy hand
19 upon her, and she will recover. Then Jesus arose, and followed him, with his disciples.

20 And behold! a woman, having had an issue of blood twelve years, came behind, and touched the border of his garment.
21 For she said within herself: If I can but touch his garment,
22 I shall be healed. But Jesus turned about; and, seeing her, said: Daughter, be not afraid: thy faith hath healed thee. And the woman was well from that moment.

23 And, when Jesus came into the ruler's house, and saw the
 24 pipers, and the company in sorrowful confusion, he saith unto
 25 them: Withdraw: for the girl is not dead, but asleep. And
 26 they were laughing at him: but he, when the company was
 turned out, went in, and took her by the hand; and the girl
 raised herself up. And the report thereof went abroad into
 all that country.

27 And, as Jesus passed on thence, two blind men followed
 28 him, crying out: Have mercy on us, thou son of David! And,
 when he was come to the house, the blind men went up
 to him: and Jesus saith unto them: Do ye believe that I am
 able to do this? They say unto him: Yes, Lord. Then he
 29 touched their eyes, saying: According to your belief, be it
 30 done unto you. And their eyes were opened. Then Jesus
 strictly charged them, saying: See that no man know it.
 31 But they went away, and spread abroad his fame in all that
 country.

32 Now, as they were going out, behold! a dumb man, a
 33 dæmoniac, was brought unto Jesus: and, when the dæmon
 was cast out, the dumb man spake: and the multitudes
 were astonished, saying: The like to this was never yet
 34 seen in Israel. But the Pharisees said: He casteth out
 dæmons by the prince of the dæmons.

35 And Jesus went about all the cities and villages, teaching
 in their synagogues, and preaching the glad tidings of the
 kingdom of God; and healing every disease and every infir-
 36 mity. But, when he saw the multitudes, he was moved with
 pity for them; because they were scattered abroad and neg-
 37 lected, like sheep without a shepherd. Then saith he to his
 disciples: The harvest indeed is plenteous, but the labourers
 38 are few: beseech, therefore, the owner of the harvest to
 furnish labourers for this harvest.

CH. X. And Jesus called to him his twelve disciples; and gave
 1 them authority over unclean spirits to cast them out, and to
 2 heal every disease and every infirmity. Now the names of
 the twelve apostles are these: first, Simon called Peter, and
 Andrew his brother; James, the son of Zebedee, and John his
 3 brother; Philip, and Bartholomew; Thomas, and Matthew the
 tax-gatherer; James, the son of Alpheus, and Lebbeus, whose

4 surname was Thaddeus ; Simon the Cananite, and Judas Iscariot, who also delivered him up.

5 These twelve Jesus sent forth ; and commanded them, saying : Go not into any way of the Gentiles, and into any city
6 of the Samaritans enter ye not : but go rather to the lost sheep
7 of the house of Israel. And, as ye go, preach ; saying : The
8 kingdom of heaven is at hand. Heal the sick, cleanse lepers,
9 cast out dæmons : freely ye received, freely give. Provide
not gold for yourselves, nor silver, nor brass, in your purses ;
10 nor travelling scrip, nor two coats, nor shoes, nor a staff : for
the workman is worthy of his sustenance.

11 And, into whatsoever city or village ye go, inquire, who in
it is worthy ; and abide with him, till ye leave that place.
12 And, as ye go into the house, wish it peace. For, if that house
13 be worthy, your peace will come upon it : but, if it be not wor-
14 thy, your peace will return unto you. And, whosoever shall
not receive you, nor hear your words, when ye leave that
house, or that city, or that village, shake off the dust of
15 your feet. Verily I say unto you, it will be more tolerable for
the land of Sodom and Gomorrah in a day of punishment,
than for that city.

16 Behold ! I send you forth as sheep in the midst of wolves :
be ye therefore prudent as the serpent, and harmless as the
17 dove. But beware of these men : for they will deliver you
18 up to councils, and scourge you in their synagogues ; and ye
will be brought before governours and kings for my sake, to
19 testify unto them and the Gentiles. Now, when they deliver
you up, be not anxious how, or what, ye shall speak ; for it
will be given you in that very moment, what ye should speak.
20 For ye are not the speakers, but the spirit of your father
21 speaketh in you. And a brother will deliver up a brother to
death, and a father a child ; and children will rise up against
22 parents, and cause them to be put to death. For ye will be
hated by all for my name's sake : but he, who endureth to
23 the end, will be preserved. But, when they drive you from
one city, flee unto the next. For, verily I say unto you, ye
will not have gone over the cities of Israel, until the son of
man be come.

- 24 A disciple is not above his teacher, nor a servant above his
25 master. Suffice it for the disciple to be as his teacher ; and
the servant, as his master. If they called the master of the
family, Beelzebub ; how much more *will they so call* his
family ?
- 26 Fear them not, therefore : for nothing is covered, which
will not be uncovered ; and hidden, which will not be known.
- 27 What I say unto you in the dark, speak ye in the light : and,
what ye hear in the ear, proclaim upon the houses.
- 28 And fear not them, who can kill the body, and are not
able to kill the soul : but rather fear *him*, who is able to des-
29 troy both soul and body in hell. Do not two sparrows sell for
three farthings ? Even one of them doth not fall to the ground
30 without *the will* of your father : and the very hairs of your
31 head are numbered. Fear not, therefore : ye are of more
value than many sparrows.
- 32 Every one, who shall confess me before men, I will also
33 confess before my father, which is in heaven : but, whosoever
shall deny me before men, I will also deny him before my
father, which is in heaven.
- 34 Think not, that I came to bring peace upon the earth : I
35 came not to bring peace, but a sword. For I came to divide
a man from his father, and a daughter from her mother, and a
36 daughter-in-law from her mother-in-law : and a man's ene-
mies will be they of his own family.
- 37 He, who loveth father or mother more than me, is not wor-
thy of me ; and he, who loveth son or daughter more than me,
38 is not worthy of me. And he, who taketh not his cross to
39 come with me, is not worthy of me. He, who hath found his
life, will lose it : and he, who hath lost his life for my sake,
will find it.
- 40 He, who receiveth you, receiveth me : and he, who receiveth
41 me, receiveth him, who sent me. He, who receiveth a teacher
in the name of a teacher, will receive a teacher's reward :
and he, who receiveth a righteous man in the name of a right-
42 eous man, will receive a righteous man's reward. And,
whosoever shall give to one of these lowly disciples a cup of
cold *water* only in the name of a disciple ; verily, I say unto
you, he will in no wise lose his reward.

CH. XI. And, when Jesus had finished these commands to his
1 twelve disciples, he departed thence to teach and to preach
in their cities.

2 Now John, having heard in prison the works of the Christ,
3 sent two of his disciples to say unto him: Thou art he, that
4 is to come: can we look for another? But Jesus answered
and said unto them: Go, tell John what ye hear and see.
5 *The* blind receive sight, and *the* lame walk; lepers are
cleansed, and *the* deaf hear; *the* dead are raised, and *the* poor
6 have the gospel preached unto them. And happy is he, who
shall not stumble at me.

7 At their departure, Jesus said unto the multitudes concern-
ing John: What went ye out into the wilderness to see? a
8 reed shaken by the wind? But what went ye out to see? a
man clothed in delicate apparel? Behold! they, who wear
9 this delicate apparel, are in the palaces of noblemen. But
what went ye out to see? a teacher? yea, I say unto you,
10 something even better than a teacher. For this is he, of
whom it was written: *Behold! I send my messenger before*
11 *thy face, to prepare thy way before thee.* Verily, I say unto
you, among them, that are born of women, no greater hath
been raised up than John the baptist: but the least in the
12 kingdom of heaven is greater than he. And from the days of
John the baptist until now, the kingdom of heaven is entered
13 by force, and the violent seize it greedily. For all the
14 prophets and the law were *your* teachers until John. And, if
15 ye can receive it, he is Elias, who was to come. Whoso hath
ears to hear, let him hear.

16 But to what shall I liken the present race? It is like little
children sitting in the streets and calling to their companions,
17 saying: We piped for you, but ye danced not: we began the
18 mourning, but ye did not join in the lamentation. For John
came neither eating nor drinking; and they say: He hath a
19 dæmon. The son of man came eating and drinking; and
they say: behold! a glutton and a drunkard; a friend of tax-
gatherers and sinners! But wisdom was *ever* justified in her
works.

20 Then he began to reprove the cities, wherein most of his
mighty works had been done, because they repented not.

21 Alas ! for thee, Chorazin ! alas ! for thee, Bethsaida ! for, if the mighty works, which have been done in you, had been done in Tyre and Sidon, they would have repented long ago
22 in sackcloth and ashes. But, I say unto you, it will be more tolerable for Tyre and Sidon in a day of punishment, than for
23 you. And thou, Capernaum ! who hast been raised up to heaven, wilt be brought down unto the grave : for, if the miracles, that have been done in thee, had been done in Sodom,
24 *that city* would have remained to this day. But, I say unto you, it will be more tolerable for the land of Sodom in a day of punishment, than for thee.

25 At that time Jesus said : I give glory to thee, O ! Father ! Lord of heaven and earth ! for shewing these things, which thou hast hidden from *men* of wisdom and understanding,
26 unto babes : yea, O ! Father ! *I give glory to thee*, because it
27 thus seemeth good in thy sight. All things were delivered unto me by my father : and no one can acknowledge the son but the father, nor the father but the son, and he, to whom
28 the son is willing to reveal *them*. Come unto me, all ye who labour with your heavy burdens ; and I will give you rest.
29 Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye will find rest unto your souls.
30 For my yoke is easy ; and my burden, light.

CH. XII. At that time Jesus went on the sabbath-day through the corn-fields : and his disciples were hungry, and began
2 to pluck the ears of corn, and to eat. Now the Pharisees, seeing *this*, said unto him : Behold ! thy disciples are doing
3 what is not lawful on the sabbath-day. But he said unto them : Have ye not read what David did, when himself and
4 his companions were hungry ? how he went into the house of God, and ate the shew-bread, which it was not lawful either for him, or his companions, to eat, but for the priests only ?
5 Or, have ye not read in the law, that on sabbath-days the priests in the temple break the sabbath, and are blameless ?
6 But, I say unto you, something greater than the temple is here.
7 Now, if ye had known what this meaneth, *I love mercy better than a sacrifice* ; ye would not have condemned the guiltless.
8 For the son of man is master even of the sabbath-day.
9 And he passed on thence, and went into their synagogue.

10 And behold ! there was a man with a withered hand : and they asked Jesus thereupon, saying : Is it lawful to heal on
11 the sabbath-day ? that they might accuse him. But he said unto them : What man among you, if he have a sheep, and it fall into a pit on a sabbath-day, will not lay hold on it, and lift
12 it out ? How much then is a man better than a sheep ? Wherefore, it is lawful to do good on the sabbath-days. Then saith he to the man : Stretch forth thy hand. And *the man* stretched it out ; and it was restored to its soundness like the other.

14 Now the Pharisees went and consulted against *Jesus*, how
15 they might destroy him. But Jesus, knowing *this*, withdrew thence : and great multitudes followed him ; and he healed
16 them all, and charged them not to make him known : so that
17 the word was fulfilled of Esaiiah the prophet, saying : *Behold ! my servant, whom I have chosen : my beloved, whom my soul approveth ! I will put my spirit upon him ; and he will proclaim righteousness to the Gentiles. He will not strive, nor be clamorous ; neither shall any man hear his voice in the*
18 *streets. A bruised reed will he not break in pieces, and smoking flax will he not quench, whilst he is bringing righteousness*
19 *unto victory. And in his name will the Gentiles hope.*

22 Then a blind and dumb man, a dæmoniac, was brought unto *Jesus*, who healed him ; so that the blind and dumb man
23 both spake and saw. And all the multitudes were much
24 amazed, and said : Is not this the son of David ? But, when the Pharisees heard it, they said : This man could not cast out these dæmons, but through Beelzebub the prince of the
25 dæmons. Then Jesus, knowing their thoughts, said unto them : Every kingdom divided against itself must be brought to desolation : and no city, or family, divided against itself, will
26 continue stedfast. And, if Satan cast out Satan, he is divided against himself : how then shall his kingdom continue stedfast ?
27 And, if I through Beelzebub cast out dæmons, through whom do your disciples cast them out ? Their sentence, therefore,
28 shall condemn you. But, if I by the power of God cast out dæmons, then is the kingdom of God already come upon you.
29 Else, how can a man go into the house of the strong one, and seize his goods ? He must first bind the strong one ; and
30 then he may seize his goods. He, who is not with me, is

against me : and he, who gathereth not with me, scattereth
31 abroad. Wherefore, I say unto you : every kind of sin and
of evil-speaking may be forgiven men ; but this evil-speaking
32 against the spirit will not be forgiven. Even he, who speaketh
against the son of man, may be forgiven : but, whosoever
speaketh against the holy spirit, he will not be forgiven, either
33 in this age, or that which is to come. Either make the tree
good, and its fruit *also* good ; or make the tree bad, and its
34 fruit also bad : for the tree is known by its fruit. Ye brood
of vipers ! how can ye, who are evil, speak good things ? for
out of the abundance of the heart the mouth speaketh.
35 The good man out of the good treasury of the heart bringeth
forth good things : and the evil man out of this evil treasury
36 bringeth forth evil things. But, I say unto you ; of every
unprofitable speech, which men shall utter, they will give an
37 account in a day of punishment : for by thy words thou wilt
be acquitted ; and by thy words thou wilt be condemned.
38 Then some of the scribes and Pharisees answered, and said :
39 Teacher, we wish to see a sign from thee. But he answered
and said unto them : A wicked and ungodly race seeketh a
sign : but no sign shall be given it, except the sign of Jonah the
40 prophet. For, as Jonah was in the belly of the fish three days
and three nights, so also will the son of man be three days and
41 three nights in the heart of the earth. Men of Nineveh will
rise up in the place of judgment with this race of men, and
will condemn it : for they repented at the preaching of Jonah ;
42 and behold ! something greater than Jonah is here. A queen
of the south will rise up in the place of judgment with this race
of men, and will condemn it : for she came from the extrem-
ities of the earth to hear the wisdom of Solomon : and behold !
43 something greater than Solomon is here. When the unclean
spirit is gone out of the man, it passeth through desert places
44 in search of rest ; and, finding none, it saith, I will turn back
to my house, whence I came : and, when it is come, it findeth
the house ready for its reception, swept and put in order.
45 Then it goeth, and taketh with it seven other spirits more
wicked than itself ; and they go in and dwell there : so the
last state of that man becometh worse than the first. Thus
will it be also to this wicked race.

46 While he was yet speaking to the multitudes, behold ! his
 mother and brethren had been standing without, desiring to
 47 speak with him. Then one said unto him : Behold ! thy mother
 and thy brethren are standing without, desiring to speak
 48 with thee. But he answered, and said unto him, who told him :
 49 Who is my mother ? and who are my brethren ? And he
 stretched forth his hand towards his disciples, and said : Be-
 50 hold my mother and my brethren ! For, whosoever shall do
 the will of my father, which is in heaven, the same is my brother,
 and sister, and mother.

CH. XIII. The same day Jesus had gone out of the house, and
 2 was sitting by the sea-side. And great multitudes were come
 together unto him ; so that he went and sat in the vessel : and
 3 the whole multitude stood upon the shore. And he spake many
 4 things unto them, in parables, saying : Behold ! the sower
 went forth to sow : and, as he was sowing, some fell by the
 5 road-side ; and the birds came, and ate them up. And some
 fell on rocky places, where they had not much earth : and
 they sprang up forthwith, because they had no depth of earth ;
 6 and, when the sun was up, were scorched ; and, because they
 7 had no root, withered away. And some fell among the
 8 thorns ; and the thorns sprang up, and choked them. But
 others fell on good ground ; and brought forth fruit, some a
 9 hundred fold, some sixty, some thirty. Whoso hath ears to
 hear, let him hear.

10 And the disciples came up to him, and said : Why speakest
 11 thou unto them in parables ? But he answered and said : Unto
 you it is given to know the mysteries of the kingdom of
 12 heaven, but to them it is not given. For, whosoever hath
much, to him will be given in abundance ; and from him,
 13 who hath *little*, will be taken even what he hath. Therefore
 speak I to them in parables : because, seeing, they see not ;
 14 and hearing, they hear not, nor understand. And in them is
 fulfilled the prophecy of Esaiah, which saith : *Ye will hear
 with your ears, and not understand ; and ye will see with
 15 your eyes, and not perceive. For the heart of this people is
 become gross, and their ears are dull of hearing, and their eyes
 have they closed ; so that they neither see with their eyes, nor
 hear with their ears, nor understand with their heart, so as to*

16 *turn, that I may heal them.* But happy are your eyes, for
 17 they see: and your ears, for they hear. For verily I say
 unto you, many teachers and righteous men desired to see the
 things, which ye see, and saw them not; and to hear the
 18 things, which ye hear, and heard them not. Hear ye, there-
 fore, the parable of the sower.

19 When any one heareth the word of the kingdom of God,
 and understandeth it not, the evil one cometh and snatcheth
 away the seed from his heart: this is what was sown by
 20 the road-side. And that, which was sown on rocky places, is
 he, who, upon hearing the word, immediately with joy receiv-
 21 eth it: but hath no root in himself, and endureth *only* a little
 while: for, when tribulation or persecution cometh because of
 22 the word, he immediately falleth away. And that, which
 was sown among the thorns, is he, who heareth the word;
 but the anxiety of this life and the deceitfulness of riches to-
 23 gether choak the word, and it becometh unfruitful. But that,
 which was sown on the good ground, is he, who heareth the
 word and understandeth it; who accordingly beareth fruit,
 and bringeth forth, one a hundred, one sixty, one thirty
 fold.

24 Another parable put *Jesus* forth unto them, saying: The
 kingdom of heaven is like a man sowing good seed in his
 25 farm: and, during the time of sleep, his enemy came, and
 26 sowed weeds among the wheat, and went away. So, when
 the blade sprang up, and brought forth fruit, then appeared
 27 the weeds also. Upon this, the servants of the householder
 came up, and said unto him: Master, didst thou not sow good
 seed in this farm of thine? whence then hath it these weeds?
 28 And he said unto them: An enemy did this. So the servants
 said unto him: Wilt thou then, that we go and pick them all
 29 out? But he said: Nay; lest, while ye pick out the weeds,
 30 ye root up the wheat also with them. Let both grow together
 until the harvest; and, in harvest-season, I will say to the
 reapers, Gather together first the weeds, and bind them in
 bundles, to burn them up: but gather the wheat into my
 barn.

31 Another parable put he forth unto them, saying: The king-
 dom of heaven is like a grain of mustard-seed, which a man

32 took and sowed in his farm : which is indeed the least of all seeds ; but when it is grown up, is the greatest of herbs, and becometh a tree ; so that the fowls of heaven come and roost in the branches of it.

33 He spake another parable unto them. The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, till all were leavened.

34 All these things spake Jesus to the multitudes in parables,
35 and without a parable spake he not unto them : so as to fulfil the word of the prophet, saying, *I will open my mouth in parables ; I will utter things, hidden from the foundation of the world.*

36 Then Jesus left the multitudes, and went into the house : and his disciples came up to him, saying : Explain us the
37 parable of the weeds in the farm. Then he answered and said unto them : The sower of the good seed is the son of
38 man : the farm is the world : the good seed are the sons of the
39 kingdom, and the weeds are the sons of the evil one : the enemy, who sowed the weeds, is the devil : the harvest is the conclusion of this age : and the reapers are the messengers.
40 As therefore the weeds are picked out and burned up in a fire ;
41 so also will it be at the conclusion of this age. The son of man will send forth his messengers, and they will gather together out of his kingdom all the faithless, and the workers
42 of iniquity ; and will cast them into the furnace of fire : there
43 will be wailing and gnashing of the teeth. Then shall the righteous shine forth, like the sun, in the kingdom of their father. Whoso hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like a hidden treasure, which a man discovered in a farm, and kept secret ; and for joy thereof went and sold all that he had, to buy that farm.

45 Again, the kingdom of heaven is like a merchant seeking
46 goodly pearls : who, when he had found one pearl of great price, went and sold all that he had, to buy it.

47 Again, the kingdom of heaven is like a drag-net cast into
48 the sea, and gathering together of every kind : which, when it was filled, they drew upon the shore : and, sitting down, picked out the good into vessels, and threw the bad away. Thus
49 will it be at the conclusion of this age. The messengers will

50 go forth, and sever the wicked from the righteous, and cast them into the furnace of fire: there will be wailing and gnashing of the teeth.

51 Jesus saith unto them: Did ye understand all these things?

52 They say unto him: Yea, Lord. Then said he unto them: Therefore, every scribe, that is instructed for the kingdom of heaven, is like a householder, who bringeth out of his treasury things new and old.

53 Now, when Jesus had finished these parables, he departed

54 thence: and came into his own town, and taught them in their synagogues, insomuch that they were astonished, and said:

55 Whence hath this man such wisdom and these miracles? Is not this the carpenter's son? Is not *the woman*, called Mary, his mother? and are not James, and Joses, and Simon, and

56 Judas, his brethren? His sisters also, are not they all of our opinion? Whence then hath this man all these things? And

57 they revolted at him. But Jesus said unto them: A teacher is not without honour, save in his own town, and his own fam-

58 ily. And he did not many miracles there, because of their want of faith.

CH. XIV. At that time Herod the tetrarch heard of the fame of Je-

2 sus; and said unto his servants: This is John the Baptist: he hath been raised from the dead; and therefore these pow-

3 ers are active in him. For Herod had apprehended John, and put him in prison, because of Herodias, his brother Philip's

4 wife. For John was often saying to him: It is not lawful for thee to have her *as thy wife*. And Herod wished to kill him,

5 but feared the multitude; because they counted him as a prophet. But, when Herod's birth-day was kept, the daughter of

6 Herodias danced before them, and pleased Herod: whereupon he promised with an oath to give her whatever she should ask.

7 But she, being set on by her mother, saith: Give me here the

8 head of John the Baptist upon a dish. And the king was sorry; but, because of the oath and the guests, he ordered it to be given

9 her: and sent to have John beheaded in the prison. And the

10 head was brought upon a dish, and given to the damsel, who

11 carried it to her mother. Then his disciples went, and took away the body, and buried it; and came and told Jesus.

12 When Jesus heard of it, he withdrew thence in a vessel to

a lonely place privately : but the multitudes heard of it, and
14 followed him by land from the cities. And Jesus came forth,
and saw a great multitude ; and had pity on them, and healed
15 their sick. Now, in the evening, his disciples came up to him,
and said : This is a lonely place, and the day is far spent ;
send the multitudes away, that they may go into the villages,
16 and buy themselves victuals. But Jesus said unto them :
17 They need not go : do ye give them victuals. And they say
unto him : We have here but five loaves and two fishes.
18 Then he said : Bring those hither to me. And he commanded
19 the multitudes to lay themselves down upon the grass ; and
took the five loaves with the two fishes ; and, looking up to
heaven, blessed God ; and brake the loaves, and gave them to
the disciples, and the disciples to the multitudes ; who all
20 ate thereof, and were filled : and twelve baskets full of the
21 remaining fragments were taken away. Now they, who had
eaten, were about five thousand men, besides women and
children.

22 And straightway Jesus constrained his disciples to get in-
to the vessel, and go before him farther on, while he sent
23 the multitudes away : and, when he had sent them away, he
went up into the mountain privately to pray : and was there,
24 in the evening, alone. But the vessel was now in the midst
of the sea, distressed by the waves ; for the wind was con-
25 trary. And, in the fourth watch of the night, Jesus went off
26 unto them, walking on the sea. And, when the disciples saw
him walking on the sea, they were alarmed, saying : It is an
27 apparition ! and they cried out through fear. But straightway
Jesus said unto them : Take courage : it is I : be not afraid.
28 Then Peter answered him, and said : Master, if it be thou,
29 bid me come unto thee on the water. And he said : Come.
So Peter went down from the vessel, and walked on the wa-
30 ter towards Jesus : but, perceiving the wind boisterous, he
was afraid ; and, as he began to sink, cried out : Master !
31 save me ! And immediately Jesus stretched forth his hand,
and caught him ; and saith unto him : O ! thou of little faith !
32 wherefore didst thou doubt ? And, when they had got into the
33 vessel, the wind was still. Then they, who were in the ves-

sel came and fell down before him, saying: Truly thou art a son of God.

34 And they passed over, and came into the country of Gen-
35 nesaret. And the men of that place knew him again, and
sent out into all the country round, and brought unto him all
36 who were diseased; and besought him, that they might touch
only the border of his garment: and, as many as touched it,
they were made perfectly well.

CH. XV. Then Scribes and Pharisees of Jerusalem came up to
2 Jesus, and said: Why do thy disciples transgress the tradition
of the elders? for they wash not their hands, when they eat
3 bread. But he answered them, and said: Why do ye also set
4 aside the commandment of God for your tradition? For God
commanded, saying: *Honour thy father and thy mother: and,*
5 *Whoso revileth father or mother, he shall be put to death.*
But ye teach: A man may say to his father or mother, that is
an offering to God; [*by which I might have profited thee*] and
6 so honour not his father or his mother. Thus have ye made
the commandment of God of none effect for your tradition.
7 Ye hypocrites! well did Esaiah prophecy concerning you,
8 when he said: *This people draweth nigh unto me with their*
mouth, and honoureth me with their lips, whilst their heart is
9 *far from me. But in vain do they worship me, teaching for*
10 *doctrines the commandments of men.* And he called to him
the multitude, and said unto them: Hear and understand.
11 Not that, which goeth into the mouth, defileth the man; but
that, which cometh out of the mouth, defileth the man.
12 Then his disciples came up to him, and said: Knowest thou,
that the Pharisees, when they heard this saying, revolted at
13 thee? But he answered and said unto them: Every planta-
tion, which my heavenly father planted not, will be rooted up.
14 Give them up: they are blind leaders of the blind. But, if
one blind man lead another, they will both fall into a pit.
15 Then Peter answered and said unto him: Explain to us this
16 parable. And Jesus said: Are ye also yet without under-
17 standing? Do not ye understand yet, that, whatever entereth
the mouth, goeth into the belly, and is thrown forwards to the
18 lower parts thereof: and that the things, which come out of
19 the mouth, proceed from the heart, and defile the man? For

out of the heart come wicked reasonings, murders, adulteries,
20 fornications, thefts, false testimonies, evil speaking. These
are the things, that defile the man ; but to eat with unwashen
hands defileth not the man.

21 Then Jesus departed thence, and withdrew towards the
22 parts of Tyre and Sidon. And behold ! a Canaanitish woman,
coming from the borders of that country, cried out and said
unto him : *O ! master, thou son of David ! have mercy on me :*
23 *my daughter is grievously vexed with a dæmon.* But he
answered her not a word. And his disciples came up, and
besought him, saying : Send her away ; for she cometh crying
24 after us. But he answered and said : I was not sent but to
25 the lost sheep of the house of Israel. Then came she, and
26 fell down before him, saying : Master, help me ! But he an-
swered and said : It is not right to take the children's bread
27 and throw it to the dogs. And she said : Yea, master : for
even the dogs eat the crumbs that fall from their master's table.
28 Then Jesus answered her : *O ! woman, great is thy faith : be*
it unto thee as thou wishest. And her daughter was well
from that very moment.

29 And Jesus departed thence, and came by the sea of Gali-
lee ; and went up into the mountain, and continued sitting
30 there. And great multitudes came unto him, having with
them lame *people*, blind, dumb, those that had lost a limb, and
many others ; and cast them down at the feet of Jesus, and
31 he healed them : so that the multitudes wondered, when they
saw *the* dumb to speak, those who had lost a limb to be made
whole, *the* lame to walk, and *the* blind to see : and they glori-
fied the God of Israel.

32 Then Jesus called his disciples unto him, and said : I pity
the multitude, because they have now continued with me
three days, and have nothing to eat ; and I do not choose to
33 send them away fasting, lest they faint on the road. And his
disciples say unto him : Whence *must* we have so many
34 loaves in a wilderness, as to fill so great a multitude ? And
Jesus saith unto them : How many loaves have ye ? And they
35 said ; Seven, and a few little fishes. And he commanded the
36 multitudes to sit down upon the ground. And when he had
taken the seven loaves and the fishes, and given thanks to

God, he brake them, and gave to his disciples, and the disciples to the multitude. So all ate, and were filled : and seven baskets full of remaining fragments were taken away. Now they, who had eaten, were four thousand men, besides women and children. Then he sent away the multitudes, and went into the vessel, and came into the borders of Magdala.

CH. XVI. And the Pharisees and Sadducees came to try *Jesus*, *2 by asking him to shew them a sign from heaven. But he answered them, and said : When it is evening, ye say, It will be clear weather : for the sky is red. And in the morning, It will be rainy weather to-day : for the sky is red and gloomy. Ye hypocrites ! can ye judge from the face of the sky, and not from the signs of this season ? A wicked and ungodly race requireth a sign : but no sign shall be given it, except the sign of Jonah the prophet. And he left them, and went away.*

5 And the disciples, when they were come to the other side, found that they had forgotten to bring bread. And Jesus said unto them : See that ye beware of the leaven of the Pharisees and Sadducees. Then they were reasoning among themselves, saying : This is because we brought no bread with us. Now, when Jesus perceived it, he said unto them : Why are ye reasoning among yourselves, O ! ye of little faith ! because ye brought no bread ? Do ye not yet understand ? Do ye not remember the five loaves of the five thousand ; and how many baskets full ye took away ? nor the seven loaves of the four thousand, and how many vessels full ye took away ? Why can ye not understand, that I meant not bread, when I told you to beware of the leaven of the Pharisees and Sadducees ? Then understood they, that he bade them, not to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

13 Now, when Jesus was going towards the parts of Cæsarea Philippi, he asked his disciples, saying : Whom do the people say that I, the son of man, am ? And they said : Some, John the Baptist : some, Elias ; and others, Jeremiah, or one of the prophets. He saith unto them : And whom say ye that I am ? Simon Peter answered : Thou art the Christ, the son of the living God. And Jesus answered : Happy art thou,

Simon, son of Jonah ! for flesh and blood revealed not this unto thee, but my father who is in heaven. And, I say unto thee, thou art *truly named* Peter ; and upon this very stone I will build my church ; and the gates of the grave will not prevail against it. And I will give unto thee the keys of the kingdom of heaven : and, whatsoever thou shalt bind on earth, it will be bound in heaven : and, whatsoever thou shalt loose on earth, it will be loosed in heaven. Then he charged his disciples to tell no one, that he is the Christ.

From that time Jesus began to shew unto his disciples, that it was necessary for him to go to Jerusalem, and suffer many things from the elders, and chief priests, and scribes ; and be killed, and be raised again on the third day. Then Peter took him up, and rebuked him, saying : By no means, master ! this will not be done unto thee. But he turned, and said to Peter : Get thee behind me, Satan ! thou art a snare unto me : for thou mindest not the things of God, but the things of men. Then said Jesus unto his disciples : If any one is willing to come after me, let him deny himself, and take up his cross, and follow me. For, whosoever shall wish to save his life, *he* will lose it : but, whosoever shall lose his life for my sake, *he* will find it. For, what will a man be profited, though he gain the whole world, if he lose his life ? And what can a man propose *as the* redemption of his life ? For the son of man is about to come in the glory of his father with his angels ; and then will he render unto every man according to his work. Verily I say unto you, some here present will not taste of death, till they have seen the son of man coming to his kingdom.

CH. XVII. Now six days after, Jesus taketh with *him* Peter, and James, and John the brother of *James* ; and bringeth them up into a high mountain privately ; where his appearance was changed in their presence : for his face shone like the sun, and his garments became bright as snow. And behold ! Moses and Elias were seen by them *to be* talking with him. Then Peter said unto Jesus : Master, it is better for us to abide here. Wilt thou that we make here three tents, one for thee, and one for Moses, and one for Elias ? While he was yet speaking, behold ! a bright cloud overshadowed them : and lo ! a voice out of the cloud, saying, This is my son, that beloved *son*, in whom

- 6 I am well pleased : listen ye unto him. And, when the disciples heard *this*, they fell on their faces, and were exceedingly
7 afraid. And Jesus came up, and touched them, and said : A-
8 rise, and be not afraid. Then they lifted up their eyes, and
9 saw no one, but Jesus. And, as they were going down from the mountain, Jesus charged them, saying : Tell this sight to
10 no one, till the son of man be risen from the dead. And his disciples asked him upon *this*, saying : Why then do the
11 scribes say, that Elias must first come ? Jesus answered and said unto them : Elias indeed doth first come, and will res-
12 tore all things. But, I say unto you, Elias is come already ; and they did not acknowledge him, but did unto him whatsoever they pleased. So too the son of man is going to suffer
13 from them. Then the disciples understood, that he was speaking to them of John the Baptist.
- 14 And, when they were come to the multitude, a man came
15 up to him, and knelt before him, and said : Master, have mercy on my son : he is a lunatic, and suffereth grievously : for
16 often he falleth into the fire, and often into the water : and I brought him to thy disciples, but they could not cure him.
- 17 Then Jesus answered and said : Perverse and unbelieving race ! how long must I be with you ? how long shall I endure
18 you ? Bring him hither to me. And Jesus rebuked the dæmon, and it came out of him : and the child was well from that mo-
19 ment. Then the disciples came up to Jesus privately, and said :
20 Why could not we cast it out ? And Jesus said unto them :
21 Because of your want of faith. For, verily I say unto you, if ye have faith, as a grain of mustard-seed, ye will say to this very mountain, Depart hence thither, and it will depart : and nothing will be impossible unto you.
- 22 Now, while they were in Galilee, Jesus said unto them : The son of man is going to be delivered up into the hands of
23 men, who will kill him ; and he will be raised up on the third day : and they were very sorry.
- 24 And, when they were come to Capernaum, the receivers of the tribute *for the temple* came up to Peter, and said : Doth
25 not your teacher pay the tribute ? He saith : Yes. And, when he came into the house, Jesus spake first, and said : What thinkest thou, Simon ? from whom do the kings of the earth

receive tribute ; from their own sons, or from strangers ?
 26 Peter saith unto him : From strangers. Jesus said unto him :
 27 So then the sons are free. Notwithstanding, lest they revolt
 at me, go to the sea, cast a hook, and take the fish that first
 cometh up : and, when thou openest his mouth, thou wilt
 find a piece of money : take and give it unto them for me and
 thee.

CH. XVIII. *Now* the disciples came up to Jesus at the very
 time, when they were disputing which would be greatest in
 2 the kingdom of heaven. And Jesus called a little child unto
 3 him, and set it in the midst of them, and said : Verily I say
 unto you, unless ye turn, and become like these little children,
 4 ye can in no wise enter the kingdom of heaven. Whosoever,
 therefore, shall humble himself like this little child, he is great-
 5 est in the kingdom of heaven : and, whoso shall receive one like
 6 this little child in my name, he receiveth me : but, whosoever
 shall lead into sin one of these lowly *disciples*, who believe in
 me, it were better for him, if a mill-stone, hanged about his
 7 neck, should be plunged in the depth of the sea. Alas ! for
 the world because of temptations ! For it must needs be
 that these temptations come ; but alas ! for that man, by whom
 8 the temptation cometh. Wherefore, if thy hand or foot be
 leading thee to sin, cut them off, and cast *them* from thee :
 it is better for thee to go into life lame, or without a limb,
 than, with two hands or two feet, to be cast into everlasting
 9 fire. And, if thine eye be leading thee to sin, pluck it out,
 and cast it from thee : it is better for thee to go into life with
 10 one eye, than, with two eyes, to be cast into hell-fire. Take
 heed, that ye despise not one of these lowly *disciples* : for, I
 say unto you, their angels in heaven are always beholding the
 11 face of my father, who is in heaven. For the son of man
 12 came to save that which was lost. What think ye ? if a man
 have a hundred sheep, and one of them be gone astray, doth
 he not leave the ninety and nine upon the mountains and go
 13 and seek that which hath gone astray ? And, if he find it,
 verily I say unto you, he rejoiceth more over it, than over the
 14 ninety and nine, which had not strayed. Even so it is not
 the will of your father, who is in heaven, that one of these
 lowly *disciples* should be lost.

15 Moreover, if thy brother have committed a fault against thee, go and convince him between thee and him alone : if he
16 listen to thee, thou hast gained thy brother : but, if he listen not, take with thee one or two more ; that on the mouth of two or three witnesses every declaration may be established.
17 Now, if he listen not to them, tell the church : and, if he listen not to the church, let him be unto thee as the heathen and the
18 tax-gatherer. Verily I say unto you, whatsoever ye bind on earth, *that* will be bound in heaven ; and, whatsoever ye loose
19 on earth, *that* will be loosed in heaven. Again, I say unto you, if two of you agree about asking any matter, it will be granted
20 them by my father, which is in heaven. For, where two or three are come together in my name, there am I in the midst of them.

21 Then Peter came up to him, and said : Master, how many times, if my brother offend against me, must I forgive him ?
22 as far as seven times ? Jesus saith unto him : I say unto thee, not *only* as far as seven times, but as seventy times seven.
23 Therefore the kingdom of heaven is like a king, who wished
24 to settle an account with his servants. Now, after he had begun to settle, one was brought unto him that owed him ten
25 thousand talents : and, forasmuch as he was unable to pay, his master ordered him and his wife and children and all that
26 he had to be sold, and payment to be made. The servant, therefore, fell down on his knees before him, and said :
27 Master, have patience with me, and I will pay thee all. So the master took pity on that servant, and loosed him, and for-
28 gave him the debt. But that servant went out, and found one of his fellow-servants, who owed him seven hundred pence ; and he seized him by the throat, and said : Pay me what thou
29 owest. His fellow-servant, therefore, fell down at his feet, and besought him, saying : Have patience with me, and I
30 will pay thee all. And he would not ; but went and threw
31 him into prison, till he should pay the debt. Now, when his fellow-servants saw what was done, they were very sorry ;
32 and went and told their master all that was done. Then his master called that servant unto him, and said : *O !* thou wicked servant ! I forgave thee all that debt, because thou
33 desiredst me. Oughtest not thou also to have pitied thy

34 fellow-servant, even as I pitied thee ? And his enraged master gave him up to the gaolers, until he should pay all that
35 was due unto him. So too will my heavenly father do unto you, if from your hearts ye forgive not every one his brother.

CH. XIX. Now, when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa by the side
2 of *the river Jordan* : and great multitudes followed him, and
3 he healed them there. And the Pharisees came up to him, to try him, and said : Is it lawful for a man to divorce his wife
4 for any fault ? Then he answered and said unto them : Have ye not read, that the Creator, in the beginning, made them a
5 male and a female ; and said, *For this cause let a man leave father and mother, and cleave unto his wife ; and let the two*
6 *become one flesh* ? so that they are no longer two, but one flesh : what, therefore, God joined together, let no man put
7 asunder. They say unto him : Why then did Moses command us to give a writing of separation, and to divorce her ?
8 He saith unto them : Moses, because of the hardness of your hearts, permitted you to divorce your wives : but in the
9 beginning it was not so. But, I say unto you, whosoever shall put away his wife, saving for adultery, and marry another, *he committeth adultery* : and, whoso marieth her, that hath
10 been divorced, *he committeth adultery*. His disciples say unto him : if the case of the husband be so with the wife, it is
11 better not to marry. But he said unto them : None are capable of that, save *they* to whom it is given. For there are eunuchs, who were so from their birth ; and there are eunuchs, who were made so by men ; and there are eunuchs, who made themselves such for the kingdom of heaven's sake. Whoso is able to endure it, let him endure it.

13 Then little children were brought unto him, that he might put his hands upon them, and pray : and the disciples rebuked
14 them. But Jesus said : Suffer these little children to come unto me, and hinder them not : for of those, who resemble
15 them, is the kingdom of heaven. And he laid his hands on them, and departed thence.

16 And behold ! one came up, and said unto him : Good teacher, what good thing must I do, that I may have eternal life ?
17 And he said unto him : Why callest thou me good ? none is

good but God only : but, as thou wishest to go into life, keep
 18 the commandments. He saith unto him : Which ? Jesus said :
These : Thou shalt do no murder ; thou shalt not commit adul-
tery ; thou shalt not steal ; thou shalt not bear false testimony ;
honour thy father and thy mother : and, Thou shalt love thy
 20 *neighbour as thyself.* The young man saith unto him : All these
 21 things have I kept from my youth up : what lack I yet ? Jesus
 said unto him : As thou wishest to be perfect, go, sell thy sub-
 stance, and give it to the poor, and thou wilt have a treasure
 22 in heaven : and come and be with me. When the young
 man heard that saying, he went away sorrowful ; for he had
 23 great possessions. Then said Jesus to his disciples : Verily,
 I say unto you, a rich man will hardly come into the kingdom
 24 of heaven. Again, I say unto you, it is easier for a camel to
 pass through the eye of a needle, than for a rich man to come
 25 into the kingdom of God. The disciples, on hearing *this*,
 were wondering exceedingly, and saying, What *rich man*
 26 then can be saved ! when Jesus, looking earnestly on them,
 said : With men this is impossible : but with God all things
 27 are possible. Then Peter answered : behold ! we gave up
 every thing to come with thee : what shall we have therefore ?
 28 And Jesus said unto them : Verily I say unto you, ye, who
 have accompanied me, in the regeneration, when the son of
 man sitteth on the throne of his glory, will also sit upon
 29 twelve thrones, as judges of the twelve tribes of Israel. And
 every one, who hath given up houses, or brethren, or sisters,
 or father, or mother, or wife, or children, or lands, for my
 name's sake, will receive them a hundred times over, and
 30 obtain everlasting life. But many, who *are* first, will be last ;
 and the last *will be* first.

CH. XX. For the kingdom of heaven is like a householder, who
 went out at the dawn of day to hire labourers for his vine-
 2 yard : and, having agreed with some labourers for seven
 3 pence a day, he sent them into his vineyard. And he went
 out about the third hour, and saw others standing without
 4 work in the market-place ; and he said unto them : Go ye
 also into the vineyard ; and, whatsoever is right, I will give
 5 it you : so they went. Again he went out about the sixth and
 6 ninth hour : and did in the same manner. Then, going out

- about the eleventh hour, he found others standing without work, and saith unto them : Why are ye standing here all the day doing nothing ? They say unto him : No one hath hired us. He saith unto them : Go ye also into the vineyard : and, whatever is right, *that ye shall receive*. Now, in the evening, the owner of the vineyard saith unto his steward : Call the labourers, and give them their wages, from the last to the first. And they of the eleventh hour came, and received each seven pence. But, when the first came, they supposed, that they should receive more : and they likewise received each seven pence. But, when they received it, they murmured against the householder, and said : These last have been but one hour ; and dost thou make them equal to us, who have borne the burden of the day, and the scorching heat ? But he answered one of them, and said : Friend, I do thee no wrong : didst not thou agree with me for seven pence ? Take thine own, and go thy way. I choose to give unto this last even as unto thee. May I not do as I please in my own affairs ? Is thine eye evil, because I am kind ? Thus the last will be first ; and the first, last.
- And, as Jesus was going up to Jerusalem, he took the twelve disciples apart on the road, and said unto them : Behold ! we are going up to Jerusalem ; and the son of man will be delivered up to the chief priests and scribes, who will sentence him to death, and deliver him up to the Gentiles to mock and to scourge and to crucify ! and on the third day he will return to life.
- Then came up to him the mother of the sons of Zebedee with her sons, falling down before him, and asking something of him. And he said unto her : What dost thou desire ? She saith unto him : Grant that these my two sons may sit, the one on thy right hand and the other on the left, in thy kingdom. But Jesus answered and said : Ye know not what ye are asking. Can ye drink the cup, that I am going to drink ; and be baptized with the baptism, that I am baptized with ? They say unto him : We can. Then he saith unto them : Ye will indeed drink my cup, and be baptized with the baptism, that I am baptized with : but to sit on my right *hand* and on my left, is not mine to give, unless to those for whom

24 it is prepared by my father. And, when the ten heard *this*, they were moved with indignation against the two brethren.
 25 But Jesus called them unto him, and said : Ye know that the rulers of the Gentiles exercise a harsh authority, and their
 26 princes lord it over them. Let it not be so among you : but whosoever desireth to be greatest among you, let him wait
 27 upon you : and, whosoever desireth to be chief among you,
 28 let him be your servant : even as the son of man came not to be waited upon, but to wait on *others*, and to give his life a ransom for many.

29 And, as they were going from Jericho, a great multitude
 30 accompanied him. And behold ! two blind men, sitting by the road, when they heard that Jesus was passing by, cried out : Have mercy on us, Lord ! *thou* son of David ! And the
 31 multitude charged them to hold their tongues ; but they kept crying out the more : Have mercy on us, master ! *thou* son of
 32 David ! And Jesus stopped, and called them, and said : What
 33 do ye wish me to do for you ? They say unto him : Master,
 34 that our eyes may be opened. Then Jesus took pity on them, and touched their eyes ; and immediately their eyes looked up : and they went with him.

CH. XXI. And, when they drew nigh to Jerusalem, and were come to Bethphage, at the mount of Olives, then sent Jesus
 2 two disciples forth, and said unto them : Go into that village over against you, and straightway ye will find an ass tied,
 3 and a colt with her : loose and bring *them* to me. And, if any one say aught unto you, tell him that the master hath
 4 need of them : and straightway he will send them. Now all this came to pass so as to fulfil the word of the prophet,
 5 saying : *Tell ye the daughter of Sion, behold ! thy king is coming unto thee ; meek, and riding on an ass, and a colt the*
 6 *foal of an ass.* And the disciples went and did as Jesus bade
 7 them ; and brought the ass and the colt, and put on them
 8 their clothes, and set *him* thereon. Then the greater part of the multitude spread their garments in the road ; and others cut branches from the trees, and strewed *them* in the road.
 9 And the multitudes, that went before and behind, kept crying out, Hosanna to the son of David ! blessed *be* he who cometh
 10 in the name of Lord ! Hosanna in the highest ! And, when he

- was come into Jerusalem, the whole city was in motion, saying: Who is this? And the multitudes said: This is Jesus the prophet, of Nazareth in Galilee.
- And Jesus went into the temple of God, and drave out all that were selling and buying in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and saith unto them: It is written, *This house of mine shall be a house of prayer*: but ye have made it a den of robbers.
- And blind and lame *people* came up to him in the temple, and he healed them. But, when the chief priests and scribes saw the wonders, which he did; and those, who were with him, crying in the temple, Hosanna to the son of David! they were moved with indignation, and said unto him: Dost thou hear what these are saying? And Jesus saith unto them: Yes. Have ye never read, *Out of the mouth of babes and sucklings thou hast prepared praise*? And he left them, and went out of the city to Bethany; and lodged there that night.
- Now, as he was returning into the city early in the morning, he was hungry: and, seeing a fig-tree by the road, he went to it, and found nothing thereon but leaves. Upon which he saith unto it: Let no fruit grow on thee henceforward for ever! And immediately it withered away. And, when his disciples saw it, they were amazed, and said: How soon the fig-tree withered away! Jesus answered and said unto them: Verily, I say unto you, if ye have faith, and doubt not, ye will not only do *like* this of the fig-tree, but if ye say even to this mountain, Be thou removed, and cast into the sea; it will be done. And whatsoever ye shall ask in prayer with faith, *that* ye will receive.
- And, when he was gone into the temple, the chief priests and elders of the people came up to him, as he was teaching, and said: By what authority art thou doing these things? and, Who gave thee this authority? Then Jesus answered and said unto them: I also will ask you one thing; which if ye tell me, I will also tell you by what authority I do these things. Whence was the baptism of John? from heaven or from men? And they continued reasoning with themselves, saying: If we say from heaven, he will say, Why did ye not

26 then believe him? But, if we say from men, we are afraid of
 27 the multitude; for all hold John to be a prophet. And they
 answered Jesus: We cannot tell. Then he said unto them:
 Neither will I tell you by what authority I do these things.
 28 But what think ye? A certain man had two sons; and he came
 up to the first, and said: Child, go work to-day in my vine-
 29 yard. But he answered: I will not: yet afterwards changed
 30 his mind, and went. And he came up to the second, and said
 31 so to him; who answered: I *will*, sir: but went not. Which
 of these two did the will of *his* father? They say unto him:
 The first. Jesus saith unto them: Verily, I say unto you,
 the tax-gatherers and harlots come before you into the king-
 32 dom of God. For John came unto you, *who profess* to walk
 in righteousness; and ye believed him not: but the tax-
 gatherers and harlots did believe him. And, when ye saw
this, ye did not afterwards change your mind, and believe
 him.

33 Hear another parable. A householder planted a vineyard,
 and put a fence about it, and dug a wine-vat in it, and built
 a tower, and let it out to husbandmen, and went from home.
 34 Now, when the fruit-season was at hand, he sent his servants
 35 to the husbandmen to receive his fruits. And the husband-
 men took his servants and beat one, and threw stones at
 36 another, and slew another. Again, he sent other servants
 more honourable than the first; and they did unto them in
 37 the same manner. Then last of all he sent unto them his
 38 son, saying: They will reverence my son. But the husband-
 men, when they saw the son, said among themselves, This is
 39 the heir: come, let us kill him, and seize his inheritance. So
 they took him and cast *him* out of the vineyard, and slew
 40 *him*. When, therefore, the owner of the vineyard cometh,
 41 what will he do to these husbandmen? He will miserably
 destroy those wicked men, and will let out the vineyard to
 other husbandmen, who will render him the fruits in their
 42 seasons. (Therefore, I say unto you, the kingdom of God
 will be taken from you, and given to *the* Gentiles, who will
 43 bring forth the fruits thereof.) Then Jesus saith unto them:
 Have ye never read in the scriptures, *The stone, which the*
builders rejected, is become the head of the corner: this was

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44 *the Lord's doing, and is wonderful in our eyes?* Now, who-soever shall fall on this stone, he will be crushed to pieces; and, on whomsoever it shall fall, it will grind him to powder.

45 And, when the chief priests and Pharisees heard these parables, they knew that he was speaking of them; and wished to lay hold on him, but feared the multitudes; who regarded him as a prophet.

CH. XXII. And Jesus spake to them again in parables, saying:

2 The kingdom of heaven is like a king, who made a marriage-feast for his son; and sent forth his servants to call them, who had been invited, to the feast: and they would not come.

4 Again he sent forth other servants, saying: Tell them who were invited, Behold! I have prepared my dinner; my oxen and fatted beasts are sacrificed, and all things are ready: come unto the feast. Then some slighted him, and went their way, one to his farm, and another to his merchandise;

6 but the rest took his servants, and ill-treated and slew them.

7 Now, when the king heard thereof, he was enraged; and sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants: The feast indeed is ready; but they, who had been invited, were not worthy: go ye, therefore, into the cross roads; and, as many

10 as ye find, invite to the feast. And those servants went out into the roads, and gathered together all whom they found, both bad and good; and the feast was filled with guests.

11 Now, when the king came in to view the guests, he saw there a man, not clothed in a wedding-garment; and said unto

12 him: Friend, why camest thou in hither, not having a wedding-garment? But he was stricken dumb. Then said the king to the servants: Bind him hand and foot, and take and cast him into the outer darkness: there will be weeping and gnashing of the teeth. For many are called, but few chosen.

15 Then the Pharisees went and consulted, how they might ensnare him by questions; and sent out to him their disciples with the Herodians, saying: Teacher, we know that thou art true, and teachest the way of God in truth, and fearest no one; for thou lookest not on the person of men: tell us,

17 therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus, knowing their malice, said:

19 Why are ye trying me, ye hypocrites? Shew me the tribute-
 20 money. So they brought unto him a penny. And he saith
 21 unto them: Whose is this image and this inscription? They
 say unto him: Cæsar's. Then saith he unto them: Render,
 therefore, unto Cæsar the things that are Cæsar's; and unto
 22 God the things that are God's. Now, when they heard *this*,
 they were astonished; and left him, and went away.

23 The same day came to him the Sadducees, who say there
 24 is no resurrection; and questioned him, saying: Teacher,
 Moses said, *If a man die without children, his brother shall*
 25 *marry his wife, and raise up children for his brother.* Now
 there were with us seven brethren: and the first married;
 26 and, dying without issue, left his wife for his brother. In
 like manner the second also, and the third, to *all* the seven.
 27 Last of all the woman died also. In the resurrection, there-
 28 fore, whose wife will she be of these seven? for they all
 29 married her. Jesus answered them and said: Ye deceive
 yourselves, *from* not considering the scriptures and the power
 30 of God. For, in the resurrection, there is no marrying nor
 giving in marriage; but they are as angels of God in heaven.
 31 Now, concerning the resurrection of the dead, have ye not
 32 read what was spoken unto you by God, saying: *I am the*
God of Abraham, and the God of Isaac, and the God of Jacob?
 33 God is not a God of the dead, but of the living. And, when
 the multitudes heard *it*, they were amazed at his teaching.

34 Now, when the Pharisees heard that he had silenced the
 Sadducees, they came together for the same purpose *as the*
 35 *Sadducees.* And one of them, a teacher of the law, made
 36 trial of him with this question: Teacher, which is the great-
 37 est commandment in the law? Then Jesus said unto him:
Thou shalt love the Lord thy God with all thy heart, and with
 38 *all thy soul, and with all thy mind:* this is the first and great-
 39 est commandment. And the second is like unto it: *Thou*
 40 *shalt love thy neighbour as thyself.* On these two command-
 ments hang all the law and the prophets.

41 Then, while the Pharisees were together, Jesus questioned
 42 them, saying: What think ye of the Christ? whose son is
 43 he? They say unto him: David's. He saith unto them:
 44 Why then doth David by the spirit call him Lord, saying, *The*

Lord said unto my Lord, Sit thou on my right hand, till I
 45 *make thine enemies thy footstool?* Since, therefore, David
 46 calleth him Lord, how can *the Christ* be his son? And no
 one was able to answer him a word: neither durst any one
 from that day forth ask him another question.

CH. XXIII. Then said Jesus to the multitudes and to his disci-
 2 ples: The scribes and Pharisees are placed in the seat of
 3 Moses: whatsoever, therefore, they bid you observe, observe
 and do; but do ye not according to their works: for they
 4 give instructions, and perform them not. Accordingly, they
 bind up burdens, heavy and hard to bear; and place them on
 5 men's shoulders, but refuse to stir them with a finger. Now
 they perform all their works to be seen by men: they make
 broad their phylacteries, and enlarge the borders of their gar-
 6 ments, and love the first place at feasts and the first seats in
 7 the synagogues, and greetings in the streets, and to be called
 8 by men, *Master!* But be not ye called Master! for one is
 9 your master, *even* the Christ. And call ye no man your father
 on earth; for one is your father, which is in heaven; and ye
 10 all are brethren. Nor be ye called guides; for one is your
 11 guide, *even* the Christ. But let the greatest among you be
 your servant: for, whosoever raiseth himself up, *he* will be
 12 brought low; and, whosoever humbleth himself, *he* will be
 exalted.

13 Alas for you, scribes and Pharisees! hypocrites! for ye
 devour widows' houses, though ye pray at the same time with
 a long preamble: therefore ye will receive greater punish-
 14 ment. Alas for you, scribes and Pharisees! hypocrites! for
 ye shut the kingdom of heaven in the face of men: ye go not
 in yourselves, nor suffer those, who are going in, to enter.
 15 Alas for you, scribes and Pharisees! hypocrites! for ye go
 about sea and land to gain one proselyte; and then make
 16 him a child of hell, more deceitful than yourselves. Alas for
 you, ye blind guides! who say: Whosoever sweareth by the
 temple, it is nothing: but, whosoever sweareth by the gold of
 17 the temple, *he* is bound by the oath. Ye blind and foolish
 men! which then is greater? the gold, or the temple that
 18 sanctifieth the gold? And, Whosoever sweareth by the altar,
 it is nothing; but, whosoever sweareth by the gift upon it, *he*

19 is bound by the oath. *Ye* blind and foolish *men*! which is
20 greater? the gift, or the altar that sanctifieth the gift? Who-
soever, therefore, sweareth by the altar, *he* sweareth *not only*
21 by it, but *also* by every thing upon it: and, whosoever swear-
eth by the temple, *he* sweareth *not only* by it, but *also* by him
22 who dwelleth in it: and, whosoever sweareth by heaven, *he*
sweareth *not only* by the throne of God, but *also* by him who
23 sitteth on it. Alas for you, scribes and Pharisees! hypo-
crites! for ye pay tythe *even* of mint, anise, and cummin;
but omit the weightier matters of the law, justice *and* mercy
and faithfulness: these ought ye to do, and not leave the
24 other undone. *Ye* blind guides! who strain out the gnat, but
25 swallow down the camel. Alas for you, scribes and Phar-
isees! hypocrites! for ye make clean the outside of the
cup and dish, whilst they are full within of rapine and ex-
26 cess. Thou blind Pharisee! make clean first the inside of
the cup and platter, that the outside also may *then* be clean.
27 Alas for you, scribes and Pharisees! hypocrites! for ye
are like whitened sepulchres, which appear indeed clean
without, but within are full of dead men's bones and of all
28 uncleanness. In the same manner ye also appear out-
wardly righteous unto men, but inwardly are full of hy-
29 pocrisy and iniquity. Alas for you, scribes and Pharisees!
hypocrites! for ye build the sepulchres of the prophets, and
30 garnish the tombs of the righteous; and say: If we had been
in the days of our fathers, we would not have been partakers
31 with them in the blood of the prophets. So that ye bear wit-
ness of yourselves, that ye are sons of the murderers of the
32 prophets; and will fill up the measure of your fathers. *Ye*
33 serpents! *ye* brood of vipers! how can ye escape the punish-
34 ment of hell? Wherefore, behold! I send forth unto you
prophets, and wise men, and scribes; and some ye will kill
and crucify, and some ye will scourge in your synagogues,
35 and pursue from city to city: so that upon you will come all
the righteous blood poured out upon the earth, from the blood
of Abel the righteous to the blood of Zachariah, son of Bara-
36 chiah, whom ye slew between the temple and the altar. Veri-
ly, I say unto you, all this *blood* will come upon this very
generation.

37 *O! Jerusalem! Jerusalem! who killest the prophets, and
stonest them who are sent unto thee; often was I desirous of
gathering thy children together, as a bird gathereth her young
38 together under her wings! but ye refused. Behold! this
39 your temple will be left unto you desolate: for I say unto
you, Ye shall not see me henceforth, till ye say, Blessed be
he, who cometh in the name of the Lord!*

CH. XXIV. And Jesus went out of the temple, and was going
away; when his disciples came up to shew him the buildings
2 of the temple. Then Jesus said unto them: Do ye gaze on
all these things? Verily, I say unto you, there is not here a
stone upon a stone, that will not be loosened and thrown
down.

3 Now, as he was sitting on the mount of Olives, the disci-
ples came up to him privately, and said: Tell us, when these
things will be; and what *will be* the sign of thy coming and
4 of the end of the age? And Jesus answered and said unto
5 them: Take heed that no one deceive you: for many will
come in my name, saying, I am the Christ: and will deceive
6 many. But ye will hear of wars and rumours of wars: see
that ye trouble not yourselves; for these things must come to
7 pass: but the end is not yet. For nation will rise up against
nation, and kingdom against kingdom; and *there* will be fam-
8 ines, and pestilences, and earthquakes in *divers* places. Yet
9 all these things are *but* a beginning of sorrows. Then too ye
will be delivered up to affliction, and be killed: and ye will
10 be hated by all nations for my name's sake. And then will
many fall off; and deliver up one another, and hate one ano-
11 er. And many false prophets will arise, and deceive many;
12 and, because iniquity will be multiplied, the love of many of
13 *my disciples* will become cold. But he, who endureth to the
14 end, will be safe. And these glad tidings of the kingdom of
God, will be proclaimed in all the world, for a testimony to
15 all nations: and then will the end come. When, therefore,
ye see on the holy ground that destructive abomination, spoken
of by Daniel the prophet: (let him, who readeth, understand)
16 then let them in Judea flee into the mountains: let not him,
17 that is upon the roof, go down to take away any thing out of
18 his house: and let not him, that is at *his* farm, turn back to

- 19 take away his clothes *with him*. But alas for them that are
20 with child, and them that give suck in those days ! And pray
that your flight be not in rainy weather, nor in a sabbatical
21 year : for then will be great affliction, such as was not since
the beginning of the world to that very time ; nor ever will be.
22 And, unless those days were shortened, no flesh could be pre-
served ; but, for the sake of the chosen, those days will be
shortened.
- 23 Then, if any one say unto you, Lo ! here is the Christ, or
24 there ! believe *him* not : for false Christs will rise up, and
false prophets ; and will propose great signs and wonders, so
25 as to draw after them, if they can, even the chosen. Behold !
26 I have forewarned you. Therefore, if they say unto you,
Behold ! he is in the wilderness ; go not forth : Behold : he
27 is in a retired chamber ; believe *them* not. For, as the light-
ning issueth from the east and shineth to the west, so *sudden*
28 also will this coming of the son of man be. For, wheresoever
the carcase is, there will the eagles be gathered together.
- 29 Now, immediately after this tribulation of those days, the
sun will be darkened, and the moon will not give her light :
the stars will fall from heaven, and the firmament of the
30 heavens will be shaken. And then will the sign of the son of
man appear in heaven ; and then will all the tribes of the
land lament, and see the son of man coming on the clouds of
31 heaven with power and great glory. And he will send forth
his messengers with a loud-sounding trumpet, and they will
gather together his chosen from the four winds, from one end
of heaven to the other.
- 32 Learn then the comparison of the fig-tree. When its
tender branch is already come, and the leaves spring forth,
33 ye know that the summer is nigh : so likewise know, when
ye see all these things, that *he* is nigh, *even* at the door.
34 Verily, I say unto you, this very generation will not pass
35 away, till all these things be done. The heaven and the
earth will sooner pass away, than these words of mine pass
away.
- 36 But the very day and hour no one knoweth ; not even the
37 angels of heaven ; but my father only. As the days, however,
of Noah *were*, so too this coming of the son of man will be.

38 For, as in those days before the flood, they were eating and drinking, marrying and given in marriage, until the day of
39 Noah's entrance into the ark, and were not aware of the flood that was coming to carry them all away : so too this presence
40 of the son of man will be. Then, of two men at the farm, one
41 will be taken, and the other left. Of two women grinding at
42 the mill, one will be taken, and the other left. Watch, therefore ; for ye know not at what hour your master cometh.
43 But this ye know, that if the master of the family had known in what watch the thief was coming, he would have kept
44 awake, nor have suffered his house to be broken into. Therefore, be ye also ready ; for in an hour, when ye are not expecting him, the son of man will come.

45 Who then is that faithful and prudent servant, whom his master set over the servants to give them their sustenance in
46 its season ? Happy that servant, whom his master, at his
47 coming, shall find thus employed ! Verily, I say unto you, he
48 will give him the charge of all his substance. But, if the servant be wicked, and say in his heart, My master is long in
49 coming : and begin to beat his fellow-servants, and to eat and
50 drink with drunkards ; in a day, when that servant is not expecting, will his master come ; and in an hour, when he is not
51 aware ; and will cut him in two, and appoint his portion with the ungodly : there will be weeping and gnashing of the teeth.

CH. XXV. Then will the kingdom of heaven be like unto ten virgins, who took their lamps, and went out to meet the bridegroom. Now five of them were prudent, and five were
3 foolish. The foolish took their lamps, and no oil with them :
4 but the prudent took oil in their vessels with their lamps.
5 So, as the bridegroom was long in coming, they all grew
6 drowsy, and fell asleep. But at midnight there was a cry, Behold ! the bridegroom is coming ! go forth to meet him.
7 Then all those virgins roused themselves, and trimmed their
8 lamps. And the foolish said unto the prudent : Give us of
9 your oil, for our lamps are going out. The prudent answered : There may not be enough for us and you : go then rather
10 to them who sell, and buy for yourselves. Now, while they were gone to buy, the bridegroom came ; and they, who were ready, went in with him to the marriage-supper : and the

11 door was shut. Then afterwards come also the other virgins,
12 and say : Master ! master ! open *the door* for us. But he
answered and said : Verily, I say unto you, I know you not.
13 Wake, therefore : for ye know neither the day nor the hour.
14 Like a man, who called his servants, when he went from
15 home, and delivered unto them his substance ; giving five
talents to one, and two to another, and to another, one ; to
each according to his several ability : and straightway de-
16 parted. Then he, who had received the five talents, went
17 and traded with them, and made five talents more. And
likewise he, *who had received the two talents*, gained also two
18 more. But he, who had received the one *talent*, went and dug
19 in the ground, and hid his master's money. After some time,
the master of those servants cometh to settle his account with
20 them. Then he, who had received the five talents, came up
and brought to *him* five talents more, saying : Master, thou
deliveredst to me five talents : behold ! I have gained besides
21 them five talents more. And his master said unto him : Well
done, good and faithful servant ! thou hast been faithful in a
little ; I will set thee over much : come thou into the joy of
22 thy master. He also, who had received the two talents, came
up, and said : Master, thou deliveredst to me two talents :
23 behold ! I have gained besides them two talents more. His
master said unto him : Well *done*, good and faithful servant !
thou hast been faithful in a little : I will set thee over much :
24 come thou into the joy of thy master. He also, who had re-
ceived the one talent, came up, and said : Master, I knew
thee to be a hard man, reaping where thou didst not sow, and
25 gathering together where thou didst not scatter : so I was
afraid, and went and hid thy talent in the ground. Lo ! thou
26 hast thine own *again*. Then his master answered and said :
Wicked and slothful servant ! didst thou know, that I reap
where I sowed not ; and gather together where I have not
27 scattered ? Thou oughtest, therefore, to put my money to
the bankers ; and at my coming I should have received mine
28 own with interest. Take, therefore, the talent from this man,
29 and give it to him, who hath the ten talents. For to every
one, who hath *much*, abundance will be given : but from him,
30 who hath little, even that little will be taken. And cast this

unprofitable servant into the outer darkness : there will be weeping and gnashing of the teeth.

- 31 Now, when the son of man cometh in his glory, and all the holy angels with him, then will he sit on the throne of his glory.
- 32 And in his presence will be gathered together all nations ; and he will separate them from each other, even as a shepherd
- 33 separateth the sheep from the goats. And he will set the
- 34 sheep on his right hand, and the goats on his left. Then will the king say to those on his right hand : Come, blessed *children* of my father ! inherit the kingdom prepared for you from
- 35 the foundation of the world. For I was hungry, and ye gave
- 36 me food : I was thirsty, and ye gave me drink : I was a stranger, and ye entertained me ; naked, and ye clothed me ; sick, and ye took care of me ; in prison, and ye came unto me.
- 37 Then will the righteous answer : Lord, when did we see thee hungry, and give thee food ? or thirsty, and give thee drink ?
- 38 When did we see thee a stranger, and entertain thee ; or
- 39 naked, and clothe thee ? When did we see thee sick, or in
- 40 prison, and come unto thee ? And the king will answer : Verily, I say unto you, inasmuch as ye did *it* to one of the least of these my brethren, ye did *it* unto me.
- 41 Then will he say also to them on the left hand : Away from me, ye cursed ! into that everlasting fire, prepared for the
- 42 devil and his angels. For I was hungry, and ye gave me no
- 43 food : I was thirsty, and ye gave me no drink : I was a stranger, and ye did not entertain me : naked, and ye clothed
- 44 me not ; sick and in prison, and ye took no care of me. Then will they also answer : Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did
- 45 not relieve thee ? Then he will answer : Verily, I say unto you, inasmuch as ye refused *it* to one of the least of these, ye
- 46 refused *it* to me. So these will go away into everlasting punishment ; but the righteous into everlasting life.
- CH. XXVI. And, when Jesus had finished all these words, he said
- 2 unto his disciples : Ye know that in two days is the passover ; when the son of man will be delivered up to be crucified.
- 3 Then the chief priests, and the scribes, and the elders of the people, gathered themselves together at the palace of the high-priest, whose name was Caiaphas : and consulted how to

- 5 take Jesus privately, and kill him : but agreed in saying, Not during the festival, lest there be an uproar among the people.
- 6 So, while Jesus was in Bethany, in the house of Simon the leper, a woman came up to him with an alabaster box of perfumed ointment, very costly, and poured *some* upon his head
- 8 as he was sitting at table. Now, when his disciples saw *it*,
- 9 they were moved with indignation, and said : Why *is* this waste ? for this very ointment might have been sold for a
- 10 great *sum*, and given to the poor. When Jesus knew *this*, he said unto them : Why trouble ye the woman ? she hath done
- 11 a good deed for me. For ye have the poor always with you ;
- 12 but me ye have not always. For she shed this ointment upon
- 13 my body to embalm me. Verily, I say unto you, wherever this gospel shall be preached in the whole world, what she did will be also spoken of, for a memorial of her.
- 14 Then one of the twelve, named Judas Iscariot, went to
- 15 the chief priests, and said : What are ye willing to give me
- 16 for delivering him up unto you ? Then they paid him thirty pieces of silver. And from that time he was seeking a good opportunity to deliver *Jesus* up.
- 17 Now, on the first day of unleavened bread, the disciples came up to Jesus, and said : Where wilt thou that we make
- 18 ready for thee to eat the passover ? And he said : Go into the city to such a man, and tell him : The teacher saith, My season is at hand : may I keep the passover at thy house with
- 19 my disciples ? And the disciples did as Jesus bade them :
- 20 and made ready the passover. Now, in the evening, he sat
- 21 down to table with the twelve : and, as they were eating, said : Verily, I say unto you, one of you will deliver me up.
- 22 And they were very sorrowful ; and began, each of them, to
- 23 say unto him : Master, is it I ? Then he answered and said : He, that is dipping his hand with me in this dish will deliver
- 24 me up. The son of man, indeed, is going to suffer death, as it is written of him : but alas for that man, by whom the son of man will be delivered up ! It were better for that man,
- 25 had he not been born. Then Judas, who delivered him up, answered : Master, is it I ? He saith unto him : It is.
- 26 Now, as they were eating, Jesus took the loaf ; and, after blessing *God*, he brake *it*, and gave to his disciples, and said :

27 Take, eat; this is my body. He took also the cup; and, when he had given thanks to *God*, gave it to them, saying:
28 Drink ye all of it: for this is my blood, that *blood* of the new covenant, which is poured out for many, unto remission of
29 sins. Now, I say unto you, I will not drink henceforth of this fruit of the vine, till that day when I drink it new with
30 you in the kingdom of my father. And, after a hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them: Ye will all forsake me this
32 very night; as it is written, *I will smite the shepherd; and the sheep of the flock will be scattered abroad*: but, after I am
33 raised up, I will go before you into Galilee. Then Peter answered, and said unto him: Though they all forsake thee,
34 yet will I never forsake thee. Jesus said unto him: Verily, I say unto thee, this very night before the cock crow, thou
35 wilt deny me thrice. Peter saith unto him: Even though I must die with thee, I will in no wise deny thee. And so said all the disciples.

36 Then cometh Jesus to a place called Gethsemane; and saith unto the disciples: Stay here, till I have been to pray
37 yonder. And he took with him Peter and the two sons of
38 Zebedee; and was in an agony of excessive anguish. Then saith he unto them: My soul is exceedingly dismayed with a
39 deadly sorrow: tarry here, and watch with me. And he went a little forwards, and fell upon his face, and prayed, saying: O! my father! if it be possible, let this cup be removed from me! nevertheless, not my will, but thine, be done!
40 And, on coming to the disciples and finding them asleep, he saith to Peter: So, could ye not watch with me so short a time as this? Watch and pray, that ye come not into *such* a
41 trial. The spirit indeed *may be* ready, but the flesh is weak.
42 Again, he went from *them* a second time, and prayed, saying: O! my father! if this cup cannot be removed from me, and
43 I must drink it; thy will be done! And, when he came, he
44 findeth them asleep again; for their eyes were heavy. And he left them, and went away again, and prayed a third time,
45 uttering the self-same words. Then cometh he to his disciples, and saith unto them: Are ye still asleep, and giving yourselves to rest? Behold! the moment is come for the son of

46 man to be delivered up into the hands of the heathen. Arise ;
let us be gone : behold ! he, that is going to deliver me up, is
47 here. Now, whilst *Jesus* was yet speaking, lo ! Judas, one of
the twelve, 'came ; and with him a great multitude, with
swords and staves, from the chief priests and elders of the
48 people : and he had given them a sign, saying : *The man,*
49 *whom I shall kiss, is he :* lay hold on him. And forthwith he
came up to *Jesus*, and said : Peace, master ! and fondly kissed
50 him. So *Jesus* said unto him : Friend, for what art thou
come ? Then they went up, and put out their hands, and
51 seized *Jesus*. And behold ! one of them, *who were* with *Je-*
sus, stretched out his hand to draw his sword ; and smote the
52 servant of the high-priest, and took off his ear. Then saith
Jesus unto him : Put back thy sword into its place : for all,
53 who take up a sword, shall perish by a sword. Dost thou
think then, that I am not able at this moment to beseech my
father ; and he would furnish me with more than twelve le-
54 gions of angels ? But how must the scriptures be then ful-
55 filled, *which say, that these things* must thus be done ? At
the same time *Jesus* said unto the multitudes : Am I a mur-
derer, that ye are come out in a body against me, with swords
and staves, to seize me ? I was with you, day after day ;
56 teaching in the temple ; and ye did not seize me. But all
this is so done that the scriptures of the prophets may be ful-
filled. Then all the disciples forsook him, and fled.

57 Now they, who had seized *Jesus*, carried *him* away to Cai-
58 aphas, with whom the scribes and the elders were assembled.
But Peter followed at a distance, as far as to the hall of the
high-priest ; and went in ; and was sitting with the attend-
59 ants to see the end. And the chief priests, and the elders,
and all the council, were seeking false testimony against *Je-*
60 *sus*, to cause him to be put to death : but found it not, though
61 many false witnesses came up. At last came up two *wit-*
nesses, saying : This man said, I am able to destroy the tem-
62 ple of God, and to build it in three days. And the high-
priest arose, and said unto him : Dost thou make no answer ?
What are these *men* witnessing against thee ? But *Jesus*
63 was still silent. And the high-priest said unto him : I require
thee to swear by the living God, and tell us, whether thou be

the Christ, the son of God. Jesus saith unto him : I am.
 64 Moreover I tell you, ye will soon see the son of man sitting
 on the right *hand* of divine power, and coming upon the
 65 clouds of heaven. Then the high-priest rent his clothes,
 saying : He hath spoken evil against God. What need have
 we more of witnesses ? Behold ! ye have now heard his wick-
 66 ed speech. What think ye ? They answered and said :
 67 He is guilty of death. Then they spat in his face ; and *some*
 smote him on the head with their fists, and others on the face
 68 with their open hands, saying : Tell us, thou prophet Christ !
 which is he who smote thee ?

69 Now Peter was sitting at a distance in the hall ; and one
 of the maid-servants came up to him and said : Thou also
 70 wast with Jesus the Galilean. But he denied it in the
 presence of them all, saying : I know not what thou meanest.
 71 And, after he had gone out into the porch, another *maid-*
servant saw him, and saith unto them who were there : This
 72 *man* also was with Jesus of Nazareth. And he denied *it*
 again, with an oath : I do not know that man. A little while
 after, some, who were standing *there*, came up, and said to
 73 Peter : Surely thou art one of them : and indeed thy speech
 74 discovereth thee. Then he began to wish curses upon him-
 75 self, and to swear : I do not know the man. And immedi-
 ately the cock crew : and Peter called to mind the declaration
 of Jesus, *who* had said unto him, Before the cock crow, thou
 wilt deny me thrice : and he went out and wept bitterly.

CH. XXVII. Now, early in the morning, all the chief priests and
 the elders of the people consulted against Jesus, to put him
 2 to death. And they bound him, and carried *him* away, and
 3 delivered him up to Pontius Pilate the governour. Then
 Judas, who had delivered him up, seeing that he was con-
 demned, repented ; and gave back the thirty pieces of silver
 4 to the chief priests and the elders, saying : I sinned in deliv-
 ering up innocent blood. But they said : What *is that* to us ?
 5 look thou *to that*. Then he threw down the pieces of money
 in the temple, and withdrew : and, after his departure, was
 6 choked with anguish. Upon this, the chief priests took the
 pieces of silver, and said : It is not lawful to put them into
 7 the sacred treasury, because they are the price of *blood* : so,

after consultation *thereon*, they bought with them the potter's field, to bury strangers in. Wherefore, that field hath been called the Field of Blood to this day. Then was fulfilled this declaration of Jeremiah the prophet: *And they took the thirty pieces of silver, the price of him who was valued, whom the children of Israel valued; and gave them for the potter's field, as the Lord appointed me.*

Now Jesus stood before the governour; and the governour asked him, saying: Thou art then the king of the Jews? Jesus said unto him: I am. And whilst he was accused by the chief priests and the elders, he made no answer. Then saith Pilate unto him: Dost not thou hear what they are witnessing against thee? And he did not answer a single question; so that the governour marvelled greatly. Now, during the festival, the governour used to release unto the multitude one prisoner, whichever they desired. And they had then a noted prisoner, named Barabbas. Therefore, while they were assembled, Pilate said unto them: Which do ye wish me to release unto you? Barabbas, or Jesus named Christ? For he knew, that they had delivered him up through hatred.

Now, while he was sitting on the judgment-seat, his wife sent unto him, saying: Have thou nothing to do with that righteous man: for I have suffered much in a dream this day because of him.

But the chief priests and the elders persuaded the multitudes to ask Barabbas from him, and leave Jesus to die. Then the governour said unto them again: Which of the two do ye wish me to release unto you? And they said: Barabbas. Pilate saith unto them: What must I do then with Jesus, named Christ? They all say unto him: Let him be crucified. And the governour said: What crime then hath he committed? But they cried out the more, saying: Let him be crucified. Now Pilate, seeing that he did no good, and that only a greater uproar was made, took water, and washed his hands before the multitude, saying: I am guiltless of the blood of this righteous *man*: look ye to it. And all the people answered: His blood be upon us and upon our children! Then released he Barabbas unto them: and, when he had scourged Jesus, delivered him up to be crucified.

27 Then the soldiers of the governour took Jesus with them to the Prætorium, and assembled against him the whole
28 band: and, after they had stripped him, put round him a
29 scarlet robe: and platted a crown of thorns, and placed it on his head, with a reed in his right hand: and they knelt before him, and kept mocking him, saying: Hail, king of the
30 Jews! And they spat upon him, and took the reed, and continued smiting him on the head. And, after mocking him, they took off the robe, and put his own clothes on him, and carried
32 him away to crucify him. Now, as they were going out of the city, they met with a man of Cyrene, Simon by name:
33 him they forced to carry his cross. And, when they were come to a place called Golgotha, [*which means a place of a skull*] they gave him vinegar, mingled with bitters, to drink:
35 and, when he had tasted it, he refused to drink. So, after they had nailed him to the cross, they parted his garments
36 among themselves by casting lots for them: and sat down there to guard him. And they placed over his head this writing of his accusation: THIS IS JESUS THE KING OF THE
Jews.

38 Then two murderers were crucified with him, one on
39 the right hand, and one on the left. Now they, who were passing by, kept railing at him, wagging their heads, and
40 saying: *Thou*, who canst destroy the temple, and build it in three days, save thyself! As thou art a son of God, come
41 down from the cross. Likewise the chief priests also, with the scribes and elders, mocked him, and said: He saved others; cannot he save himself? If he be the king of Israel, let him now come down from the cross, and we will believe
43 him. He trusted in God: let God now deliver him, if he
44 approveth him: for he said, I am a son of God. And in the same manner the murderers also, who were crucified with him, reproached him.

45 Now there was a darkness over all the land from the sixth
46 hour unto the ninth hour. And, about the ninth hour, Jesus cried out with a loud voice: *Eli! Eli! lama sabachthani?* that is: My God! my God! why hast thou forsaken me?
47 So when some, who were standing there, heard this, they
48 said: He is calling for Elias. And straightway one of them

ran, and took a sponge, and put it, full of vinegar, on a reed,
49 and gave him to drink. But others were saying: Hold! let
50 us see, whether Elias is coming to deliver him. Now, when
Jesus had cried out again with a loud voice, he expired.
51 And behold! the vail of the temple was slit from the top to
the bottom; and the earth shook: and the rocks were split;
52 and the tombs were opened; and many bodies of the saints,
53 who were asleep, awoke, and went out of their tombs, after
they awoke, into the holy city; and were seen by many.

54 Now, when the centurion and his fellow soldiers, who were
guarding Jesus, perceived the earthquake, and what had hap-
pened, they were greatly afraid, and said: Certainly this was
a son of God!

55 And several women were there looking on afar off, who
had accompanied Jesus from Galilee, and waited on him:
56 among whom was Mary Magdalene, and Mary the mother of
James and Joses, and the mother of the sons of Zebedee.

57 Now, in the evening a rich man of Arimathea, named
Joseph, (who had been too a disciple of Jesus) went up to
58 Pilate, and asked of him the body of Jesus. Then Pilate
59 commanded the body to be given him. So Joseph took the
60 body, and wrapped it in a clean linen cloth, and laid it in his
own new tomb, which he had hewn in the rock; and rolled
up a great stone to the entrance of the tomb, and went away.

61 And Mary Magdalene was there, and the other Mary, sitting
over against the sepulchre.

62 On the next day, the day after the preparation, the chief
priests and the Pharisees came together to Pilate, saying:
63 Sir, we remember that this deceiver said, while he was yet
64 alive, After three days I shall be raised up to life. Order,
therefore, the sepulchre to be made safe until the third day;
lest his disciples come by night and steal him, and say unto
the people, He hath been raised up from the dead: for this
65 last imposture will be worse than the first. And Pilate said
66 unto them: Ye have a guard: go, make *the sepulchre* safe as
you can. So they went, and made the sepulchre safe by seal-
ing the stone, and by the guard.

CH. XXVIII. Now, after the end of the week, as the first day
of the *next* week began to dawn, Mary Magdalene and the

2 other Mary went to view the sepulchre. And behold! a great disturbance had happened: for an angel of the Lord had come down from heaven, and gone and rolled away the
3 stone from the entrance; and was sitting on it. Now his appearance was like lightning, and his raiment bright as
4 snow. So, through fear of him, the keepers had been alarm-
5 ed, and become like dead men. But the angel said unto the woman: Be not ye afraid: for I know that ye are seeking
6 Jesus, who was crucified. He is not here: for he hath been raised up, as he said. Come, see the place where the Lord
7 lay. And go in haste to tell his disciples that he hath been raised from the dead: and behold! he is going before you
8 into Galilee: there will ye see him. Lo! I told you. And they went out in haste from the tomb, with fear and great
9 joy; and ran to carry his disciples word. Now, as they were going to tell his disciples, behold! Jesus met them; and said: Peace be to you! And they went up, and laid
10 hold on his feet, and paid him homage. Then saith Jesus unto them: Fear ye not: go, tell my brethren from me, to depart for Galilee: and there will they see me.

11 Now, as they were going, behold! some of the guard went into the city, and told the chief priests all that had come to
12 pass: who, after they had assembled with the elders, and consulted, gave a good sum of money to the soldiers, saying:
13 Tell *the people*, His disciples came by night, and stole him, while we were asleep. And, if this affair be brought to a
14 hearing before the governour, we will satisfy him, and keep
15 you from trouble. So they took the money, and did as they were taught: and this account of *the matter* hath been reported among the Jews to this very day.

16 But the eleven disciples went into Galilee, to the mountain
17 that Jesus had appointed them. And, when they saw him, they fell down and paid him homage: but some were doubtful. And Jesus went up to them, and said: All power is
18 given unto me in heaven and on earth. Go ye, therefore, and make disciples of all nations, baptizing them in the name
19 of the father, and of the son, and of the holy spirit: teaching
20 them to observe all the commandments, which I gave you: and behold! I am with you continually to the conclusion of the age. Amen!

THE GOSPEL
OF
S T. M A R K.

CHAP. I.

1 **T**HE BEGINNING OF THE GOSPEL OF JESUS CHRIST, THE
SON OF GOD.

2 As it is written in the prophets, *Behold ! I send my mes-*
3 *senger before thy face to prepare thy way before thee ; a voice*
4 *of one crying in the wilderness, prepare ye the way of the*
5 *Lord ; make the paths straight for him : accordingly came*
6 *John, baptizing in the wilderness, and preaching a baptism of*
7 *repentance for remission of sins. And all the country of*
8 *Judæa and the people of Jerusalem were going out unto him,*
9 *and were all baptized by him in the river Jordan, upon confes-*
10 *sion of their sins. Now John was clothed in camel's hair,*
11 *with a leathern girdle about his loins : and he ate locusts and*
12 *wild honey ; and said, as he continued preaching, One is*
13 *coming after me, mightier than I : the string of whose shoes*
14 *I am not worthy to stoop down and untie. I indeed baptize*
15 *you in water : but he will baptize you in a holy spirit.*

16 And in those days came Jesus of Nazareth in Galilee, and
17 was baptized by John in Jordan : and, as he went up out of
18 the water, *John saw the heavens open, and the spirit, like a*
19 *dove, coming down upon him. And a voice issued from the*
20 *heavens : Thou art my son, that beloved son, in whom I am*
21 *well pleased.*

22 And immediately the spirit leadeth out Jesus into the wil-
23 derness : and he continued there in the wilderness forty
24 days, tried by Satan, and amongst the wild beasts : and the
25 angels ministered unto him.

14 Now, after John was delivered up, Jesus came into Galilee,
15 preaching the glad tidings of the kingdom of God, and saying:
The time is fully come, and the kingdom of God is at hand :
16 repent ye, and believe the gospel. And, as he was walking
by the sea of Galilee, he saw Simon and Andrew *the brother*
of Simon, casting a net into the sea ; for they were fishers :
17 and Jesus said unto them : Come with me, and I will make
18 you fishers of men. And they straightway left their nets,
19 and went with him. And, going thence a little further, he
saw James the *son* of Zebedee and John *the brother of James*,
20 in the vessel, putting the nets in order : and, as soon as he
called them, they left their father Zebedee in the vessel with
21 the hired servants, and went after him. And they come into
Capernaum : and he straightway went on the sabbath-day
22 into the synagogue, and taught as usual : and *the people*
were astonished at his *manner of* teaching : for he taught
them as one who had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean
24 spirit ; who cried out, saying : Hah ! what hast thou to do
with us, Jesus of Nazareth ? Art thou come to destroy us ? I
25 know thee, who thou art ; the holy *one* of God. And Jesus
rebuked him, saying : Hold thy tongue, and come out of him.
26 And the unclean spirit, after shaking him much and crying
27 with a loud voice, came out of him. And all were amazed ;
so that they debated with each other, saying : What is this ?
what new *kind of* teaching is this ? for with authority he com-
28 mandeth even the unclean spirits, and they obey him. So his
fame immediately spread into all the neighbouring country
of Galilee.

29 And, as soon as they left the synagogue, they went to the
30 house of Simon and Andrew, with James and John. Now
Simon's wife's mother was lying in bed with a fever ; and
31 immediately they tell *Jesus* of her, and he went to *her*, took
her by the hand, and raised her up ; and immediately the
32 fever left her, and she ministered unto them. But, in the
evening, after sun-set, they brought unto him all their sick
33 and their *dæmoni*acs ; and the whole city was assembled at
34 the door : and he healed many, afflicted with various diseases ;
and cast out many *dæmons*, and suffered them not to
speak, because they knew him.

35 And, rising up early in the morning, while it was very
dark, he went into a lonely place, and was praying there ;
36 when Simon and the rest went in search of him, and, after
37 they found him, they say unto him : All are seeking thee.
38 And he saith unto them : Let us go into the next towns, that
I may preach there also : because for this purpose come
39 I forth. So he continued preaching in their synagogues
throughout all Galilee ; and casting out dæmons.
40 And a leper cometh to him, beseeching him, and kneeling
to him, and saying : If thou please, thou canst make me clean.
41 And Jesus, moved with pity, stretched out his hand and touch-
42 ed him ; and saith unto him : I will : be thou clean. And, as
soon as he had spoken, the leprosy went from *the man*, and
43 was cleansed. And *Jesus*, after strictly charging him, sent
44 him immediately away, and saith unto him : Take care that
thou say nothing to any man ; but go, shew thyself to the
priest, and offer for thy cleansing what Moses appointed, as
45 a testimony unto them. But *the man* departed, and began to
talk much about it, and to publish it ; so that *Jesus* could no
more go openly into the city ; but continued without in
lonely places : and the *people* kept coming to him from all
parts.

CH. II. And *Jesus* returned to Capernaum after *some* days ; and it
2 was heard that he was in a house there. And many immediate-
ly assembled, so that even the space before the door could not
contain them : and he was speaking the word unto them.
3 And a man with a palsy was brought unto him, borne by
4 four. And, as they could not come near him because of the
multitude, they took up the roof of *the house* where he was,
by forcing open *the door* ; and let down the bed, on which
5 the sick man lay. Now, when *Jesus* saw their faith, he saith
6 to the sick man : Child, thy sins be forgiven thee. Then
some of the scribes, sitting there, were reasoning in their
7 hearts, Why doth this man speak thus wickedly ? Who can
8 forgive sins but God only ? And *Jesus*, knowing at once in
his own mind, that they were thus reasoning in themselves,
said unto them : Why have ye these reasonings in your
9 hearts ? For which is easier ? to say to the sick man, Thy sins
be forgiven thee ; or to say, Arise, and take up thy bed, and

- 10 walk ; but that ye may know the son of man to have authority upon earth to forgive sins ? *Then* he saith to the sick man :
11 I say unto thee, Arise, and take up thy bed, and go home.
12 And he arose immediately, and took up his bed, and went out before *them* all ; insomuch that they were all amazed, and glorified God, saying : We never saw it thus.
- 13 And *Jesus* went out again by the sea : and all the multitude was thronging to him ; and he continued to teach them.
- 14 And, passing on, he saw Levi the *son* of Alpheus, sitting at the custom-house ; and saith unto him : Come with me. And
15 he arose, and went with him. And many tax-gatherers and heathens were eating in the house at the same table with *Jesus* and his disciples : for many of them had accompanied
16 him. And, when the scribes and the Pharisees saw him eating with these tax-gatherers and heathens, they said to his disciples : How is it that he eateth and drinketh with these
17 tax-gatherers and sinners ? And *Jesus*, hearing this, saith unto them : They, who are well, need not a physician ; but they who are sick. I am not come to call righteous *men*, but sinners, to repentance.
- 18 And the disciples of John and of the Pharisees used to fast ; and they come to *Jesus*, and say : Why do the disciples of John and of the Pharisees fast, but thy disciples fast not ?
- 19 And *Jesus* said unto them : Can the companions of the bridegroom fast, while the bridegroom is with them ? As long as
20 they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall depart from
21 them ; and then will they fast in those days. Now, no one seweth a patch of new cloth on an old garment : if so, the new *piece* taketh away from the entireness of the old garment, and
22 a worse rent is made. And no one putteth new wine into old bottles : if so, the new wine bursteth those bottles, and the wine is spilled, and the bottles are destroyed : but we must put new wine into new bottles.
- 23 And it came to pass as he was going through the corn-fields on the sabbath-day, his disciples plucked the ears of corn,
24 as they went along. And the Pharisees said unto him : See ;
25 why are they doing what is not lawful, on the sabbath ? And he said unto them : Have ye never read what David did when

26 hunger pressed him, he and his companions? How he went into the house of God *in the days* of Abiathar the high-priest, and ate the shew-loaves, which the priests only are allowed 27 to eat; and gave also to his companions? And *Jesus* said unto them: The sabbath was made for man, and not man for 28 the sabbath. So that the son of man is master even of the sabbath.

CH. III. And *Jesus* went again into the synagogue: and a man 2 with a withered hand was there. And they were maliciously observing, whether he would heal *the man* on the sabbath-day, 3 that they might accuse him. And he saith unto the man with the withered hand: Bring thyself forward into the middle. 4 And he saith unto them: Is it right to do good, or to do ill, on the sabbath-day? to save life, or to kill? But they continued 5 silent. Then, after looking round upon them, being angry and at the same time sorry for the blindness of their hearts, he saith unto the man: Stretch out thy hand: and he stretched it out; and his hand was restored to its soundness like the other.

6. And the Pharisees went out immediately, and continued in consultation together, with the Herodians, against *Jesus*, how 7 they might destroy him. Then he withdrew with his disciples to the sea: and a great multitude from Galilee followed 8 him, and from Judea, and from Jerusalem, and from Idumea, and from the side of *the river Jordan*; and they about Tyre and Sidon, a vast multitude! hearing what great things he 9 was doing, came unto him. And he told his disciples to keep a small vessel close to him, because of the multitude, that they 10 might not press upon him: for he healed many, so that all, 11 who had diseases, were pushing forwards to touch him. And the unclean spirits, when they saw him, used to fall down before him, and cry out, saying: Thou art the son of God. And he always strictly charged them not to make him known.

13 Then *Jesus* goeth up into the mountain, and calleth to him 14 such as he desired; and they went unto him: and he appointed twelve to be with him, and to go forth to preach, and to 15 have power to heal diseases, and to cast out *dæmons*: Simon, 16 whom he surnamed Peter; and James the son of Zebedee, and 17 John the brother of James, whom he surnamed Boanerges,

18 that is; sons of thunder; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of
19 Alpheus, and Thaddeus, and Simon the Cananite, and Judas Iscariot, who also delivered him up. And they come to a
20 house; and a multitude crowdeth together again, so that they
21 are not able even to eat bread. And, when his own family heard of it, they went out to secure him; for *some* had told *them*, that he was gone out.

22 And the scribes of Jerusalem, who had come down, said: He hath Beelzebub *with him*: and, He casteth out these dæmons by the prince of the dæmons. And he called them to him, and spake unto them in parables: How can Satan cast out
23 Satan? And, if a kingdom be divided against itself, that kingdom cannot continue steadfast: and if a family be divided
24 against itself, that family cannot continue steadfast. So, if Satan rise up against himself and be divided, he cannot continue steadfast, but hath an end. No man can go into the
25 house of the strong one, and seize his goods: he must first
26 bind the strong one and then he may seize his goods. Verily, I say unto you, all sins may be forgiven the sons of men, and
27 all the wicked speeches, which they may utter: but whosoever shall speak evil against the holy spirit, he hath no forgiveness
28 in this age, but is in danger of eternal punishment. Because they said, He hath an unclean spirit.

29 Accordingly, his brethren and mother come: and standing without, send some to call him; (for the multitude was sitting about him) who said unto him: Behold! thy mother
30 and thy brethren without are inquiring for thee. And he answered them, saying: Who is my mother? and who *are* my
31 brethren? And, looking around on those, who were sitting about him, he saith: Behold my mother and my brethren!
32 For, whosoever shall do the will of God, he is my brother, and sister, and mother.

CH. IV. And *Jesus* began to teach them again by the sea-side; and a great multitude was gathered unto him, so that he got into the vessel, and sat *therein* upon the sea; and all the multitude continued on the shore. And he taught them, as usual, many things by parables, and said unto them as he taught
3 them: Harken: behold! a sower went forth to sow: and,

4 as he was sowing, one *part* happened to fall by the road side ;
5 and the fowls of the air came, and ate it up. And another
part fell on rocky ground, where they had not much earth :
and they sprang up forthwith, because they had no depth of
6 earth ; and, when the sun was up, were scorched ; and, from
7 having no root, withered away. And one *part* fell among
the thorns : and the thorns grew up, and choked it ; so that
8 it yielded no fruit. But another *part* fell on the good ground,
and yielded growing and thriving fruit ; and brought forth,
9 some thirty, and some sixty, and some a hundred *fold*. And
he said unto them : Whoso hath ears to hear, let him hear.

10 Now, when he was in private, they, who were about him
11 with the twelve, asked him *concerning* this parable. And he
said unto them : Unto you it is given to know the myste-
ry of the kingdom of God : but unto them, that are with-
12 out, all these things are in parables : inasmuch as they
see clearly, and perceive not ; and hear plainly, but under-
stand not, so as to turn to *me*, and have their sins forgiven
13 them. Then he saith unto *his disciples* : Do not ye know
this parable ? How then will ye know all *my* parables ?
14 The sower soweth the word. Now, those by the road-side
15 have the word *indeed* sown in them, but, as soon as they have
heard it, Satan cometh and taketh away the word, that was
16 sown in their hearts. They likewise, that are sown on rocky
places, are those, who, as soon as they hear the word, receive
17 it with gladness ; yet, having no root in themselves, endure
but a little time ; for, when afflictions, or persecution ariseth
18 because of the word, they immediately fall away. And they,
that are sown among the thorns, are such as hear the word ;
19 but the cares of this life, and the deceitfulness of riches, and
other lusts, coming upon *them*, together choke the word, and it
20 becometh unfruitful. And they, that were sown on the good
ground, are such as hear the word and receive it ; and bear
fruit, some thirty, and some sixty, and some a hundred *fold*.

21 And he said unto them : Does the lamp come to be put un-
der the bushel, or under the couch ; and not *rather* to be set
22 upon its stand ? For there is nothing hid, that will not be
brought to light : and nothing has been laid up in secret, but
23 to come into open *view*. If any one have ears to hear, let

24 him hear. And he said unto them : Consider what ye hear :
 the measure, which ye give, will be given to you, who hear, in
 25 abundance. For, whosoever hath, to him will be given ; and
 26 from him, who hath little, even that little will be taken. And
 he said : So is the kingdom of God, as if a man should cast
 27 seed upon the ground ; and, while he sleepeth by night and
 riseth by day, the seed should spring up and grow he knoweth
 28 not how. For the earth bringeth forth fruit of itself ; first the
 29 blade, then the ear, then *the* full corn in the ear. But when
 the fruit is ripe, he forthwith sendeth out the sickle ; for the
 harvest is at hand.

30 And *Jesus* said : To what shall we liken the kingdom of
 31 God ? Or what comparison shall we use concerning it ? *It is*
 like a grain of mustard-seed, which, when it is sown on the
 ground, is less than all the seeds that *are sown* on the ground ;
 32 but, after it is sown, riseth up, and becometh the greatest of
 all the herbs, and shooteth out great branches, so that the
 fowls of heaven may roost under the shadow of it.

33 And in many such parables he used to speak the word unto
 34 them as they were able to understand : but without a parable
 did he not speak unto them : and he constantly explained eye-
 ry thing in private to his disciples.

35 And the same day, in the evening, he saith unto them : Let
 36 us cross to the other side. So they left the multitude, and
 take him with *them* in the vessel : (other little vessels also
 37 were with it) when a great gust of wind arose ; and the waves
 dashed against the vessel, so that it was now becoming full.
 38 And he was in the stern, asleep on a pillow ; and they rouse
 him, and say unto him : Teacher, carest thou not, that we are
 39 perishing ? Then he awoke, and rebuked the wind, and said
 unto the sea : Peace ! be still ! Then the wind ceased, and
 40 there was a great calm. And he said unto them : Why are
 41 ye so fearful ? How *is it that* ye have not faith ? And they
 were very much afraid, and said unto each other : Who then
 is this ; when even the wind and the sea obey him ?

CH. V. Then *Jesus and his disciples* crossed the sea to the coun-
 2 try of the Gadarenes. And, as soon as he left the vessel, a
 3 man out of the tombs met him, with an unclean spirit ; who
 dwelt in the tombs, and no one could bind him even with

4 chains : inasmuch as he had been often bound with fetters and
 chains, and the chains had been rent in sunder by him, and
 the fetters broken to pieces : and no one could master him.
 5 And all the night and day was he crying in the mountains and
 6 in the tombs, and bruising himself with stones. Now, when
 he saw Jesus from afar off, he ran, and fell down before him,
 7 and cried out with a loud voice : What hast thou to do with me,
 Jesus, son of the most high God ? I adjure thee by God, tor-
 8 ment me not. For *Jesus* had said to him : Thou unclean spir-
 9 it, come out of the man. And he asked him : What is thy
 name ? *The man* answered : My name is legion : for we are
 10 many. And he besought *Jesus* much, not to send them away
 11 out of the country. Now a great herd of swine was feeding
 12 there by the mountains. And all the *dæmons* besought him,
 13 saying : Send us to the swine, that we may go into them. And
 immediately *Jesus* gave them leave. So the unclean spirits
 left *the man*, and went into the swine ; and the herd, about
 two thousand, rushed down the steep bank into the sea, and
 14 were choked in the sea. And the feeders of the swine fled,
 and told it in the city and the country : and *the people* went
 15 out to see what it was that had been done ; and come to *Jesus*,
 and see the *dæmoniac*, who had possessed the legion, with his
 16 clothes on, and in his senses : and they were afraid. And
 they, who had seen, related to the *people*, how this had been
 17 done to the possessed *man* ; and about the swine. And they
 18 besought him to leave their borders. And, when he was got
 into the vessel, he, who had been a *dæmoniac*, entreated that
 19 he might continue with him. *Jesus*, however, suffered him
 not, but saith unto him : Go home to thine own family, and
 tell them how much the Lord hath done for thee, and pitied
 20 thee. So he went away, and began to publish in Decapolis,
 how much *Jesus* had done for him : and all were astonished.
 21 And, when *Jesus* had crossed back again in the vessel to the
 other side, a great multitude came together unto him : and he
 22 continued by the sea. And behold ! one of the rulers of the
 synagogue cometh, *Jairus* by name ; and, as soon as he seeth
Jesus, falleth at his feet, and earnestly besought him, saying :
 23 My little daughter is at the point of death : come, lay thy
 24 hands on her, that she may recover and live. So *Jesus* went

with him ; and a great multitude was following him and pressing him in a body.

25 And a certain woman, with an issue of blood twelve years,
26 who had suffered much from many physicians, and spent all
27 that she had, and was not better but rather worse ; having heard
of Jesus, came behind in the throng, and touched his outer
28 garment : for she said : If I can touch but his clothes, I shall
29 be well. And the fountain of her blood was immediately
dried up ; and she felt in her body, that she was free from
30 that disorder. And Jesus, knowing at once within himself,
that this power had gone out from him, turned about in the
31 multitude, and said : Who touched my clothes ? And his disciples
said unto him : Thou seest the multitude pressing thee
32 in a body ; and sayest thou : Who touched me ? And he was
33 looking round to see who had done this ; when the woman,
affrighted and trembling, knowing what had happened to her,
came and fell down before him, and told him all the truth.
34 And he said unto her : Daughter, thy faith hath made thee
well : go in peace ; and continue free from thy disorder.

35 While he was yet speaking, there came some from the ruler
of the synagogue, who said : Thy daughter is dead : why
36 troublest thou the teacher any further ? But, as soon as Jesus
heard these words, he saith to the ruler of the synagogue : Be
37 not afraid : only believe. And he suffered no one to accompany
him, save Peter, and James, and John the brother of
38 James. And he cometh to the house of the ruler of the syna-
gogue, and seeth them in confusion, weeping and howling
39 greatly. And he went in, and saith unto them : Why are ye
making this disturbance and lamentation ? the child is not
40 dead, but asleep. And they laughed at him. But he turned
them all out, and taketh with him the father of the child and
the mother, and the three disciples ; and goeth into the place
41 where the child was laid. And he took the child by the hand,
and saith unto her : Talitha cumi : which means, I say unto thee,
42 *Little maid, arise.* And the young damsel immediately arose,
and continued to walk about ; for she was about twelve years
old : and they were astonished with a great astonishment.
43 And he charged them much to let no one know this : and bade
them give her something to eat.

- CH. VI. And *Jesus* departed thence, and came into his own town
 2 with his disciples. And, when the sabbath-day came, he began
 to teach in the synagogue; and many heard *him*, and were
 astonished, saying: Whence hath this man these things? and
 what is this wisdom that is given him? for even these mighty
 3 works are done by his hands. Is not this the carpenter, the
 son of Mary, and the brother of James and *Joses* and Judas
 and Simon? and are not his sisters here amongst us? And
 4 they revolted at him. But *Jesus* said unto them: A teacher
 is not without honour, save in his own town, and among his
 5 kinsmen, and in his own family. And he could not do any
 miracle there beyond healing a few sick people by laying his
 6 hands upon *them*: and he wondered at their want of faith,
 and went round about the villages teaching.
- 7 And *Jesus* calleth to him his disciples, and began to send
 them forth by two and two; and gave them power over *dæ-*
 8 *mons*; and commanded them to take nothing for their jour-
 ney, but a staff only; no scrip, no bread, no money in the
 9 purse; but with shoes on their feet: and not to put on two
 10 coats. And he said unto them: Wherever ye enter a house,
 11 stay in it till ye leave that place. And, whosoever shall not
 receive you, nor hearken to you; when ye go thence, shake off
 the dust that is under your feet, for a testimony unto them.
 Verily, I say unto you, it will be more tolerable for *Sodom* and
 12 *Gomorrhah* in a day of punishment, than for that city. And
 13 they went forth, and preached repentance: and cast out many
dæmons, and anointed many sick people with oil, and healed
 them.
- 14 And *Herod* the king heard of *him*, (for his name was spread
 abroad) and said: *John* the Baptist hath been raised from the
 dead; and therefore these mighty works are wrought by him.
 15 Others said: It is *Elias*: and others said: It is a prophet, or
 16 like one of the prophets. But, when *Herod* heard of *him*,
 he said; It is *John*, whom I beheaded: he hath been raised
 17 from the dead. For *Herod* himself for the sake of *Herodias*
 his brother *Philip's* wife, whom *Herod* had married, had sent
 18 and laid hold on *John*, and bound him in prison. For *John*
 was constantly saying to *Herod*: It is not lawful for thee to
 19 have thy brother's wife: so that *Herodias* was enraged at

20 him, and desirous of killing him ; but was not able. For
Herod revered John, knowing him to be a righteous and
holy *man* ; and greatly respected him, and did many things
21 at his instruction, and heard him gladly. Now on a conven-
ient day, the birth-day of Herod, when he was giving a sup-
22 per to his nobles and captains and great men of Galilee, the
daughter of Herodias came in and danced, and pleased Herod
and the guests so much, that the king said unto the damsel :
23 Ask of me whatsoever thou wilt, and I will give it thee. And
he confirmed it by swearing : Whatsoever thou shalt ask of
24 me, I will give it thee, *even* unto half of my kingdom. But she
went out, and said unto her mother : What shall I ask ? who
25 said : The head of John the Baptist. So she came forthwith in
haste unto the king with this request, saying : I wish that thou
wouldest give me immediately upon a dish the head of John the
26 Baptist. And the king was very sorry ; but, because of the oaths
27 and the guests, he was unwilling to refuse her ; and straight-
way sent one of the guards, and ordered the head to be
28 brought. So the *guard* went and beheaded John in the
prison, and brought his head upon a dish, and gave it to the
29 damsel, and the damsel gave it to her mother. And, when
his disciples heard of it, they came and took away the car-
case, and laid it in a tomb.

30 And the apostles come together unto Jesus, and tell him
every thing, both what they had done and what they had
31 taught. And he said unto them : Come ye by yourselves
apart into a lonely place, and rest yourselves awhile : (for
so many were coming and going that they had no opportu-
32 nity even to eat) : and they went away in the vessel to a
33 lonely place secretly. But the multitudes saw them go, and
many distinguished him *among them* ; and ran together by
land from all the cities to that place, and came *there* before
34 them, and crowded about him. And, when Jesus went out of
the vessel, he saw a great multitude, and pitied them, because
they were like sheep without a shepherd : and he began to
35 teach them many things. And at a late hour of the day, his
disciples came up unto him, saying : This is a lonely place, and
36 it is now a late hour : send them away, that they may go into
the country round, and the villages, to buy themselves bread ;

37 for they have nothing to eat. But he answered and said unto them: Give ye them to eat. And they say unto him: Shall we go and buy two hundred penny-worth of bread, and give
38 them to eat? He saith unto them: How many loaves have ye? Go and see. And, when they knew, they say: Five,
39 and two fishes. And he commanded them to make all *the*
40 *people* sit down by companies on the green grass: and they
41 sat down in companies, by hundreds, and by fifties. And he took the five loaves and the two fishes, and looked up to heaven, and blessed God, and brake the loaves, and gave *them* to his disciples to distribute; and divided the two fishes for
42 them all. And all ate, and were filled. And twelve baskets
43 full of the fragments were taken away, besides *fragments of*
44 the fishes. And they, who had eaten of the loaves, were
45 about five thousand men. And straightway he forced his disciples to get into the vessel, and to go before *him* across
46 to Bethsaida, while he sent away the multitude: and, after
47 parting from them, he went into the mountain to pray. And, in the evening, the vessel was in the midst of the sea, and he
48 alone on the land. And he saw them harassing themselves with rowing, (for the wind was against them): and, about the fourth watch of the night, goeth to them *by walking upon the*
49 sea: and was intending to pass by them. But, when they saw him walking upon the sea, they supposed *him* to be an apparition; and cried out: for they all saw him, and were
50 troubled. And immediately he spake to them, and said:
51 Take courage: it is I: be not afraid. And he went up into the vessel to them; and the wind was still: and they were
52 lost in exceedingly great astonishment. For they were not brought to a *right* understanding of him by *the miracle of*
53 the loaves; because their heart was blinded. And they crossed over to the land of Gennésaret, and brought the
54 vessel to the shore: and, as soon as they landed, *the people*
55 recollected him, and ran all about that country, and began to bring the sick on beds from every side, wherever they
56 heard he was: and into whatsoever village, or city, or country, he was going, they used to place the sick in the streets, and to beseech him that they might touch if it were but the border of his garment; and as many as touched it were constantly made well.

CH. VII. And the Pharisees and some of the scribes, who had

2 come from Jerusalem, resort unto *Jesus* ; and upon seeing
 some of his disciples eating bread with unholy, [*that is, with*
 3 *unwashed hands,*] they found fault. For the Pharisees and
 all the Jews never eat without throwing a handful of water
 4 over their hands, holding the tradition of the elders : and,
when they come from the market, except they dip *their hands*
in water, they eat not : and many other such traditions they
 observe, washings of cups, and measures, and brazen vessels,
 5 and couches. Then the Pharisees and the scribes ask him :
 Why walk not thy disciples according to the tradition of the
 6 elders, but eat bread with unwashed hands ? And he answered
 and said unto them : Well hath *Esaiah* taught concerning you
 hypocrites, as it is written : *This people honoureth me with*
 7 *their lips, but their heart is far from me : but in vain do they*
worship me, teaching for doctrines the commandments of men.
 8 For ye have let go the commandment of God, but hold the
 tradition of men, *the* washings of measures and cups : and
 9 many other such things as these ye do. And he said unto
 them : Ye entirely set aside the commandment of God, that
 10 ye may keep your own tradition. For *Moses* said : *Honour*
thy father and thy mother : and, *Whoso revileth father or*
 11 *mother, he shall be put to death.* But ye teach, that a man
 may say to his father or mother, it is *korban*, that is a *gift*,
 12 by which thou mightest have been profited by me ; and suffer
 13 him not to do any thing for his father or his mother : *thus*
 making void the word of God by your tradition. And many
 14 such things as these ye do. And he called to him all the
 multitude, and said unto them : Hearken ye all unto me, and
 15 understand. Nothing from without a man by going into him
 can defile him ; but the things, which come out of him, are
 16 those that defile a man. Whoso hath ears to hear, let him
 hear.

17 And, when *Jesus* was gone into a house from the multitude,
 18 his disciples asked him concerning this parable. And he
 saith unto them : Are ye also thus without understanding ?
 Do ye not understand, that whatever goeth into a man can-
 19 not defile him ? for it goeth not into the heart, but into the
 belly, and proceedeth to that part of the body that cleareth

20 all the food. And he said : What cometh out of a man, *that*
21 defileth a man. For from within, out of the heart of men,
22 come evil reasonings, adulteries, fornications, murders, thefts,
excessive desires, wickednesses, guile, unchastity, an envious
23 eye, evil speaking, pride, arrogancy : all these evil things
come from within, and defile a man.

24 And he arose, and departed thence towards the borders of
Tyre and Sidon ; and, desirous that no one should know of
25 him, went into a house ; but he could not be hid. For a
woman, whose little daughter had an unclean spirit, heard
26 of him, and came and fell at his feet, (now the woman
was a Greek, a Syro-phœnician by birth,) and besought him to
27 cast the dæmon out of her daughter. But Jesus said unto
her : Let the children be filled first : for it is not right to take
28 the children's bread, and throw it to the dogs. And she an-
swered : Yes, master ; for even the dogs eat the children's
29 crumbs under the table. And he said unto her : For this
very saying, go thy way : the dæmon is gone out of thy
30 daughter. And she went home, and found her daughter,
with her clothes on, upon the couch, and the dæmon gone
out of her.

31 And again, leaving the borders of Tyre and Sidon, he came
to the sea of Galilee, through the midst of the borders of
32 Decapolis. And they bring unto him a deaf man with an
impediment in his speech ; and beseech him to put his hand
33 upon him. And, taking him aside from the multitude to him-
self, he spat, and put his fingers into his ears, and touched
34 his tongue ; and, looking up to heaven, sighed, and said unto
35 him : Ephphatha, that is, *Be thou opened*. And immediately
his ears were opened, and the string of his tongue was loosed,
36 and he spake plain. And *Jesus* charged them to tell no one ;
but the more he charged them, so much the more a great deal
37 did they publish it ; and were most exceedingly astonished,
saying : He hath done all things well : he maketh both the
deaf to hear, and the dumb to speak.

CH. VIII. In those days, the multitude being very great, and
having nothing to eat, Jesus called his disciples unto him,
2 and saith unto them : I pity the multitude ; for they now
3 continue with me three days, and have nothing to eat : and,

- if I send them home fasting, they will faint by the way ; for
4 some of them come from far. And his disciples answered :
Whence shall any one be able to fill these with bread here
5 in a wilderness ? And he asked them : How many loaves
6 have ye ? And they said : Seven. And he commanded the
multitude to sit down upon the ground : and took the seven
loaves, and, after giving thanks to God, brake them, and gave
to his disciples to set before the multitude : and they did so.
7 And they had a few small fishes ; and he blessed God, and
8 commanded that these also should be set before them. So
they ate, and were filled : and seven baskets of remaining
9 fragments were taken away. Now they, who had eaten,
10 were about four thousand : and he sent them away ; and im-
mediately got into the vessel with his disciples, and came
into the parts of Dalmanutha.
11 And the Pharisees came forth, and began to dispute with
him, and to try him by requiring of him a sign from heaven.
12 And, after sighing deeply within himself, he saith : Why doth
this race require a sign ? Verily, I say unto you, no sign shall
13 be given to this race. And he left them, and got again into
the vessel, and crossed over.
14 Now the disciples had forgotten to take any loaves, and had
15 only one loaf with them in the vessel : and he charged them,
saying : See that ye beware of the leaven of the Pharisees,
16 and of the leaven of Herod. And they were reasoning with
each other, saying : This is because we have no loaves ;
17 when Jesus perceived it, and said unto them : Why are ye
reasoning because ye have no loaves ? Have ye yet no thought
18 nor understanding ? And is your heart still blinded ? Have
ye eyes, and see not ; ears, and hear not ? And do ye not
19 remember, when I brake the five loaves among the five thou-
sand, how many baskets full of fragments ye took away ?
20 They say unto him : Twelve. And, when the seven loaves
among the four thousand, how many vessels full of fragments
21 ye took away ? And they said : Seven. And he said unto
them : Why do ye not understand ?
22 And, as he cometh to Bethsaida, they bring a blind man
23 unto him, and beseech him to touch the man. And he took

the blind man by the hand, and led him to the outside of the village : and, after spitting on his eyes, put his hands upon
 24 *them*, and asked him : Dost thou see any thing? And he
 25 looked up, and said : I see men, like trees, walking. Then
Jesus put his hands again upon the eyes of the man, and made
 him look up ; and he was restored, and saw all things clearly.
 26 And he sent *the man* home, saying : Go not into this village,
 nor tell any one in this village.

27 And *Jesus* went forth with his disciples into the villages of
 Caesarea Philippi ; and, on the road, asked his disciples,
 28 saying : Whom do the people say that I am? They answered :
 John the baptist : and some say, Elias ; and others, One of
 29 the prophets. And he saith unto them : Now, whom say ye
 30 that I am? Peter answered : Thou art the Christ. And he
 31 charged them to tell no one concerning him. And he be-
 gan to teach them, that it was necessary for the son of man
 to suffer many things, and to be scornfully rejected by the
 elders and chief priests and scribes ; and to be killed, and
 32 return to life after three days. And he was telling them this
 information with great plainness : upon which Peter took
 33 him aside, and began to reprove him. But he turned about,
 and, in the presence of his disciples, rebuked Peter, saying :
 Get thee behind me, Satan ! for thou mindest not the things
 34 of God, but the things of men. And he called to him the
 multitude with his disciples, and said unto them : Whosoever
 wisheth to go with me, let him deny himself and take his
 35 cross, and follow me. For, whosoever shall be desirous of
 saving his life, *he* will lose it : but, whosoever shall lose his
 36 life for the sake of me and the gospel, *he* will save it. For
 what will it profit a man, if he gain the whole world, and lose
 37 his life? Or what can a man give to redeem his life? Whoso-
 38 ever, therefore, shall be ashamed of me and of these my
 words among this ungodly and sinful race, of him will the
 son of man be ashamed in his turn, when he cometh in the
 CH. IX. glory of his father with the holy angels. And he said
 unto them : Verily, I say unto you, some here present will not
 taste of death, till they have seen the kingdom of God come
 with power.

2 Six days after, Jesus taketh with *him* Peter and James and John, and bringeth them up into a high mountain privately by themselves; where his appearance was changed in their
3 presence: for his raiment became bright like snow, exceedingly white, so as no fuller on earth can whiten. And they
4 saw Elias and Moses talking with Jesus. Then Peter saith unto Jesus: Master, it is better for us to abide here: and let us make three tents, one for thee, and one for Moses, and one
5 for Elias. For he knew not what to say, as they were greatly afraid. And a cloud overshadowed them; and a voice
6 came out of the cloud, saying: This is my son, that beloved son: hear him. And they looked round them immediately, but saw no one any more, save Jesus alone with themselves.
7 Now, as they were going down from the mountain, he charged them to tell no one what they had seen, save when the son
8 of man was risen from the dead. And they laid hold on that saying, disputing with themselves what this rising from the
9 dead could mean. And they asked him, saying: Why say
10 the scribes, that Elias must first come? Then he answered and said unto them: Elias indeed cometh first to restore all things, and (as it is written *also* concerning the son of man) to suffer many things, and to be contemptuously treated.
11 But, I say unto you, that Elias is both come already, and *that* they did unto him whatsoever they pleased; as it was written of him.
12 And, when he came to the disciples, he saw a great multitude about them, and *some* scribes disputing with them: and all the multitude, as soon as they saw him, were greatly surprised; and ran up to him, and saluted him. And he asked the
13 scribes: What are ye disputing about with them? And one of the multitude answered: Teacher, I brought unto thee a son of mine, who hath a dumb spirit; and, when it seizeth
14 him, it dasheth him against the ground; and he foameth, and gnasheth his teeth, and wasteth away: and I spake to thy
15 disciples to cast it out, but they could not. Then he answered: O! faithless race! how long must I be with you? how
16 long shall I endure you? Bring him to me. And they brought the man unto him. And, as soon as he saw *Jesus*, the spirit shook him much, and he fell upon the ground, and kept

21 rolling himself about, foaming. And *Jesus* asked his father:
How long hath he been in this way? who said: From a
22 child: and ofttimes it hath cast him both into fire and water,
to destroy him. But, if thou canst *do* any thing, take pity
23 on us and help us. Then *Jesus* said unto him: *I can*, if thou
canst believe: all things *are* possible to him who believeth.
24 And immediately the father of the child cried out with tears:
Master, I do believe: help thou the weakness of my faith.
25 But *Jesus*, seeing the people run up together in crowds, re-
buked the unclean spirit, saying unto it: *Thou* dumb and
deaf spirit, I charge thee, come out of him, and go into him
26 no more. So after crying out and shaking him much, *it* came
out: and he seemed as if he were dead; so that many said:
27 He is dead. But *Jesus* took him by the hand, and raised
28 him; and he arose. And, when *Jesus* was gone into a house,
his disciples asked him privately: Why could not we cast it
29 out? And he said unto them: This kind *of faith* can be pro-
duced only by prayer and fasting.
30 And they departed thence; and he was desirous that no
one should discover *him* as they were passing along through
31 Galilee: for he was teaching his disciples, and telling them:
The son of man is going to be delivered up into *the* hands of
men, and they will kill him, and, after he hath been killed,
32 he will return to life on the third day. But they understood
not that declaration, and were afraid to ask him.
33 And, when he was come to Capernaum, and was in the
house, he asked them: What were ye disputing about among
34 yourselves on the road? But they gave no answer: for they
had been disputing with each other on the road, which *would*
35 be greatest. And he sat down, and called the twelve, and
said unto them: If any one desire to be first, let him be
36 last of all, and a servant of all. And he took a little child,
and set him in the midst of them; and, holding it in his
37 arms, said unto them: Whosoever shall receive one like such
little children in my name, *he* receiveth me; and, whosoever
shall receive me, *he* receiveth not me, but him who sent me.
38 (And *John* said unto him: Teacher, we saw one, not of
our company, casting out dæmons in thy name; and we
39 hindered him. But *Jesus* said: Do not hinder him: for no

one will do a miracle in my name, and readily speak evil of
40 me. For, whosoever is not against us, *he* is for us.)
41 And, whosoever shall give you a cup of water to drink in
my name, because ye belong to Christ; verily, I say unto
42 you, he will in no wise lose his reward. And, whosoever
shall lead into sin one of these lowly *disciples* who believe in me,
it were better for him, if a mill-stone, fastened about his neck,
43 should be cast into the sea. And, if thy hand be leading thee
to sin, cut it off: it is better for thee to enter life without this
44 limb, than, with two hands, to go into hell; where their
45 worm dieth not, and the fire is not quenched. And, if thy
foot be leading thee to sin, cut it off: it is better for thee to
enter maimed into life, than, with two feet, to be cast into
46 hell; where their worm dieth not, and the fire is not quench-
47 ed. And, if thine eye be leading thee to sin, pluck it out:
it is better for thee to go into the kingdom of God with one
48 eye, than, with two eyes, to be cast into hell; where their
49 worm dieth not, and the fire is not quenched. For every one
will be salted with fire; and every sacrifice will be salted
50 with salt. Salt is good: but, if the salt lose its saltiness, with
what will ye season it? Have salt in yourselves, and be at
peace with each other.

CH. X. And *Jesus* arose, and departed thence into the borders of
Judea through the country by the side of *the river Jordan*:
and multitudes come together again unto him; and, according
2 to his custom, he was teaching them again; when the Phari-
sees came up, and tried him with this question: Is it lawful
3 for a man to divorce his wife? But he answered them:
4 What hath Moses commanded you? And they said: Moses
suffered us to give a writing of separation, and to divorce *her*.
5 And *Jesus* answered: For the hardness of your heart, he
6 wrote you this precept: but, in the beginning of the creation,
7 God made them a male and a female. *For this cause shall a
man leave his father and mother, and cleave unto his wife; and
8 the two shall be one flesh: so that they are no longer two, but
9 one flesh. What therefore God joined together, let no man
10 put asunder. And in the house his disciples asked him again
11 concerning the same thing; and he saith unto them: Who-
soever shall divorce his wife and marry another, *he* commit-*

- 12 teth adultery against her: and, if a woman divorce her husband and marry again, *she* committeth adultery.
- 13 And they kept bringing little children to him, that he might touch them; but his disciples constantly rebuked
- 14 those who brought them. Jesus seeing *this*, was much displeased, and said unto them: Suffer these little children to come unto me, and hinder them not: for of such is the kingdom of God. Verily, I say unto you, whosoever shall not, like a little child, receive the kingdom of God, *he* cannot
- 16 enter therein. And he took them up in his arms, put his hands upon them, and blessed them.
- 17 And, as he was going forward along the road, one ran up, and knelt before him, and asked him: Good teacher, what must I do to inherit eternal life? But Jesus said unto him: Why callest thou me good? None is good but one, *that is*
- 19 God. Thou knowest the commandments; Do not commit adultery, Do no murder, Do not steal, Bear not false testimony, Defraud not, Honour thy father and mother. And he answered and said unto *Jesus*: Teacher, all these things
- 21 have I kept from my youth. Then Jesus looked earnestly upon him with fondness, and said unto him: One thing thou lackest: go, sell all that thou hast, and give *it* to the poor, and thou wilt have a treasure in heaven: and come, take
- 23 the cross, and go with me. But he was deeply affected at that saying, and went away sorrowful; for he had great
- 23 possessions. Then Jesus, looking round about, saith to his disciples: How hardly will they, that have riches, come into
- 24 the kingdom of God! Now the disciples were wondering at these words; when Jesus said again: Children, how hard is it for them, that trust in riches, to come into the kingdom of
- 25 God! It is easier for a camel to pass through the eye of a needle, than for a rich man to come into the kingdom of God.
- 26 So they were wondering exceedingly, and saying among
- 27 themselves, What *rich man* then can be saved! when Jesus, looking earnestly upon them, saith: With men *it may be* impossible, but not with God: for with God all things are
- 28 possible. Upon this Peter said unto him: Behold! we gave
- 29 up every thing to go with thee. Jesus answered: Verily, I say unto you, Not one of *you* hath given up house, or brethren,

or sisters, or father, or mother, or wife, or children, or lands,
30 for the sake of me and the gospel, who will not receive a
hundred times over, now at this very season, *his* houses, and
brethren, and sisters, and mothers, and children, and lands,
but with great hardships; and, in the time to come, everlasting
31 ing life. But many *that are* first, will be last; and the last,
first.

32 Now, they were on the road, journeying up to Jerusalem;
and Jesus kept going before them, and they were following
in astonishment and fear: when he took the twelve aside
again, and began to tell them what was speedily to befall
33 him: Behold! we are going up to Jerusalem; and the son of
man will be delivered up to the chief priests and the scribes;
and they will condemn him to death, and deliver him up to
34 the Gentiles, who will mock him, and scourge him, and spit
upon him, and kill him: and on the third day he will return
to life.

35 And James and John, the sons of Zebedee, go up to him,
and say: Teacher, we wish thee to do for us what we shall
36 ask. And he said unto them: What is it that ye wish me
37 to do for you? Then they said unto him: Grant that one of
us may sit on thy right hand, and the other on thy left, in thy
38 glory. But Jesus saith unto them: Ye know not what ye are
asking. Can ye drink the cup, that I am drinking: and be
baptized with the baptism, that I am baptized with? And they
39 said unto him: We can. Then Jesus said unto them: Ye
will indeed drink the cup, that I am drinking; and be bap-
40 tized with the baptism, that I am baptized with: but to sit
on my right *hand* and on my left, is not mine to give, unless
41 to *those for* whom it is prepared. And, when the ten heard
it they were moved with indignation against James and John;
42 but Jesus called the *twelve* up, and said unto them: Ye know
that the rulers of the Gentiles exercise a harsh authority, and
43 their princes lord it over them. Let it not be so amongst
you: but whosoever wisheth to be the greatest among you, let
44 him be your minister; and, whosoever wisheth to be first of
you, let him become a servant of all: for the son of man also
45 came not to be ministered unto, but to minister; and to give
his life a ransom for many.

46 And they come to Jericho: and, as he was going out of
 Jericho with his disciples and a great multitude, blind Barti-
 47 meus was sitting by the road-side, begging. And, when he
 heard that *it* was Jesus of Nazareth, he began to cry out,
 48 saying: Jesus, *thou* son of David! have mercy on me. And
 many were charging him to hold his tongue; but he kept
 crying out so much the more: *Thou* son of David! have mercy
 49 on me! Then Jesus stood still, and commanded him to be
 called. So they call the blind man, saying unto him: Take
 50 courage: arise; he calleth thee. And he threw off his gar-
 51 ment, and arose, and went to Jesus. And Jesus saith unto
 him: What dost thou wish me to do for thee? The blind
 52 man said unto him: My master! to give me my sight. Then
 Jesus said unto him: Go thy way; thy faith hath made thee
 well. And he received his sight immediately, and continu-
 ed going with Jesus along the road.

CH. XI. Now as *Jesus and his disciples* come nigh Jerusalem,
 at Bethphage and Bethany by the mount of Olives, he sendeth
 2 forth two of his disciples, and saith unto them: Go into that
 village over against you; and, as soon as ye go into it, ye
 will find a colt tied, on which no man ever sat: loose it, and
 3 bring *it*. And if any one say unto you, Why are ye doing
 this? say, The master hath need of it: and straightway he
 4 will send it hither. So they went, and found the colt tied by
 the door without, in the open street; and they loose it.
 5 Now some of those, who were standing there, said unto them:
 6 What are ye about, loosing the colt? And they said unto the
men as Jesus had commanded: so *the men* suffered them.
 7 And the *disciples* brought the colt to Jesus, and cast their
 8 garments on it, and set him thereon: and many spread their
 garments in the road; and others cut branches from the trees,
 9 and strewed *them* in the road. And they that were going
 before, and they that were following, kept crying out: Hosan-
 na! blessed be he, who cometh in the name of the Lord!
 10 Blessed be the kingdom which cometh in the name of the
 Lord; *the kingdom* of our father David! Hosanna in the
 highest!
 11 And he went into Jerusalem, and into the temple; and,
 after looking about on every thing, when the evening was now

- 12 come, departed for Bethany with the twelve. And, on the
13 morrow, as they went from Bethany, he was hungry : and,
seeing a fig-tree at a distance with leaves on, he went, if he
might chance to find some fruit upon it ; for the season of
gathering figs was not yet *come* : but, when he was come to
14 it, he found nothing but leaves. Then Jesus said unto it :
Let no one eat fruit of thee any more for ever ! And his
disciples heard it.
- 15 And they come to Jerusalem : and Jesus went into the
temple, and turned out those who were selling and buying in
the temple ; and overthrew the tables of the money-changers,
16 and the seats of them that sold doves ; and suffered no one
17 to carry any vessel through the temple ; but was teaching
them, and saying : Is it not written, *This house of mine shall
be a house of prayer for all nations ?* but ye have made it a
18 den of robbers. And the scribes and the chief priests heard,
and were seeking how they might destroy him ; for they were
afraid of him, because all the multitude was astonished at
19 his doctrine. And, in the evening, he went as usual out of
the city.
- 20 And, in the morning, as they were passing by, they saw the
21 fig-tree withered away from the roots : and Peter remembered,
and said unto him : Master, behold ! this fig-tree, which thou
22 cursedst, is withered away. And Jesus answered, and saith
23 unto them : Have faith in God. For, verily I say unto you,
whosoever shall say to this mountain, Be thou removed, and
cast into the sea ; and shall not doubt in his heart, but believe
that what he saith is coming to pass ; will have, whatever he
24 shall say, done for him. Therefore, I say unto you, what
things soever ye ask for yourselves, when ye pray, believe that
25 ye will receive them, and they will come unto you. And when
ye pray, forgive, if ye have aught against any one : that your
Father, which is in heaven, may also forgive you your offences.
- 27 And they return to Jerusalem : and, as he was walking
about in the temple, the chief priests and the scribes and the
28 elders come to him, and say : By what authority art thou do-
ing these things ? and who gave thee this authority to do
29 them ? Then Jesus answered : I will also ask you one thing ;
and, if ye answer me, I will tell you by what authority I do

30 these things. Was the baptism of John from heaven, or from
 31 men? answer me. And they continued reasoning with themselves, saying: If we say, From heaven, he will say, Why then
 32 did ye not believe him? and, if we say, From men, we are in
 danger from the people: for *they* all held John to be a true
 33 teacher. And they answered Jesus: We cannot tell. And
 Jesus answered them: Neither do I tell you by what authority
 I do these things.

CH. XII. And Jesus began to speak to them in parables: A man
 planted a vineyard, and put a fence about it, and dug a wine-
 vat, and built a tower, and let it out to husbandmen, and went
 2 from home: and, at the season, sent a servant to these hus-
 bandmen, to receive from them the fruit of the vineyard.
 3 But they took and beat the servant, and sent him away empty.
 4 And again he sent unto them another servant: and at him
 they cast stones, and speedily sent him away shamefully
 5 treated. And again he sent another, and him they slew: and
 6 of many others, some they beat, and some they slew. More-
 over, upon this, having an only beloved son, he at last sent him
 7 also unto them, saying: They will reverence my son. But
 these husbandmen said among themselves: This is the heir:
 8 come, let us kill him, and the inheritance will be ours. So they
 took him and slew him, and cast him out of the vineyard.
 9 What therefore will the owner of the vineyard do? He will
 come and destroy those husbandmen, and give the vineyard
 10 unto others. But have ye not read this scripture? *The stone,*
which the builders rejected, is become the head of the corner:
 11 *This was the Lord's doing, and is wonderful in our eyes.* And
 12 they were desirous of seizing him, for they knew that he spake
 this parable against them; but they feared the multitude: so
 they left him, and went away.
 13 Then they send unto him some of the Pharisees and the
 14 Herodians, to catch him by questions: who come, and say unto
 him: Teacher, we know that thou art true, and fearest no one:
 for thou lookest not on the person of men, but teachest the
 way of God in truth: is it lawful to give tribute unto Cæsar,
 15 or not? Should we give, or should we not give? But he,
 perceiving their deceitfulness, said unto them: Why are ye
 16 trying me? bring me a penny, that I may see it. Then they

brought one. And he saith unto them : Whose is this image
 17 and this inscription ? And they said unto him : Caesar's. Je-
 sus answered : Render to Caesar the things that are Caesar's,
 and to God the things that are God's. And they wondered
 at him.

18 Then the Sadducees come unto him, who say there is no
 19 resurrection ; and asked him, saying : Teacher, Moses gave
 us this law ; If a man's brother die, and leave a wife without
 children, his brother shall take his wife, and raise up children
 20 for his brother. Now there were seven brethren ; and the
 21 first took a wife, and died without issue : when the second took
 22 her, and died also without issue ; and the third likewise, and
 all the seven : and left no issue. Last of all the woman died
 23 also. In the resurrection, therefore, when they return to life,
 whose wife of them all will she be ? for all the seven married
 24 her. Then Jesus answered and said unto them : Do ye not
 therefore deceive yourselves, from neither considering the scrip-
 25 tures, nor the power of God ? For, when the dead rise again,
 there will be no marrying, nor giving in marriage ; but they will
 26 be as the angels that are in heaven. Now, concerning the dead,
 that they are to be raised, have ye not read in the book of Mo-
 ses, how God spake to him at the bush, saying : I am the God
 27 of Abraham, and the God of Isaac, and the God of Jacob ? he
 is not the God of the dead, but the God of the living. Ye
 therefore greatly deceive yourselves.

28 And one of the scribes, who had come up and heard them
 disputing, knowing that Jesus had answered them well, asked
 29 him : Which is the first commandment of all ? Then Jesus
 answered : The first of all the commandments is ; *Hear, O !*
 30 *Israel ; the Lord our God is the only Lord :* and, *Thou shalt*
love the Lord thy God with all thy heart, and with all thy
soul, and with all thy mind, and with all thy strength. This is
 31 the first commandment. And the second is like unto it : *Thou*
shalt love thy neighbour as thyself. There is no other com-
 32 mandment greater than these. And the scribe said unto him :
 Teacher, thou hast well said : for truly God is one, and there is
 33 no other but he : and to love him with all the heart, and with
 all the understanding, and with all the soul, and with all the
 strength, and to love our neighbour as ourself, is better than all

34 the whole burnt-offerings and the sacrifices. And Jesus, seeing that he answered discreetly, said unto him : Thou art not far from the kingdom of God. And no one durst ask him again a single question.

35 Then Jesus said, as he was teaching in the temple : Why
36 do the scribes say, that the Christ is the son of David ? for David himself said by the holy spirit : *The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies*
37 *thy footstool*. David, therefore, himself calleth him Lord : how is he then his son ?

And the multitude, *which was* great, was listening to him
38 gladly. And he said unto them, as he was teaching : Beware of the scribes, who affect to walk about in robes, and *love* salutations in the streets, and the first places in the synagogues,
39 and the first seats at feasts ; who devour widows' houses, and pray at the same time with a long preamble : these will receive greater punishment.

41 And Jesus had sitten down over against the treasury, and was observing the multitude put money into the treasury :
42 and many rich men were putting in much. And a certain poor widow came and put in two mites, which make a farthing.
43 And he called his disciples to him, and said unto them : Verily, I say unto you, this poor widow here hath put in more than
44 all those who have put into the treasury. For they all put in out of their abundance : but she out of her want put in all she had, *even* her whole livelihood.

Ca. XIII. And, as *Jesus* was going away from the temple, one of his disciples saith unto him : Teacher, see what stones and
2 what buildings *these are* ! And Jesus answered and said unto him : Dost thou observe these great buildings ? there is not one stone upon another, that will not be loosened and thrown
3 down. And, as he was sitting upon the mount of Olives over against the temple, Peter and James and John and Andrew
4 asked him privately : Tell us, when these things will happen : and what is the sign, when all these things will be fulfilled.
5 Then Jesus answered, and began with saying : Take heed that
6 no one deceive you : for many will come in my name and
7 say, I am *he* : and will deceive many. So, when ye hear of wars and rumours of wars, trouble not yourselves ; for these

- 8 are to be : but the end is not yet. For nation will rise up against nation, and kingdom against kingdom ; and *there* will be earthquakes, and famines, and disturbances, in *divers*
- 9 places. These things *are but* a beginning of sorrows. But do ye take heed to yourselves : for ye will be delivered up unto councils, and be beaten in synagogues, and be presented before governours and kings, for my sake, to testify unto them.
- 10 And the gospel must be first preached unto all nations.
- 11 But, when they deliver you up as criminals, be not anxious beforehand, nor consider about what ye shall speak ; but speak what shall be given you at that very moment : for ye
- 12 are not the speakers, but the holy spirit. Now a brother will deliver up a brother unto death, and a father a child ; and children will rise up against parents, and cause them to be
- 13 put to death. And ye will be hated by all for my name's sake : but he, that endureth to the end, will be preserved.
- 14 But, when ye see that destructive abomination, spoken of by Daniel the prophet, standing where it ought not : (let him, who readeth, understand) then let them in Judea flee into the
- 15 mountains : let not him, that is upon the roof, go down by the side into the house, nor enter *directly* in, to take any thing
- 16 out of his house : and let not him, that is in the field, turn back to take away his garment. But alas ! for them who are
- 17 with child, and them who give suck in those days ! And pray
- 18 that your flight be not in rainy weather : for the affliction of those days will be such as hath not been since the beginning
- 19 of God's creation, until now ; nor ever will be. And, unless the Lord had shortened those days, no flesh would have been preserved : but for the elect's sake, whom he hath chosen out for himself, he shortened those days.
- 20 And then, if any one say unto you, Lo ! here is the Christ ;
- 21 Lo ! there ; believe him not : for false Christs will rise up, and false prophets ; and will propose signs and wonders, so
- 22 as to draw away, if they can, even the chosen. But do ye beware : lo ! I have foretold you all things.
- 23 But in those days, after that affliction, the sun will be dark-
- 24 ened, and the moon will not give her light : and the stars will be falling from heaven, and the powers in the heavens
- 25 will be shaken. And then will be seen the son of man com-
- 26

27 ing in the clouds with great power and glory. And then he will send forth his messengers, and will gather together his chosen from the four winds, from the end of the earth to the end of heaven.

28 But learn the comparison of the fig-tree. When its tender branch is now come, and the leaves spring forth, ye know
29 that the summer is nigh: so likewise when ye see these things coming to pass, know ye that he is nigh, even at the
30 door. Verily, I say unto you, this very generation will not
31 pass away, till all these things be done. The heaven and the earth will sooner pass away, than these words of mine pass away.

32 But the very day and hour no one knoweth; not even the angels that are in heaven, nor the son; but the father only.
33 Take heed, watch and pray: for ye know not when the time
34 will be: for it is like a man going from home, who left his family and gave the power of it to his servants, and to each
35 his own work; and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the family is coming; in the evening, or at midnight, or at the cock-
36 crowing, or early in the morning: lest he come suddenly,
37 and find you sleeping. But, what I say unto you, I say unto all, Watch.

CH. XIV. Now, two days after, was the passover and the time of unleavened bread. And the chief priests and the scribes were contriving how they might take *Jesus* privately, and kill him.
2 But they said, Not during the festival; lest there be an uproar of the people.

3 And, when he was in Bethany, at the house of Simon the leper, as he was sitting at table, a woman came with an alabaster-box of mixed perfumes, a pure and very costly ointment; and, after shaking the box together, poured the ointment out upon his head. Then some were expressing their indignation to each other, and saying: To what purpose was
5 this waste of the perfume? For it might have been sold for
6 above three hundred pence, and given to the poor. And they were murmuring at her. But *Jesus* said: Let her alone: why do ye molest her? She hath done a good deed to me.
7 For ye have the poor always with you; and, when ye please,

- 8 ye can do them good : but me ye have not always. She hath
done what she was able : she hath anointed my body before
9 hand for *its* embalment. Verily, I say unto you, wheresoever
this gospel shall be preached in the whole world, what she did
will also be spoken of for a memorial of her.
- 10 And Judas Iscariot, one of the twelve, went to the chief
11 priests to deliver him up unto them. Now when they heard
this, they were glad, and promised to give him money : so he
was seeking a good opportunity to deliver *Jesus* up.
- 12 Now, on the first day of unleavened bread, when they used
to sacrifice the passover, the disciples say unto Jesus : Where
wilt thou that we go and make ready for thee to eat the pass-
13 over ? So he sendeth forth two of his disciples, and saith unto
them : Go into the city, and *there* will meet you a man carrying
14 a pitcher of water : follow him. And, whatsoever house he en-
tereth, say to the master of it : The teacher saith, Where is
the guest-chamber for me to eat the passover in with my dis-
15 ciples ? And he will shew you a large upper room, ready,
16 spread with carpets : there prepare for us. So his disciples
went out, and came to the city ; and found as he had told
17 them : and they made ready the passover. And, in the even-
18 ing, he cometh with the twelve. And, as they were at table,
eating, Jesus said : Verily, I say unto you, one of you, that is
19 eating with me, will deliver me up. So they began to be sor-
20 rowful, and to say unto him, one by one : Is it I ? But he an-
swered and said unto them : *It is one of these twelve, one*
21 *that is dipping his hand with me in this dish.* The son of man
indeed is going to suffer death, as it is written of him : but
alas ! for that man, by whom the son of man is delivered up !
It were better for that man, if he had not been born.
- 22 And, as they were eating, Jesus took a loaf ; and, after bless-
ing *God*, brake it, and gave unto them, and said : Take, eat :
23 this is my body. And he took the cup ; and, when he had
given thanks to *God*, gave it to them ; and they all drank of
24 it. And he said unto them : This is my blood, that *blood* of
25 the new covenant, which is poured out for many. Verily, I
say unto you, I will drink no more of this fruit of the vine,
until that day when I drink it new in the kingdom of *God*.
- 26 And, after a hymn, they went out to the mount of Olives.

- 27 And Jesus saith unto them : Ye will all forsake me this very night ; as it is written : *I will smite the shepherd ; and the*
28 *sheep will be scattered abroad* : but, after I am raised up, I
29 will go before you into Galilee. Then Peter said unto him :
30 Though they all forsake thee, yet will not I. And Jesus saith
unto him : Verily, I say unto thee, this day, in this very night,
31 before the cock crow twice, thou wilt deny me thrice. But
Peter said again and again : If I must die with thee, I will in
no wise deny thee, O ! my master ! And in like manner said
they all.
- 32 Then they come to a place named Gethsemane ; and *Jesus*
saith to his disciples : Stay here, till I have done praying : and
33 he taketh with him Peter and James and John ; and began to
34 be in great anguish and consternation. And he saith unto
them : My soul is overwhelmed with a deadly sorrow : stay ye
35 here, and keep awake. And he went a little forwards, and fell
upon the ground and continued praying, that, if it were possi-
36 ble, that afflicting moment might pass from him ; and said : O !
my father ! all things are possible to thee : remove this cup
37 from me ! nevertheless, not my will, but thine, be done ! Then,
coming to them and finding them asleep, he saith to Peter :
Simon, art thou asleep ? Couldst thou not keep awake with
38 me so short a time as this ? Watch and pray, that ye come not
into these trials. The spirit indeed may be willing, but the
39 flesh is weak. And he went away again, and prayed in the
40 same words : and, when he came back, found them asleep
again ; for their eyes were heavy : and they knew not what to
41 answer him. And he cometh the third time, and saith unto
them : Do ye still sleep, and take your rest ? It is all over :
the moment of distress is come : behold ! the son of man is
42 delivered up into the hands of sinners. Arise ; let us be
gone : behold ! he, that is going to deliver me up, is here.
43 And immediately, while he was yet speaking, cometh Judas,
one of the twelve ; and with him a great multitude with
swords and staves, from the chief priests and the scribes and
44 the elders. For he, who was to deliver him up, had given them
a token, saying : *The man, whom I shall kiss, is he* : take hold
45 of him, and carry him away safely. And, as soon as he was
come, he went up to Jesus, and said : Master ! and fondly

46 kissed him. Then they put out their hands, and seized *Jesus*.
47 Upon this one of the by-standers drew out his sword, and smote the servant of the high-priest, and took off his ear.
48 And *Jesus* said unto them: Am I a murderer, that ye are come out in a body against me with swords and staves to seize
49 me? Day after day have I been with you teaching in the temple, and ye did not seize me: but thus the scriptures are fulfilled. Then all the *disciples* forsook him, and fled. And a
50 certain young man was following him, with a linen cloth wrapped about his waist; on whom the young men seized:
51 but he let go the linen cloth, and fled from them naked.
52 Now they carried away *Jesus* to the high-priest, with whom the chief priests and the elders and the scribes were assembled: and Peter had followed afar off, till he came into the hall of the high-priest; and was sitting with the servants within sight of the fire, and warming himself.
53 Then the chief priests and all the council were seeking testimony against *Jesus* to cause him to be put to death; but did
54 not find it. For there were many false witnesses against
55 him, but their testimony was not sufficient. Then some arose
56 and testified falsely against him, saying: We heard him say, I will destroy this temple that is made with hands, and in
57 three days build another not made with hands. But even thus
58 their testimony was not sufficient. Then the high-priest arose in the midst of them, and asked *Jesus*: Dost thou make no
59 answer? What are these men witnessing against thee? But he continued silent, and made no answer at all. Again the
60 high-priest asked him: Art thou the Christ, the son of the blessed *God*? Then *Jesus* said: I am: and ye will see the son of man sitting on the right hand of *divine* power, and coming
61 with the clouds of heaven. Upon this the high-priest rent his clothes, and said: What need have we more of witnesses?
62 Ye have heard this wicked speech. What think ye? And
63 they all condemned him to be guilty of death. Then began some to spit upon him, and to cover up his face and to buffet him, and to say unto him: Who smote thee, prophet? And the servants were striking him with the palms of their hands.
64 And, while Peter was in the hall below, there cometh one of
65 the maid-servants of the high-priest: and, seeing Peter warm-

ing himself, looked earnestly upon him, and said : Thou also
 68 wast with Jesus of Nazareth. But he denied, saying : I do
 not know him, neither understand I what thou meanest. And
 69 he went out into the porch, and the cock crew. And the *same*
 maid-servant, seeing him again, began to say to the by-stand-
 70 ers : This man does belong to them. But he continued denying
 it as before. And again a little after, the standers-by said to
 Peter : Certainly thou dost belong to them : for thou art a
 71 Galilean, and thy speech is like *theirs*. Then he began to
 wish curses upon himself, and to swear : I know not this man,
 72 whom ye are speaking of : when the cock crew a second
 time. And Peter called to mind the declaration that Jesus
 made unto him, Before the cock crow twice, thou wilt deny me
 thrice. And he began to weep.

CH. XV. And, as soon as it was morning, the chief priests with
 the elders and scribes, and all the council, held a consultation ;
 and, after binding Jesus, carried *him* away, and delivered *him*
 2 up to Pilate. And Pilate asked him : Art thou the king of the
 3 Jews ? And he answered and said unto him : I am. And the
 4 chief priests were accusing him of many things. Then Pilate
 asked him again : Dost thou make no answer ? see how many
 5 things they are witnessing against thee. But Jesus gave no
 6 further answer, so that Pilate wondered. Now, during the
 festival, he used to release unto them one prisoner, whomso-
 7 ever they desired. And there was *then* the *man* named Barab-
 bas, bound with the *other* rioters, who had committed murder
 8 in the riot. And the multitude with loud cries began to re-
 9 quire of him what he had ever done for them. Then Pilate
 answered them : Do ye wish me to release unto you the king
 10 of the Jews ? for he knew, that the chief priests had delivered
 11 him up through hatred. But the chief priests stirred up the
 multitude to *ask* that Barabbas might be released unto them.
 12 And Pilate said unto them again : What then do ye wish me
 13 to do *with him*, whom ye call king of the Jews ? And they
 14 cried out again : Crucify him. And Pilate said unto them :
 What crime hath he committed ? But they cried out the more
 15 exceedingly : Crucify him. So Pilate, willing to content the
 multitude, released Barabbas unto them ; and, after scourg-
 16 ing Jesus, delivered him up to be crucified. Then the sol-

diers carried him away into the hall, called Prætorium ; and
17 call together the whole band : and they clad him with purple,
18 and platted a crown of thorns and put it upon him ; and be-
19 gan to salute him : Hail ! king of the Jews. And they kept
smiting his head with a reed, and spitting on him, and kneeling
20 before him to pay him homage. And, after mocking him, they
stripped him of the purple, and put his own clothes on him, and
21 carried him out to crucify him. And they force one Simon a
Cyrenian, who was passing on his way from the country, the
22 father of Alexander and Rufus, to carry his cross. And they
bring him to a place called Golgotha, [*which means a place of*
23 *a skull.*] And they were offering him wine mingled with
24 myrrh to drink : but he did not take it. And, when they had
nailed him to the cross, they parted his garments, by casting lots
25 for what each should take. Now it was the third hour when
26 they nailed him to the cross : and this inscription of his accu-
27 sation was written upon it : THE KING OF THE JEWS. And
with him they crucify two murderers ; one on his right *hand*,
28 and one on *his* left : whereby this scripture was fulfilled, which
saith : *And he was numbered with lawless men.*

29 Now they, who were passing by, kept railing at him ; wag-
ging their heads, and saying : Hah ! *thou*, that canst destroy
30 the temple, and build it in three days, save thyself, and come
31 down from the cross ! And the chief priests likewise and the
scribes, jesting with each other, said : He saved others ; can-
32 not he save himself ? Let this Christ, this king of Israel, now
come down from the cross ; that we may see and believe.
They also, who were crucified with him, were reviling him.
33 Now there was a darkness over all the land from the sixth
34 hour to the ninth hour. And, in the ninth hour, Jesus cried
with a loud voice : *Eloi ! Eloi ! lama sabachthani ?* which
means, My God ! my God ! why hast thou forsaken me ?
35 Then some of the standers-by, hearing *this*, said : Behold !
36 he is calling for Elias. And one ran and filled a sponge with
vinegar, and put it on a reed, and gave him to drink, saying :
Hold ! let us see whether Elias is coming to take him down.
37 But Jesus sent forth a loud cry, and expired. And the vail of
38 the temple was slit in two, from the top to the bottom. Now,
39 when the centurion, who was standing near, over against him,

saw that he expired after crying out so loudly, he said :
Certainly this man was a son of God !

40 And there were some women, looking on afar off ; and among them was Mary Magdalene, and Mary the mother of
41 James the less and of Joses, and Salome ; who constantly accompanied him also, when he was in Galilee, and ministered unto him : as well as many other women, who had come up with him to Jerusalem.

42 And, when the day of the preparation (which means the
43 day before the sabbath) was now far spent, Joseph of Arimathea, an honourable man, of the council, who himself also was expecting the kingdom of God, came, and had the courage to
44 go in to Pilate and ask for the body of Jesus. But Pilate wondered that he should be dead already ; so he called the
45 centurion, and asked, if he had been some time dead : and, knowing it to be so from the centurion, freely gave the body
46 to Joseph ; who took it down, and wrapped it in a linen cloth, which he had bought ; and laid it in a tomb hewn out of a rock, and rolled up a stone to the entrance of the tomb.
47 And Mary Magdalene, and Mary *the mother of Joses*, were looking on while he laid it there.

CH. XVI. Now, the sabbath being passed, Mary Magdalene, and Mary the *mother* of James, and Salome, bought perfumed
2 ointments to anoint *Jesus* : and very early in the morning of the first *day* of the week, at the rising of the sun, they went
3 to the tomb ; and were saying to each other : Who shall roll away for us the stone from the entrance of the tomb ? (for it
4 was very great :) when, on looking up, they saw that the
5 stone was rolled away. So they went into the tomb, and saw a young man sitting on the right side clothed in a long shining
6 robe : and they were alarmed. Then he saith unto them : Do not alarm yourselves : ye are seeking Jesus of Nazareth, who was crucified : he hath been raised up : he is not here :
7 see the place where they laid him. But depart ; tell his disciples and Peter, He is going before you into Galilee :
8 there will ye see him, as he told you. So they went out in haste, and fled from the tomb : for trembling and great amazement seized them : and they told no one any thing ; for they were afraid.

- 9 Now, after *Jesus* was risen, he appeared first, early in the morning of the first day of the week, to Mary Magdalene, out of whom he had cast seven dæmons. She went and told
11 his companions, *who were* mourning and weeping : but they, *though* they heard that he was alive and had been seen by her, believed not.
- 12 But after this, he shewed himself in another dress to two of them as they were walking on their way into the country :
13 and they went and told the rest ; who would not believe even them.
- 14 At last he shewed himself to the eleven themselves, while sitting at table ; and upbraided them with their want of faith and *their* hardness of heart, for not believing those, who had
15 seen him after he was raised up. And he said unto them : Go into all the world, and preach the gospel to the whole
16 creation. He, who believeth *it*, and is baptized, will be
17 saved ; but he, who believeth not, will be condemned. Now these signs will accompany believers : in my name they will
18 cast out dæmons ; they will speak new languages ; they may take up serpents ; and, if they drink deadly poison, it will not hurt them : sick *people*, on whom they shall lay their hands, will recover.
- 19 Then the Lord, after speaking thus unto them, was taken
20 up into heaven, and sat down on the right *hand* of God. But they went forth, and preached every where ; the Lord working with them, and confirming their preaching by the presence of those very miracles.

THE GOSPEL
OF
ST. LUKE.

CHAP. I.

1 **F**ORASMUCH as many have taken in hand to write an account of those things, about which we have been fully satisfied; even as they, who were eye-witnesses from the first and
2 ministers of the doctrine, delivered them unto us: it seemeth good to me also, who have gained exact information of every
3 thing in order from the first, to write unto thee, most excellent Theophilus, that thou mayest know the firmness of those
4 doctrines, in which thou hast been instructed.

5 THERE was in the days of Herod, king of Judea, a certain priest, Zachariah by name, of the ministry of Abia; and his wife *was* of the daughters of Aaron, and her name
6 Elizabeth. Now they were both righteous before God, walking in all the commandments and ordinances of the Lord
7 without blame. And they had no child; for Elizabeth was
8 barren, and both were far gone in years. Now it came to pass, as the priests of his order were attending on their ministry
9 before God, that he was appointed by lot, according to the custom of the priesthood, to go into the temple of the Lord to
10 burn incense: and the whole multitude of the people was
11 praying without, at the time of incense. And there appeared unto him an angel of the Lord, standing on the right side of
12 the altar of incense: and Zachariah was troubled at the sight,
13 and fear fell upon him. But the angel said unto him: Fear not, Zachariah; for thy prayer hath been heard: and thy wife Elizabeth will bear thee a son, and thou must call him John.
14 And he will be unto thee joy and great gladness; yea, many
15 will rejoice at his birth. For he will be great before the

Lord: he will drink neither wine nor strong drink, but be filled with the holy spirit even from his mother's womb;
16 and many of the children of Israel will he turn to the Lord
17 their God. And he will lead the way, in the sight of *God*, with the spirit and power of Elias, to turn the hearts of fathers to *their* children, and by the wisdom of righteousness, to prepare the disobedient to be a people fitted for the Lord.
18 And Zachariah said unto the angel: How can I be assured of this? For I am an old man, and my wife is far gone in years.
19 And the angel answered and said unto him: I am Gabriel, who attend before God; and I was sent to declare these glad
20 tidings to thee. And behold! thou shalt be silent and not able to speak, till the day when these things are done; because thou didst not believe my words, which will be
21 fulfilled in their season. And the people were expecting
22 Zachariah, and wondering at his delay in the temple. But, when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple: and he kept
23 making signs unto them, and remained dumb. And, when the days of his ministry were ended, he returned home.
24 Now, after these days, Elizabeth his wife conceived, and kept
25 the matter secret five months, saying: Hath the Lord *then* dealt thus with me, in looking upon me at this time to take away my reproach among men?
26 Now, in the sixth month after, the angel Gabriel was sent
27 by God unto a city of Galilee, named Nazareth, to a virgin, espoused to a man whose name was Joseph, of the house of
28 David: and the virgin's name was Mary. And the angel went in unto her, and said: Hail! gracious woman! the
29 Lord is with thee, thou most blessed of women! But she was greatly moved at his presence and his speech; and was
30 reasoning with herself what this salutation could be; when the angel said unto her: Fear not, Mary; for thou hast found
31 favour with God; and behold! thou wilt conceive, and bear
32 a son: and thou must call him Jesus. He will be great, and a son of the most high *God*; and the Lord God will give
33 unto him the throne of his father David: and he will reign over the house of Jacob for ever, and of his kingdom will be no
34 end. Then Mary said unto the angel: How can this be-

35 since I know not a man? And the angel answered: A holy spirit will come upon thee, and a power of the most high *God* will overshadow thee, and therefore thy offspring will be holy, 36 and a son of God. And behold! Elizabeth thy kinswoman, even she hath conceived in her old age; and this is the sixth 37 month with her, who was called barren: for nothing is impossible with God. Then Mary said: Behold! the hand-maid of the Lord! be it unto me according to thy word. And the angel departed from her.

39 So Mary arose in those days, and went into the hill-country with haste, to a city of Judah; and came to the house of 41 Zachariah to salute Elizabeth. And, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and 42 Elizabeth was filled with a holy spirit, and said with a loud voice: The most blessed *art* thou of women! and blessed is 43 the fruit of thy womb! And why is this, that the mother of 44 my Lord should come unto me? For lo! as soon as the voice of thy salutation reached my ears, the babe leaped in my 45 womb for joy. And happy is she, who believed that the 46 things told her from the Lord would be accomplished. And 47 Mary said: My soul doth magnify the Lord, and my spirit rejoiceth greatly in God my Saviour; since he looked with 48 favour on the lowliness of his hand-maiden: for behold! 49 henceforth all generations will call me happy: for the mighty 50 one hath done great things for me, and holy is his name: and 51 his mercy is on them that fear him, to all generations. He sheweth strength with his arm; he scattereth abroad the 52 puffed up with the imagination of their heart. He taketh 53 down princes from *their* thrones, and raiseth the lowly. He filleth the hungry with good things, and sendeth the rich 54 empty away. He hath succoured his servant Israel, in 55 remembrance of his everlasting kindness, as he promised to 56 our fathers, to Abraham and to his posterity. So Mary abode with her about three months, and then went home.

57 Now Elizabeth's full time was come, to be delivered; and 58 she brought forth a son: and her neighbours and kinsfolk heard of the great kindness, which the Lord had shewn her; 59 and rejoiced with her. And on the eighth day they came to circumcise the child; and were calling him after his father's

60 name, Zachariah. But his mother said: Nay; his name
 61 shall be John. And they said unto her: None of thy kindred
 62 is called by this name. So they made signs to his father,
 63 how he would have him called: and he asked for a writing-
 table, and wrote these words: His name is John. And they
 64 all wondered. Then the mouth and tongue of John were
 immediately set free; and he continued speaking, and bless-
 65 ing God. And fear came on the whole neighbourhood; and
 all these things were noised about in all the hill-country of
 66 Judea: and all, who heard, laid *them* to heart, saying: What
 sort of child then will this be? And *the* hand of the Lord was
 67 with him. And Zachariah his father was filled with the holy
 68 spirit, and prophesied, saying: Blessed be the Lord, the God
 of Israel, for he hath kindly regarded and delivered his
 69 people; and hath raised up a powerful salvation for us, in
 70 the house of his servant David; as he spake by the mouth of
 71 his holy prophets from the first: *even* a salvation from our ene-
 72 mies, and from the hand of all that hate us; to shew his kind-
 73 ness and remember his holy covenant with our fathers, *even*
 the oath which he sware to Abraham our father, that he would
 74 grant us, after deliverance from the hand of our enemies, to
 75 pay *our* religious service unto him, without fear, in holiness
 and righteousness before him, all the days of our life. And
 76 thou, child! wilt be a teacher of the most high God: for thou
 77 wilt go before the face of the Lord to prepare his ways, to
 give a knowledge of salvation to his people, with a remission
 78 of their sins, through the tender mercy of our God, with which
 79 he hath regarded us: a day-spring from the sky, to shine upon
 them that are in darkness and a shadow of death; to guide
 80 our feet into the way of peace. So the child went on thriving
 and growing strong in understanding; and abode in the
 deserts till the day of his public appearance unto Israel.

CH. II. Now in those days a decree came forth from Cæsar
 Augustus, that all the world should register themselves:
 2 (this first registering was, when Cyrenius was governour of
 3 Syria) so all went to register themselves, each to his own
 4 city. And Joseph also went up from Galilee, from the city of
 Nazareth, into Judea, to the city of David called Bethlehem,
 because he was of the family and lineage of David, to register

5 himself; with Mary his espoused wife, *then* great with child.
 6 Now, while they were there, her full time came to be deliv-
 7 ered; and she brought forth her first-born son, and wrapped
 him in swaddling clothes, and laid him in the stable, because
 there was no room for them in the guest-chamber.

8 And in that country were shepherds in the fields, watch-
 9 ing their flocks by night. And behold! an angel of the Lord
 presented himself unto them, and a heavenly brightness shone
 10 round about them: and they were greatly afraid. But the
 angel said unto them: Fear ye not: for behold! I bring you
 11 good tidings of great joy to all this people: for this day is
 born unto you, in the city of David, a Saviour, which is Christ
 12 *the* Lord. And *let this be* your sign; ye will find a babe in
 13 swaddling clothes, lying in a stable. And suddenly there
 was with the angels a multitude of the heavenly host, praising
 14 God, and saying: Glory *be* to God in the highest *heavens*; and
 15 the peace of his good-will to men on earth! Now, when the
 angels were gone from them into heaven, the shepherds said
 to each other: Let us then cross the country to Bethlehem,
 and see this thing, which the Lord hath made known unto us.
 16 So they went with haste, and found out Mary, and Joseph,
 17 and the babe lying in the stable. But, when they had seen *it*,
 they made known every where what had been spoken to them
 18 concerning this child: and all, that heard, wondered at the
 19 things told them by the shepherds. But Mary carefully
 20 observed these things, casting them about in her heart. And
 the shepherds returned, glorifying and praising God for all
 the things which they had heard and seen just as it had been
 told them.

21 And, when the eighth day, for circumcising the child, was
 come, he was called Jesus; the name given by the angel
 22 before he was conceived. And, when the days of purification
 according to the law of Moses were ended, they carried him
 23 up to Jerusalem, to present him to the Lord: (as it is written
 in the law of the Lord, *Every first-born male child shall be*
 24 *holy to the Lord*) and to offer a sacrifice according to the
 command in the law of the Lord, a pair of turtle-doves, or
 25 two young pigeons. And behold! there was a man in Jeru-
 salem, Simeon by name, a righteous and pious man, who was

expecting the consolation of Israel: and the holy spirit was
26 upon him. And he had been warned from heaven by the holy
spirit, that he would not see death before he had seen the
27 anointed of the Lord. And he came by the spirit into the
temple; and, when the parents of the child Jesus brought him
28 in to do for him according to the custom of the law, then
Simeon took him into his arms, and blessed God, and said:
29 Now lettest thou thy servant, sovereign master! depart,
30 according to thy word, in peace; for mine eyes have seen
31 that salvation, which thou hast prepared in the face of all
32 people; a light, to make *the* Gentiles known; to illuminate
33 thy people Israel. And Joseph and his mother were wonder-
34 ing at the things that were spoken of him. And Simeon
blessed them, and said unto Mary his mother: Behold! this
child will be the cause of the fall and rise of many in Israel,
35 and a sign that will be spoken against; (yea, a sword will
also pass through thine own soul) so that the reasonings of
many hearts will be revealed.

36 And Anna a prophetess, a daughter of Phanuel, of the
tribe of Aser, far gone in years, who had lived with her
37 husband but seven years from her virginity, a widow about
eighty-four years old, who departed not from the temple pay-
ing religious service night and day with fastings and prayers;
38 she also came up at the same instant, and continued giving
thanks unto the Lord, and speaking of *the child* to all that
39 were expecting deliverance in Jerusalem. And, when *his*
parents had done every thing according to the law of the
Lord, they turned back into Galilee, to their own city
40 Nazareth. And the child was filled with wisdom, as he
grew, and gained strength: and a divine comeliness was
upon him.

41 Now his parents used to go every year to Jerusalem on the
42 festival of the passover: and, when he was twelve years old,
after they had gone up to Jerusalem according to the custom
43 of the festival, and had ended their stay; as they went back,
the child Jesus tarried behind in Jerusalem, and Joseph and
44 his mother knew not *of it*; but, supposing him to be in the
company, they went a day's journey, seeking him all the time
45 among *their* kinsfolk and acquaintance; and, not finding *him*,

46 turned back to look for him at Jerusalem : and, after three days, found him in the temple, sitting in the midst of the
 47 teachers, both hearing them and asking them questions. Now all, that heard him, were astonished at his understanding and
 48 answers. And, when *his parents* saw him, they were amazed ; and his mother said unto him : Son, why hast thou thus dealt with us ? behold ! thy father and I have been seeking thee
 49 with sorrow. And he said unto them : How could ye be seeking me ? knew ye not, that I ought to be in my father's house ?
 50 But they understood not the meaning of this saying. And he
 51 went down with them to Nazareth, and continued to submit himself unto them : and his mother was constantly observing
 52 all these things in her heart. And Jesus went on thriving in age, and wisdom, and comeliness, in the sight of God and men.

CH. III. Now, in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governour of Judea, and Herod tetrarch of Galilee, and his brother Philip tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilene,
 2 Annas and Caiaphas being high-priests, a command from God
 3 was upon John the son of Zachariah in the wilderness : and he went into all the country round about *the river Jordan*, preaching a baptism of repentance for remission of sins : as
 4 it is written in the book of Esaiah the prophet : *A voice of one crying in the wilderness, Prepare ye the way of the Lord ;*
 5 *make the paths straight for him. Every hollow place will be filled up, and every mountain and hill will be levelled : that, which is crooked, will become straight ; and the rough ways,*
 6 *even : and all flesh will behold this salvation of God.* Then
 7 said he unto the multitudes, that were coming forth to be baptized by him : Brood of vipers ! who hath privately warned
 8 you to flee from the wrath that is approaching ? Bring forth, therefore, fruits meet for repentance ; and do not say within yourselves, We have Abraham for our father : for I say unto you, God is able out of these stones to raise up children unto
 9 Abraham. And even now the axe is laid at the root of the trees ; so that every tree, which beareth not good fruit, will
 10 be hewn down, and cast into a fire. And the multitudes
 11 asked him, saying : What must we do then ? And he answer-

ed: Let him, that hath two coats, give one to him, that hath
12 none; and him, that hath food, do likewise. Then the tax-
gatherers also came to be baptized, and said unto him:
13 Teacher, what must we do? And he said unto them: Exact
14 no more than what is appointed you. Then the soldiers also
asked him, saying: And what must we do? And he said unto
them: Use no violence nor injustice to any one; and be
content with your wages.

15 Now, while the people was in expectation, and all were
reasoning in their hearts, whether he were the Christ, John
16 said unto them all: I indeed baptize you in water; but one,
mightier than I, is coming, the string of whose shoes I am
not worthy to untie: he will baptize you in a holy wind and
17 a fire. Whose fan is in his hand, and he will thoroughly
cleanse his floor, and lay up the wheat in his garner, but will
18 burn up the chaff with unquenchable fire. And with many
other exhortations to this purpose did he preach unto the
19 people. But Herod the tetrarch, being constantly reproved
by him about Herodias his brother Philip's wife, and all his
20 other evil deeds, added one more to them by shutting up John
in prison.

21 Now, when all the people had been baptized, and Jesus
22 was praying after his baptism, the heaven was opened; and
the holy spirit descended in a bodily form, like a dove, upon
him, and a voice came from heaven, saying: Thou art my son,
23 my beloved son: in thee I am well pleased. And this same
Jesus began to be about thirty years of age, being, as was
24 supposed, the son of Joseph, who was the son of Heli, who
was the son of Matthat, who was the son of Levi, who was
the son of Melchi, who was the son of Janna, who was the
25 son of Joseph, who was the son of Mattathias, who was the
son of Amos, who was the son of Naum, who was the son of
26 Esli, who was the son of Naggee, who was the son of Maath,
who was the son of Mattathias, who was the son of Semei,
who was the son of Joseph, who was the son of Juda, who
27 was the son of Joanna, who was the son of Rhesa, who was
the son of Zorobabel, who was the son of Salathiel, who was
28 the son of Neri, who was the son of Melchi, who was the son
of Addi, who was the son of Cosam, who was the son of

29 Elmodam, who was the son of Er, who was the son of Jose,
 who was the son of Eliezer, who was the son of Jerim, who
 30 was the son of Matthat, who was the son of Levi, who was the
 son of Simeon, who was the son of Juda, who was the son of
 Joseph, who was the son of Jonan, who was the son of Elia-
 31 kim, who was the son of Melea, who was the son of Menan,
 who was the son of Mattatha, who was the son of Nathan,
 32 who was the son of David, who was the son of Jesse, who was
 the son of Obed, who was the son of Booz, who was the son
 33 of Salmon, who was the son of Naasson, who was the son of
 Aminadab, who was the son of Aram, who was the son of
 Esrom, who was the son of Phares, who was the son of Juda,
 34 who was the son of Jacob, who was the son of Isaac, who was
 35 the son of Abraham, who was the son of Thara, who was the
 son of Nachor, who was the son of Saruch, who was the son
 of Ragan, who was the son of Phalec, who was the son of
 36 Heber, who was the son of Sala, who was the son of Cainan,
 who was the son of Arphaxad, who was the son of Sem, who
 37 was the son of Noe, who was the son of Lamech, who was
 the son of Mathusala, who was the son of Enoch, who was the
 son of Jared, who was the son of Maleleel, who was the son
 38 of Cainan, who was the son of Enos, who was the son of Seth,
 who was the son of Adam, who was the son of God.

CH. IV. Then Jesus turned back from *the river Jordan* full of a
 holy spirit, and was carried about by that spirit in the wilder-
 2 ness forty days, under the trial of the devil: and he ate
 nothing in those days; but, at the end of them, at last
 3 was hungry. And the devil said unto him: As thou art the
 4 son of God, command this stone to become a loaf. And
 Jesus answered: it is written, *Man cannot live by bread*
 5 *alone, but by every declaration of God.* And the devil took
 Jesus up into a high mountain, and shewed him all the king-
 6 doms of the world in a moment of time; and said unto him:
 I will give thee all this power, and the glory of them; for
 unto me it is delivered, and to whomsoever I please I give
 7 it: if thou, therefore, wilt worship me, all *this* shall be thine.
 8 And Jesus answered and said unto him: Be gone, Satan!
 for it is written, *Thou shalt worship the Lord thy God, and*
 9 *pay religious service to him only.* And the devil carried him

to Jerusalem, and set him on the pinnacle of the temple ; and said unto him : As thou art a son of God, throw thyself down
10 from this place ; for it is written, *He will give his angels*
11 *charge concerning thee, to keep thee safe ; and on their hands*
12 *will they bear thee, lest at any time thou strike thy foot against*
13 *a stone.* And Jesus answered and said unto him : It is
13 said, *Thou shalt not try the Lord thy God.* And, when the
devil had ended every trial, he went from him for a time.
14 And Jesus turned back in the power of the spirit into Gal-
ilee ; and a report of him went forth into all the country
15 round about : and he constantly taught in their synagogues,
16 and was glorified by all. And he came to Nazareth, where
he had been brought up : and went, as his custom was on the
17 sabbath-day, into the synagogue ; and rose up to read. And
the book of Esaiiah the prophet was delivered unto him ; and
18 he opened the book at the place, where it was written, *The*
spirit of the Lord is upon me, inasmuch as he anointed me to
preach glad tidings to the poor, he sent me to heal the broken
hearted, to proclaim deliverance to prisoners and recovery of
19 *sight to the blind, to send the bruised away free ; to proclaim*
20 *an acceptable year of the Lord.* And he shut the book, and
gave it again to the officer, and sat down : and the eyes of all
21 in the synagogue were gazing upon him. Then he began to
say unto them : This day hath this scripture been fulfilled in
22 your ears. And all gave their testimony of admiration to
those gracious words, that came out of his mouth, and said :
23 Is not this the son of Joseph ? And he said unto them : Ye
will doubtless say unto me this proverb : Physician, heal thy-
self. What we have heard done *by thee* in Capernaum, do
24 here also in thine own town. But, verily I say unto you, no
25 prophet is acceptable in his own town. Now, I say unto you,
there were doubtless many widows in Israel in the days of
Elias, when the heaven was shut for three years and six
months, so that there was a great famine over all the land :
26 yet to none of them was Elias sent, but unto a widow at
27 Sarepta of Sidon only. And many lepers were in Israel *in*
the time of Elishah the prophet ; yet none of them was cleans-
28 ed, but Naaman the Syrian alone. And all in the synagogue
29 were filled with anger, when they heard these things ; and

rose up, and cast him out of the city, and were for carrying him to the brow of the hill, whereon their city was built, to
 30 throw him down headlong : but he passed through the midst of
 31 them, and continued his way down to Capernaum, a city of Galilee ; and constantly taught them on the sabbath-days :
 32 and they were greatly astonished at his doctrine ; for his word was with authority.

33 Now in the synagogue there was a man with an unclean
 34 spirit ; and he cried out with a loud voice : Hah ! what hast thou to do with us, Jesus of Nazareth ? Art thou come to punish us ? I know thee who thou art ; the holy one of God.
 35 And Jesus rebuked him, saying : Hold thy tongue, and come out of him. And, when the dæmon had thrown him down in the midst of *them*, it came out of him without doing him any hurt.
 36 And amazement came upon them all : and they were talking to each other, saying : What a voice is this ! With authority and power it commandeth these unclean spirits, and they
 37 come out. And a report of him continued going forth into every part of the country round about.

38 Then he arose, and went out of the synagogue into Simon's house. Now Simon's wife's mother had a great fever ; and
 39 they besought him in her behalf. And he stood over her, and rebuked the fever, and it left her ; when immediately she
 40 arose and waited on them. But, at the setting of the sun, all, that had any sick with divers diseases, brought them constantly unto him : and he laid his hands on each of them, and
 41 healed them. Dæmons also used to come out of many, crying aloud, and saying : Thou art the Christ, the son of God. But he rebuked them, and suffered them not to speak, because
 42 they knew him to be the Christ. Now, when it was day, he went forth into a lonely place ; and the multitudes were seeking him, and came thither, and would have hindered him
 43 from leaving them ; but he said unto them : I must preach this kingdom of God to other cities also ; for to this end was
 44 I sent. And he continued preaching in the synagogues of Galilee.

CH. V. Now it came to pass, as the multitude was pressing upon Jesus to hear the word of God while he stood by the lake of
 2 Gennesareth, that he saw, on the edge of the lake, two vessels,

- which the fishermen had left, and were washing *their* nets.
- 3 So he went into one of the vessels, which was Simon's; and asked him to put a little from the land: and he sat down,
- 4 and continued teaching the multitudes out of the vessel. But, when he had done speaking, he said unto Simon: Launch out
- 5 into the deep, and let down your nets for a draught. And Simon answered: Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down
- 6 the net: and, on doing this, they enclosed a great multitude
- 7 of fishes; and their net was going to break. Then they made signs to *their* partners in the other vessel, to come and help them; and they came, and filled both the vessels, so that
- 8 they were beginning to sink. Now Simon Peter, seeing *this*, fell down at the knees of Jesus, saying: Depart from me, for
- 9 I am a sinful man, O! Lord. For amazement seized him and
- 10 all his companions, as well as James and John, the sons of Zebedee, who were partners with Simon, at the draught of fishes, which they had taken. But Jesus said unto Simon:
- 11 Be not afraid: henceforth thou shalt catch men alive. And they brought the ships to land, and left every thing to go with him.
- 12 And, while he was in one of *their* cities, a man, full of a leprosy, fell on his face, when he saw Jesus, and besought him, saying: Master, if thou wilt, thou canst make me clean.
- 13 And Jesus stretched out his hand, and touched him, saying: I will; be thou clean. And immediately the leprosy depart-
- 14 ed from him. And Jesus charged him to tell no one; but Go, shew thyself to the priest, and offer for thy cleansing what
- 15 Moses appointed, for a testimony unto them. But the report of Jesus was spreading abroad more and more; and great multitudes were constantly coming together to hear, and to
- 16 be healed by him of their infirmities: but he continued with-
- 17 drawing himself into lonely places, and praying. And it came to pass, one day while he was teaching, and Pharisees and teachers of the law, who had come from every town of Galilee and Judea and from Jerusalem, were sitting by, the
- 18 power of the Lord was *with him* to heal *the people*. And behold! *some* men brought upon a couch a man with a palsy, and were seeking how to bring him in, and lay him before

19 *Jesus*: but, not finding any way to bring him in because of the multitude, they went upon the house-top, and let him down with the couch through the roof into the midst of them, 20 in the presence of *Jesus*; who, seeing their faith, said unto 21 him: Man, thy sins be forgiven thee! And the scribes and the Pharisees began to reason among *themselves*, saying: Who is this man that speaketh so wickedly? Who can forgive sins but God alone? Now *Jesus* perceived their reasonings, and answered: Why are ye reasoning in your hearts? 23 Which is easier? to say, Thy sins be forgiven thee; or to say, 24 Arise and walk, but that ye may know that the son of man hath authority upon earth to forgive sins? Then he said to the man with the palsy: I say unto thee, arise, and take up 25 thy couch, and go home. And immediately he arose up before them, took the couch on which he was lying, and went home, 26 glorifying God. And great amazement seized all, and they continued glorifying God; and were filled with fear, saying: We have seen unexpected things to-day.

27 And after these things *Jesus* went out, and saw a tax-gatherer, named Levi, sitting at the custom-house; and he said 28 unto him: Come with me: and he left every thing, and arose, 29 and went with *Jesus*. And Levi made a great entertainment for him at his house; and there was a great company of tax-gatherers and others at the table with them. And their 30 scribes and Pharisees kept murmuring to the disciples, saying: Why do ye eat and drink with tax-gatherers and 31 sinners? And *Jesus* answered and said unto them: They, that are well, need not a physician, but they, that are sick. 32 I came not to call righteous men, but sinners, to repentance. 33 Then they said unto him: Why do the disciples of John and of the Pharisees often fast and pray, but thine eat and drink? 34 And he said unto them: Do ye wish the companions of the 35 bridegroom to fast, while the bridegroom is with them? Now the days will come, when the bridegroom shall depart from 36 them: then will they fast in those days. And he spake also a parable unto them: No one putteth a patch from a new garment upon an old garment: if so, he both maketh a rent in the new garment, and the patch from the new agreeth not 37 with the old. And no one putteth new wine into old bottles:

if so, the new wine will burst those bottles, and be spilled, and
 38 the bottles be destroyed : but new wine must be put into new
 39 bottles, and *then* both are preserved together. And no one,
 that hath drunken old *wine*, straightway desireth new ; for
 he saith : The old is better.

CH. VI. Now, on the first sabbath of the second month, as *Jesus*
 was passing through the corn-fields, his disciples kept plucking
 and eating the ears of corn, after rubbing *them* with their
 2 hands. But some of the Pharisees said unto them : Why are
 ye doing what is not lawful to be done on the sabbath ? And
 8 *Jesus* answered and said unto them : Have ye not read so
 much as this, what David did, when himself and his compan-
 4 ions were hungry ? How he went into the house of God, and
 took and ate the shew-loaves, which the priests only are
 5 allowed to eat ; and gave also to his companions ? And he
 said unto them : The son of man is master even of the
 sabbath.

6 Now, on another sabbath, he went into the synagogue, and
 was teaching ; and a man was there, whose hand was with-
 7 ered. And the scribes and the Pharisees were maliciously
 observing, whether he would heal on the sabbath ; that they
 8 might find accusation against him. But he knew their
 reasonings, and said to the man with the withered hand :
 Rise up, and stand in the midst : and he arose, and stood
 9 *there*. Then said *Jesus* unto them : I will ask you a question :
 Is it lawful to do good on the sabbath, or to do evil ? to save
 10 life, or to destroy it ? And, after looking round upon them
 all, he said unto the man : Stretch out thy hand : and he did
 so ; and the hand was restored to its soundness like the
 11 other. Then they were wholly confounded, and continued
 debating with each other what they could do to *Jesus*.

12 Now, in those days, he went out into the mountain to pray,
 and continued awake all night in the house of prayer to God.
 13 And, when it was day, he called to *him* his disciples ; and out
 of them chose twelve for himself, whom he named apostles
 14 also : Simon, whom he also named Peter, and Andrew the
 brother of *Simon* ; James and John, Philip and Bartholomew,
 15 Matthew and Thomas, James the son of Alphaeus, and Simon
 16 called Zelotes, Jude the brother of James, and Judas Iscariot

17 the traitor. And Jesus went down with them, and stood in the plain, with a crowd of his disciples and a great multitude of the people from all Judea and Jerusalem and the sea-coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases : and those, who were disturbed by daemons, were also cared. And all the multitude was seeking to touch him ; for power kept going out from him, and healing all. Then he lifted up his eyes towards his disciples, and said :

Happy are ye poor : for yours is the kingdom of God.
 21 Happy are ye who hunger now : for ye will be filled. Happy are ye who weep now : for ye will laugh. Rejoice, though men hate you, and drive you from them, and reproach you, and revile you as evil-doers, for the sake of the son of man :
 23 be glad in that day, and leap for joy ; for behold ! great is your reward in heaven : for in the same manner did their fathers to their prophets also. But alas ! for you that are rich ! for ye are receiving your consolation. Alas ! for you that have been filled ! for ye will hunger. Alas ! for you that are laughing now ! for ye will mourn and weep. Alas ! for you, when all these men speak well of you ! for this was
 27 done by their fathers to the false prophets. But, I say unto you my hearers, Love your enemies ; do good to them that hate you ; bless them that curse you ; and pray for them that injuriously treat you. To him, who smiteth thee on one cheek, offer the other also ; and hinder not him, who would
 30 take away thy cloak, from taking away thy coat also. Give to every one that asketh thee ; and from him, that is taking away thy goods, do not beg them off. And, as ye wish men
 32 to do unto you, do ye even so unto them. For, if ye love them who love you, what is your reward ? for even the heathen
 33 en love those who love them. And, if ye do good to them that do good to you, what is your reward ? for even the heathen
 34 do the same. And, if ye lend to them, whom ye expect to return it, what is your reward ? for even the heathen lend
 35 to each other, expecting to receive again as much. But love your enemies, and do good and lend, giving up nothing for lost ; and your reward will be great, and ye will be sons of the most high God ; for he is kind to the unthankful and the

36 wicked. Be ye, therefore, merciful, even as your father is
 37 merciful. Judge not, and ye will not be judged; condemn
 not, and ye will not be condemned: forgive, and ye will be
 38 forgiven. Give, and there will be given unto you good mea-
 sure; yea, measure, pressed down and shaken together and
 running over, will be given into your lap: for the same meas-
 ure, that ye give, will be given to you again.

39 Then he spake a parable unto them: Can a blind man lead
 40 a blind man? Will not both fall into a ditch? A disciple is
 not above his teacher: but let every *disciple* be duly prepared
 41 as his teacher. Now, why dost thou behold the splinter in
 thy brother's eye, but considerest not the beam in thine own
 42 eye? Or, how canst thou say to thy brother: Hold! brother;
 let me take away the splinter that is in thine eye, whilst thou
 thyself beholdest not the beam in thine own eye? Hypocrite!
 first take away the beam out of thine own eye, and then wilt
 thou see clearly to take away the splinter that is in thy broth-
 er's eye.

43 Now no good tree beareth bad fruit, and no bad tree
 44 beareth good fruit. Every tree is known by its own fruit:
 for figs are not gathered from thorns, nor the grape from the
 45 bramble-bush. The good man out of the good treasury of his
 heart bringeth forth what is good; and the evil man out of
 the evil treasury of his heart bringeth forth what is evil: for
 46 from the abundance of the heart his mouth speaketh. But
 why do ye call me, Master! master! and perform not the
 47 things which I teach? Every one that cometh unto me, and
 heareth these words of mine, and doeth them; I will shew
 48 you whom he is like. He is like a man, who built a house,
 and dug deep, and laid its foundation on the rock: so, when
 the flood arose, the stream beat vehemently against that
 house, but could not shake it: for it had been founded upon
 49 the rock. But he, that heareth and doeth *them* not, is like
 a man, who built a house upon the ground without a founda-
 tion, against which the stream beat vehemently, and im-
 mediately threw it down; and the crush of that house was
 great.

CH. VII. So when Jesus had ended all these sayings in the ears
 2 of the people, he went into Capernaum. And a centurion's

servant, who was dear unto him, was ill, and at the point of
3 death. This man, hearing of Jesus, sent unto him some
elders of the Jews, to ask him to come and heal his servant;
4 who came to Jesus, and were earnestly beseeching him, say-
5 ing: He is worthy to whom thou shouldst do this; for he
loveth our nation, and hath himself built us our synagogue.
6 Now, while Jesus was going with them, and was not far from
the house, the centurion sent friends unto him, saying: Mas-
ter, trouble not thyself, for I am not worthy that thou shouldst
7 come under my roof: and therefore I did not take upon
me to come unto thee myself: but speak a word *only*, and
8 my servant will be well. For even I, that am a man under
authority, have soldiers under me; and I say to this, Go;
and he goeth; and to another, Come; and he cometh: and to
9 my own servant, Do this; and he doeth it. Now, when
Jesus heard these things, he wondered at him; and, turning
about, said to the multitude, that was following him: I say
unto you, I have not found so great faith, no, not in Israel.
10 And the messengers returned to the house, and found the
servant well.

11 And, on the next day, Jesus was going to a city called Nain;
and a good many of his disciples and a great multitude were
12 going with him: and, as he came nigh the gate of the city,
beheld! a dead man was carried out, an only son of his mo-
ther, who was a widow: and much people of the city was
13 with her. And, when the Lord saw her, he took pity on her,
14 and said unto her: Weep not. And he went up, and touch-
ed the bier, (for the bearers stopped) and said: Young man! I
15 say unto thee, rise up. And the dead man sat up, and began
16 to speak: and Jesus presented him to his mother. So fear
seized them all, and they were glorifying God, saying: A
great teacher is raised up among us: and, God hath kindly
17 considered his people. And this report concerning Jesus
went forth throughout all Judea and all the neighbouring
country.

18 And John's disciples told *their master* of all these things;
19 who called two of his disciples unto him, and sent them to
Jesus, saying: Thou art he, that is to come: can we look for
20 any other? So these men came to Jesus, and said: John the

- Baptist sent as to thee, saying : Thou art he, that is to come :
- 21 can we look for any other ? Now immediately Jesus cured many of sicknesses and torments and dæmons, and kindly gave
- 22 sight to many blind people : and *then gave to the disciples of John* this answer : Go, tell John what ye have seen and heard ; *the blind receive sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised up, the poor have*
- 23 *the gospel preached unto them : and happy is he, who shall not stumble at me.*
- 24 Now, when the messengers of John were departed, Jesus began to say unto the multitudes concerning John : What went ye out into the wilderness to see ? a reed shaken by
- 25 the wind ? But what went ye out to see ? a man clothed in sumptuous apparel ? Lo ! they with purple raiment, and of
- 26 luxurious fare, live in palaces. But what went ye out to see ? a prophet ? Yea, I say unto you, something even better
- 27 than a prophet. This is he, of whom it is written, *Behold ! I send my messenger before thy face, to prepare thy way*
- 28 *before thee.* For, I say unto you, among them, who are born of women, there is no greater teacher than John the Baptist ;
- 29 but the least in the kingdom of God is greater than he. And all the people and the tax-gatherers thankfully received the kindness of God, and listened to John, and were baptized
- 30 with his baptism : but the Pharisees and the teachers of the law rejected this intention of God towards them, not receiving *John's baptism.*
- 31 Moreover the Lord said : To what now shall I liken the
- 32 men of this generation ? and what do they resemble ? They are like children sitting in the streets, and calling to each other, and saying : We piped for you, but ye danced not ;
- 33 we mourned to you, but ye wept not. For John the Baptist came, neither eating bread, nor drinking wine ; and ye say :
- 34 He hath a dæmon. The son of man came eating and drinking ; and ye say : Behold ! a glutton and a drunkard ! a friend
- 35 of tax-gatherers and sinners ! But wisdom was ever justified in all her children.
- 36 Then one of the Pharisees asked *Jesus* to eat with him : so he went into the Pharisee's house, and took his place at
- 37 the table. And behold ! a woman of the city, who was a

sinner, knowing that he was at table in the Pharisee's house,
 38 brought an alabaster box of perfumed ointments, and stood at
 his feet behind, shedding tears on his feet, and wiping *them*
 with the hairs of her head, and fondly kissing his feet, and
 39 anointing *them* with the perfumes. Now, when the Pharisee,
 who had invited him, saw this, he said within himself: If this
 man were a prophet, he would have known who, and what
 sort of woman, she is, that is touching him: for she is a sinner.
 40 And Jesus said unto him: Simon, I have something to say
 41 unto thee. And *Simon* saith: Teacher, say on. A creditor
 (*said Jesus*) had two debtors: one of which owed him five
 42 hundred pence, and the other, fifty: but, as they were not
 able to pay, he freely forgave them both. Now which of
 43 these, said he, will love him most? Then Simon answered:
 He, I suppose, to whom most was forgiven. And *Jesus* said:
 44 Thou judgest rightly. Then turning to the woman, he said
 to Simon: Seest thou this woman? I came into thy house,
 and thou gavest no water for my feet; but she bathed my
 feet with tears, and wiped them with the hairs of her head.
 45 Thou gavest me no kiss; but she, since she came in, hath not
 46 ceased fondly kissing my feet. My head with oil thou didst
 not anoint: but she anointed my feet with perfumes.
 47 Wherefore, I say unto thee, because she hath many sins to be
 forgiven, she loved much; but he, that hath little to be for-
 48 given, loveth little. Then he said unto her: Thy sins be
 49 forgiven. And the guests began to say within themselves:
 50 Who is this, that even forgiveth sins? But he said unto the
 woman: Thy faith hath saved thee: go in peace.

CH. VIII. Afterwards *Jesus* continued to go through every city
 and village, preaching the gospel of the kingdom of God,
 2 with the twelve and some women, who had been cured of evil
 spirits and infirmities; Mary called Magdalene, out of whom
 3 had come seven dæmons; and Joanna, the wife of Chuza,
 Herod's steward, and Susanna, and several others, who con-
 stantly ministered to him of their substance.

4 Now, as a great multitude was coming together, and many
 from every city going forth unto him, he spake this parable:
 5 A sower went forth to sow his seed: and, as he was sowing,
 some fell by the road-side, and was trodden under foot; and

- 6 the fowls of heaven ate it up. And some fell upon the rock ; and, as soon as it sprang up, withered away for want of
7 moisture. And some fell among the thorns ; and the thorns
8 sprang up with it, and choked it. And others fell on the good ground ; and sprang up, and bare fruit a hundred fold. Upon saying these things, he cried out as usual : Whoso hath ears to hear, let him hear.
- 9 Then his disciples asked him the meaning of this parable.
10 And he said : Unto you it is given to know the mysteries of the kingdom of God, but to the rest *I speak* in parables ; so that they may see, but perceive not ; and hear, but not understand. Now the parable is this. The seed is the word of
12 God : those by the road-side are the hearers, to whom the devil cometh and taketh away the word out of their hearts,
13 lest they should believe and be saved. Those on the rock are the hearers, that receive the word with joy, but have no root ; believing only for a short time, and in a season of trial
14 falling away. And that, which fell among the thorns, is those hearers, who go away, and are choked with anxious cares about riches and the pleasures of life ; and bring forth no fruit
15 to perfection. And that on the good ground is those hearers, who with a right and good heart hold fast the word, and bear fruit with perseverance.
- 16 Now, no one, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a couch, but setteth it on a stand,
17 that they, who come in, may see the light. For nothing is hid, that will not come to light ; nor laid up in secret, that
18 will not be known, and brought out to view. Take heed, therefore, how ye hear : for to him, that hath, will be given ; and from him, that hath not, even what he thinketh himself to have, will be taken away.
- 19 Now his mother and his brethren had come thither, but were not able to speak with him because of the multitude :
20 and some told him, saying : Thy mother and thy brethren are
21 standing without, desiring to see thee. But he answered : My mother and my brethren are these, that hear the word of God, and do it.
- 22 And it came to pass on one day, that he got into a vessel with his disciples, and said unto them : Let us cross to the

23 other side of the lake: and they set out. But, as they were
 sailing, he fell asleep; and a gust of wind came down upon
 24 the lake: and they were filling and in danger. So they
 went to him, and roused him, saying: Master! master! we
 are lost. Then he arose, and rebuked the wind and the swell
 of water; so that they were still, and a calm was made.
 25 And he said unto them: Where is your faith? And they
 said to each other, with fear and astonishment: Who then is
 this? for he commandeth even the winds and the water, and
 they obey him.
 26 And they sailed down to the country of the Gadarenes,
 27 which is over against Galilee: and, when he landed, a man
 of that city met him, who had been troubled with dæmons a
 long time, and had no clothes on, and abode not in any house,
 28 but in the tombs. Now, upon seeing Jesus, he cried out, and
 fell down before him, and said with a loud voice: What hast
 thou to do with me, Jesus! son of the most high God? I be-
 29 seech thee, torment me not. For he was commanding the
 unclean dæmon to come out of the man; whom it had seized
 for a long time; and he had been often kept bound with
 chains and fetters; but he used to break these bonds, and
 30 was driven by the spirit into lonely places. Then Jesus
 asked him, saying: What is thy name? And he said, Legion:
 31 for many dæmons had gone into him. And the dæmons en-
 treated him, that he would not command them to go away
 32 into the bottomless pit. Now there was a herd of a good
 many swine feeding on the mountain; and the dæmons be-
 sought him to give them leave to go into the swine: and he
 33 gave them leave. So the dæmons came out of the man, and
 went into the swine: and the herd rushed down the steep
 34 bank into the lake, and were choked. Now, when the feed-
 ers saw this, they fled; and went and told it in the city and
 35 in the country: and the people came out to see, and went to
 Jesus; and found the man, out of whom the dæmons had
 gone, with clothes on and in his senses, at the feet of Jesus:
 36 and they were afraid. Then those, that had seen, told them,
 37 how the possessed man had been made well. And the whole
 multitude of the neighbouring country of the Gadarenes de-
 sired him to leave them; for they were seized with great

38 fear : so he got into the vessel, and went back again. But the man, out of whom the demons had gone, entreated, that he might go with *Jesus* ; but *Jesus* sent him away, saying :
 39 Go home, and relate what great things God hath done for thee. So he went away, publishing through the whole country what great things *Jesus* had done for him.

40 Now the multitude rejoiced at the return of *Jesus* : for
 41 they were all waiting for him. And behold ! a man, *Jairus* by name, a ruler of the synagogue, came and fell down at the
 42 feet of *Jesus*, entreating him to go to his house ; for his only daughter, about twelve years of age, was dying.

And, as he went, the multitudes in a body were pressing
 43 him : when a woman with an issue of blood for twelve years, who had spent all her livelihood on physicians, but could be
 44 healed by none, came up behind, and touched the border of his garment : and her issue of blood stopped that moment.
 45 And *Jesus* said : Who touched me ? Now, as all denied it, Peter and they, that were with him, said : Master, the multitudes in a body are crowding and pressing thee, and dost thou
 46 say, Who touched me ? But *Jesus* said : Somebody did touch me : for I perceived power going out from me. So, when the woman saw, that she was discovered, she came trembling ;
 47 and falling down before him, told him in the presence of all the people, for what cause she touched him, and how she
 48 was healed immediately. Then he said unto her : Take courage, daughter ! thy faith hath made thee well : go in peace.

49 While *Jesus* was yet speaking, one cometh from the ruler of the synagogue's house, saying unto him : Thy daughter is dead :
 50 trouble not the teacher. Now, when *Jesus* heard *this*, he said unto *the ruler* : Be not afraid : only believe, and she will
 51 recover. And he went into the house, but suffered no one to go into *the room*, but Peter and James and John, and the
 52 father and the mother of the maiden. Now all *the* company were bewailing her, and beating themselves in sorrow ;
 53 but he said : Weep not : she is not dead, but asleep. And
 54 they laughed at him, knowing that she was dead. Then he put them all out, and took her by the hand, and called : Thou
 55 maid ! arise. And her breath came again, and she arose im-

mediately ; and he commanded *something* to be given her to
 56 eat. And her parents were greatly astonished ; but he
 charged them to tell no one what had been done.

CH. IX. Then *Jesus* called his twelve disciples together, and
 gave them power and authority over all the dæmons, and to
 2 cure diseases : and sent them to preach the kingdom of God,
 3 and to heal the sick ; and said unto them : Take nothing for
 the journey, neither staves, nor scrip, nor bread, nor money,
 4 nor two coats apiece. And, into whatsoever house ye go,
 5 there abide ; and leave it not. And, whosoever shall not re-
 ceive you, when ye go out of that city, shake off the very
 6 dust of your feet, for a testimony against them. So they
 went forth, and passed through the villages, preaching the
 gospel, and healing every where.

7 Now Herod the tetrarch heard of all that *Jesus* was doing ;
 and was perplexed, because some said, that John was raised
 8 from the dead : and others, that Elias was come : and others,
 9 that one of the old prophets was risen again. But Herod
 said : John I beheaded : who is this, of whom I hear such
 things ? And he was desirous of seeing *Jesus*.

10 And the apostles turned back, and told *Jesus* what they had
 done : and he took them with *him*, and withdrew privately
 11 to a lonely place of a city called Bethsaida. But the multi-
 tudes found *it* out, and followed him ; and he received them.
 and continued talking with them concerning the kingdom of
 12 God, and curing those that had need of healing. Now, when
 the day began to wear away, the twelve came up to him, and
 said : Set the multitude at liberty, that they may go and find
 lodging and victuals in the villages and country round about :
 13 for we are here in a lonely place. But he said unto them :
 Do ye give them to eat. And they said : We have no more
 than five loaves and two fishes ; unless we should go and buy
 14 victuals for all this people. Now they were about five thou-
 sand men. Then he said to his disciples : Make the men sit
 15 down in companies of fifty. And they made the men sit
 16 down accordingly. So he took the five loaves and the two
 fishes, and looking up to heaven, blessed *God*, and brake *the*
loaves, and gave them to his disciples to set before the multi-
 17 tude. And they all ate, and were filled ; and twelve baskets
 of remaining fragments were taken away.

- 18 And it came to pass, when he was praying in a retired place, that he asked those disciples, who were with him,
19 saying: Whom do the multitudes say that I am? And they answered and said: John the Baptist; but some say Elias;
20 and others, that one of the old prophets is risen again. And he said unto them: But whom do ye say that I am? Then
21 Peter answered: The Christ of God. But he charged them
22 to tell no one this; saying: The son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be slain; and be raised up on the third day.
23 He said, moreover, to *them* all: If any one is willing to come after me, let him deny himself, and take up his cross
24 daily, and follow me. For, whosoever shall wish to save his life, *he* will lose it; and, whosoever shall lose his life for my
25 sake, *he* will save it. For what is a man profited, if he gain
26 the whole world; and lose himself? For whosoever shall be ashamed of me and my words, of him will the son of man be ashamed, when he cometh in his own glory, and *the glory of*
27 the father, and of the holy angels. Now I tell you of a truth, some standing here will not taste death, till they have seen the kingdom of God.
- 28 Then, about eight days after this, he took with *him* Peter and John and James, and went up into the mountain to pray.
29 And it came to pass, that while he was praying, the appearance of his face *was* altered; and his raiment *grew* bright
30 and glistening. And behold! two men were talking with him,
31 and these were Moses and Elias; who appeared in glory, and were telling him of the death, which he was about to accomplish in Jerusalem. Now Peter and his companions were oppressed with sleep; but, waking in the mean time, they
32 saw his glory, and those two men with him. And, as the *two men* were parting from him, Peter said to Jesus: Master, it is better for us to continue here: and let us make three tents, one for thee, and one for Moses, and one for Elias: not know-
34 ing what he said. But whilst he was thus speaking, a cloud overshadowed them; and *the disciples* were afraid as they
35 went into the cloud: and a voice came out of the cloud, saying: This is my son, that beloved *son*: hear ye him. And, after the voice, Jesus was found alone: and they kept *the*

matter secret, and told no one, at that time, any thing of what they had seen.

37 Now, the next day, when they came down from the moun-
38 tain, a great multitude met him. And one of the multitude
cried out, saying: Teacher, I pray thee, look with favour on
39 this son of mine; for he is mine only child: and lo! a spirit
seizeth him, and immediately crieth out, and shaketh him
violently, so that he foameth; and hardly goeth away, after
40 much bruising him: and I besought thy disciples to cast it
41 out, but they could not. Then Jesus said: O! faithless and
perverse race! how long must I be with you, and endure
42 you? bring thy son hither to me. And, whilst he was coming
up, the dæmon dashed him to the ground, and shook him
about violently. But Jesus rebuked the unclean spirit, and
43 healed the child, and delivered him to his father. And all
were greatly amazed at this mighty power of God: and while
they were all wondering at all the things, which Jesus had
44 done, he said unto his disciples: Let the words, which I am
speaking, sink down into your ears: for the son of man is
45 about to be delivered up into the hands of men. But they
did not understand this saying, and its meaning was hidden
from them: and they were afraid of asking him about it.

46 Now a dispute arose among them, which of them should
47 be greatest. But Jesus saw the reasoning of their heart;
and took up a little child, and set it by him, and said unto
48 them: Whosoever shall receive one like this little child in
my name, he receiveth me; and, whosoever shall receive me,
he receiveth him, who sent me: for the least of you all will
49 be greatest. Then John answered: Master, we saw one
casting out dæmons in thy name; and we forbade him, be-
50 cause he goeth not with us. And Jesus said unto him:
Forbid him not: for he, who is not against us, is for us.

51 Now, when the time for his departure was drawing nigh,
52 he set his face steadfastly to go unto Jerusalem; and sent
messengers before him, who went into a village of Samaritans
53 to prepare for him: but these would not receive him, because
54 he was going with his face turned to Jerusalem. But
when his disciples, James and John, saw this, they said:
Master, shall we command fire to come down from heaven to

55 consume them, even as Elias did? But he turned and rebuk-
 56 ed them, saying: Ye know not of what spirit ye are: for the
 son of man came not to destroy men's lives, but to save them.
 So they went to another village.

57 Now, as they were going, one upon the road said unto him:
 58 Master, I will accompany thee whithersoever thou goest. And
 Jesus said unto him: The foxes have holes, and the birds of
 heaven *have* roosts; but the son of man hath not where to
 59 rest his head. Then he said unto another: Come with me.
 But he answered: Master, suffer me first to go and bury my
 60 father. And Jesus said unto him: Let the dead bury their
 own dead: but go thou and publish abroad the kingdom of
 61 God. Then another also said: I will go with thee, master;
 62 first suffer me, however, to settle my affairs at home. But
 Jesus said unto him: No one, that looketh behind him
 after putting his hand to the plough, is fit for the kingdom of
 God.

CH. X. Now, after this, the Lord appointed also seventy others,
 and sent them two and two before his face to every city and
 2 place, whither he himself was about to come; and said unto
 them: The harvest indeed is plenteous, but the labourers are
 few: beseech, therefore, the owner of the harvest to furnish
 3 his labourers for this harvest. Go your ways: behold! I send
 4 you forth as lambs among wolves. Carry neither purse, nor
 5 scrip, nor shoes: and salute no one by the way. Now, what-
 soever house ye are going into, first say: Peace to this house!
 6 And if the son of peace be there, your peace will rest upon it:
 7 if not, it will turn to you again. But in that house remain,
 eating and drinking such things as they have; for the work-
 man is worthy of his pay. Go not from house to house.
 8 And, when ye are entertained in any city, which ye enter, eat
 9 such things as are set before you; and heal the sick, that are
 therein; and say to *the people*: The kingdom of God is nigh
 10 unto you. And, whatsoever city ye enter, if they entertain
 11 you not, go forth into their streets, and say: Even the very
 dust of your city, that cleaveth to us, we wipe off against you:
 notwithstanding be sure of this, that the kingdom of God is
 12 nigh unto you. Now, I say unto you, it will be more tolera-
 13 ble in that day for Sodom, than such a city. Alas! for thee,

Chorazin ! alas ! for thee, Bethsaida ! for, if the mighty works, which have been done in you, had been done formerly in Tyre and Sidon, they would have repented, sitting in sack-
 14 cloth and ashes. But it will be more tolerable for Tyre and
 15 Sidon in the judgment, than for you. And thou, Capernaum !
 who hast been raised up to heaven, wilt be brought down unto
 16 the grave. He, who heareth you, heareth me ; and, he who
 rejecteth you, rejecteth me ; and he, who rejecteth me, reject-
 eth him, who sent me.

17 Then the seventy came back with joy, saying : Master,
 even the daemons submit themselves to us through thy name.
 18 And he said unto them : I was beholding Satan fall, like
 19 lightning, from heaven. Lo ! I give you authority to trample
 upon serpents and scorpions, and over all the power of the
 20 enemy : and nothing in any wise shall hurt you. Yet rejoice
 not *so much* in this, that these spirits submit themselves unto
 you : but rejoice rather, that your names are written in
 heaven.

21 At the same instant the spirit of Jesus was exceedingly
 joyful ; and he said : I give glory to thee, O Father ! Lord
 of heaven and earth ! for hiding these things from *men* of
 wisdom and understanding, and shewing them to babes : yea,
 O Father ! *I thank thee*, because it thus seemed good in thy
 22 sight. All things were delivered unto me by my father ; and
 no one knoweth who the son is, but the father ; and who the
 father is, but the son, and he, to whom the son is willing to
 23 reveal *them*. Then he turned to his disciples and said pri-
 vately *to them* : Happy are the eyes, which see the things, that
 24 ye see. For, I say unto you, many teachers and kings desired
 to see the things, that ye see, but saw them not : and to hear
 the things, that ye hear, but heard them not.

25 And behold ! a professor of the law rose up to try him,
 saying : Teacher, what must I do to inherit eternal life ?
 26 Jesus said unto him : How is it written in the law ? What
 27 readest thou *there* ? He answered and said : *Thou shalt love*
the Lord thy God with all thy heart, and with all thy soul,
and with all thy strength, and with all thy mind : and thy
 28 *neighbour as thyself*. Then Jesus said unto him : Thou hast
 29 answered rightly : do this, and thou shalt live. But he, wish-

ing to justify himself, said unto Jesus : And who is my neighbour ? Then Jesus took up *his question*, and said : A man of Jerusalem, on his way to Jericho, fell among murderers, who stripped and beat him, and left him half dead. Now a priest happened to be going down the same road ; who saw him, but passed by on the further side. And in the same manner a Levite also came to the place, as he went along, and saw him, but passed by on the further side. But a Samaritan on his journey came to the place ; and, when he saw him, took pity on *him*, and went up to *him*, and bound up his wounds, pouring upon *them* oil and wine, and set him on his own beast, and brought him to an inn, and took care of him : and, on the morrow, when he went away, he took out two pence, and gave them to the host, and said : Take care of him ; and whatsoever thou shalt spend besides, at my return I will repay it thee. Which now of these three, thinkest thou, was neighbour unto him, who fell among those murderers ? And *the teacher of the law* said : He, who felt that compassion for him. Then said Jesus unto him : Go, and do thou likewise.

Now, on his way, he went into a village, where a woman, named Martha, entertained him in her house. And she had a sister called Mary, who was sitting down at the feet of Jesus, and listening to his discourse : but Martha was harassing herself with much preparation for his entertainment ; and came up to him, and said : Master, dost thou not care, that my sister leaves me to prepare alone ? Bid her, therefore, help me. But Jesus answered and said unto her : Martha ! Martha ! thou art troubling and perplexing thyself about many *dishes*, when only one is needful : now Mary hath chosen for herself that good portion *of the entertainment*, which shall not be taken from her.

CH. XI. And it came to pass, after *Jesus* had been praying in a house of prayer, that one of his disciples said unto him : Master, teach us to pray, as John also taught his disciples. And he said unto them : When ye pray, say :

Our father, which *art* in heaven, hallowed be thy name : thy kingdom come : thy will be done, as in heaven, so too on earth. Give us day by day the bread sufficient for us : and

- 4 forgive us our sins ; for we also forgive every one, that doeth wrong to us : and bring us not into trial, but deliver us from the evil one.
- 5 And he said unto them : Should any of you go to his friend at midnight, and say, Friend, lend me three loaves :
6 for a friend of mine on a journey is come to my house, and
7 I have nothing to set before him : though he within should answer, Do not trouble me ; the door is now shut, and I and my
8 children are in bed ; I cannot get up to give thee : yet, I say unto you, if he will not get up and give him because he is his friend, because of his importunity he will rise and give him
9 what he wanteth. I also say unto you : Ask, and it will be given you ; seek, and ye will find ; knock, and it will be
10 opened unto you. For every one, that asketh, receiveth ; and he, who seeketh, findeth ; and to him, who knocketh, it will be opened.
- 11 Now what father among you, if his son ask of him a loaf, will give him a stone ? Or, if he ask a fish, will give him a
12 serpent in its stead ? Or, if he ask an egg, will give him a scorpion ? If ye then, who are evil, know how to give good gifts unto your children ; how much more will *your* heavenly father give *his* holy spirit to them, that ask him ?
- 14 And he was casting out a dæmon, that was dumb : and, when the dæmon was gone out, the dumb man spake ; and
15 the multitudes wondered : but some among them said : He casteth out these dæmons through Beelzebub the prince of
16 the dæmons : and others were trying him by seeking a sign from heaven. But he, knowing their devices, said unto them : Every kingdom, divided against itself, must be brought to desolation ; and a house, *divided* against itself, must fall. Now, in like manner, if Satan also be divided against himself, how can his kingdom continue steadfast ? because ye say, that I
19 cast out these dæmons through Beelzebub. But, if I through Beelzebub cast out these dæmons, through whom do your disciples cast them out ? They therefore shall condemn you.
20 But, if I by the finger of God cast out these dæmons, then is
21 the kingdom of God already come upon you. When the strong one armed guardeth his palace, his possessions are in peace, till a stronger than he come and conquer him ;

- 22 who taketh away all the armour, in which he trusted, and
 23 divideth his spoils. He, that is not with me, is against me ;
 24 and he, that gathereth not with me, scattereth abroad. When
 the unclean spirit is gone out of the man, it goeth through
 dry places in search of rest : and, finding none, it saith, I will
 25 turn back to my house, whence I came ; and, when it is come,
 26 findeth *the house* swept, and put in order. Then it goeth,
 and taketh with it seven other spirits more wicked than itself,
 which go in and dwell there : so the last state of that man
 becometh worse than the first.
- 27 Now, whilst he was saying this, a woman among the crowd
 lifted up her voice, and said unto him : Happy is the womb,
 that bear thee ; and the breasts, that thou suckest ! But
 28 he said : Yea rather, happy *are* they, who hear the word of
 God, and keep it.
- 29 Then, as the multitudes were crowding together upon *him*,
 he began to say : This is a wicked race ; it seeketh after a
 sign, and no sign shall be given it, but the sign of Jonah the
 30 prophet. For as Jonah was a sign to the Ninevites, so will
 31 the son of man likewise be to this race. A queen of the
 south will rise up in the place of judgment with this race of
 men, and will condemn it ; for she came from the ends of the
 earth to hear the wisdom of Solomon : and behold ! something
 32 greater than Solomon is here. Men of Nineveh will rise up
 in the place of judgment with this race, and will condemn
 it ; for they repented at the preaching of Jonah : and behold !
 something greater than Jonah is here.
- 33 Now no one lighteth a lamp to put it into a hole, nor under
 the measure, but upon the stand ; that they, who come in,
 34 may see the light. The eye is the lamp of the body : when,
 therefore, thine eye is sound, thy whole body is enlightened :
 35 but if it be disordered, then thy body is in darkness. Con-
 sider, therefore, whether that light, which is in thee, be dark-
 36 ness. If then thy whole body be enlightened, without any
 dark part at all, it will be altogether so enlightened, as when
 the lamp enlighteneth thee with its blaze.
- 37 Now, after he had spoken this, a Pharisee asked him to dine
 38 with him : so he went in, and sat down to table. But, when
 the Pharisee saw, that he did not dip his hands in water

39 before dinner, he was astonished. And the Lord said unto him : Now ye Pharisees make clean the outside of the cup and
 40 dish, but have the inside full of rapine and wickedness. Ye foolish men ! doth not he, who cleaneth the outside, usually
 41 clean the inside also ? Rather give alms according to your
 42 ability ; and behold ! all things are clean unto you. But alas for you Pharisees ! for ye pay tithe ~~even~~ of mint and rue and every herb, but pass over justice and the love of God : these
 43 things ye ought to do, and not leave the other undone. Alas for you Pharisees ! for ye love the first seats in the syna-
 44 gogues, and greetings in the streets. Alas for you scribes and Pharisees ! hypocrites ! for ye are like decayed tombs,
 45 and men are not aware when they walk upon them. Then one of the teachers of the law answered : Teacher, by saying
 46 these things thou reproachest us also. But he said : Alas for you also, ye teachers of the law ! for ye load men with burdens hard to be borne ; but ye yourselves touch not these burdens
 47 with one of your fingers. Alas for you ! for ye build the
 48 tombs of the teachers, and your fathers slew them. So then ye gladly consent and agree to the works of your fathers : for
 49 they slew the prophets, and ye build their tombs. Therefore also the wisdom of God hath said, I will send unto them prophets and apostles ; and some they will drive away, and
 50 kill some : so that the blood of all the prophets, that has been shed from the foundation of the world, will be required of
 51 this very race ; from the blood of Abel to the blood of Zacharias, who perished between the altar and the temple : yea, I say unto you, it will be required of this very race.
 52 Alas for you, ye teachers of the law ! for ye have taken away the key of knowledge ; so that ye go not in yourselves, and hinder those, that are going in.
 53 Now, whilst he was saying these things unto them, the scribes and the Pharisees began to be greatly enraged, and to
 54 provoke him to speak rashly upon further matters ; lying in wait for him, and seeking to catch something out of his mouth, whereby they might accuse him.

CH. XII. Whilst an innumerable multitude was gathered together, so that they tread upon each other, Jesus began to say unto his disciples : Above all things beware of the leaven of

2 the Pharisees: [*which is Hypocrisy.*] For there is nothing covered up, that will not be uncovered: and hid, that will
3 not be known. Therefore, whatsoever ye have said in darkness, *that* will be heard in the light; and, what ye have whispered in the closet, *that* will be published aloud upon the
4 house-tops. Now, I say unto you my friends, fear not them
5 who kill the body, and after this can do no more: but I will shew you whom to fear: fear him, who, after having killed, hath power to cast into hell: yea, I say unto you, fear him.
6 Are not five sparrows sold for two farthings? yet even one
7 of these is not forgotten before God: but the very hairs of your head are all numbered. Fear not therefore: ye are better than many sparrows.

8 And, I say unto you, whosoever shall acknowledge me in the presence of men, him will the son of man acknowledge,
9 in turn, in the presence of the angels of God: but he, who denieth me in the presence of men, will be denied, in turn, in
10 the presence of the angels of God. And every one, who speaketh a word against the son of man, may be forgiven;
but he, who speaketh wickedly against the holy spirit, will not be forgiven.

11 Now, when ye are brought before synagogues and rulers and magistrates, be not anxious how ye must defend yourselves, or what ye must say: for the holy spirit will teach you at that moment what ye ought to say.

13 Then one of the multitude said unto him: Teacher, bid
14 my brother give me my share of the inheritance. But *Jesus* said unto him: Man, who set me over you as a judge or a
15 divider? And he said unto them: Take care to keep yourselves from excessive desires: for the life of no one dependeth on the abundance of his possessions.

16 Then he spake a parable unto them: The ground of a rich
17 man brought forth plentifully; and he was reasoning with himself, saying, What must I do? for I have no where to lay
18 up these fruits of mine. And he said, This will I do: I will pull down my *present* store-houses, and build greater;
19 and will there lay up all my produce and my goods. And I will say to my soul, Soul! thou hast many good things laid up for many years: take thine ease, eat, drink, regale thyself.

- 20 But God said unto him : *Thoughtless man ! this very night,*
 this soul of thine is required of thee : whose then will these
 21 things be, which thou hast provided ? Thus it is *with him,*
 who layeth up stores for himself, and is not rich unto God.
 22 Then he said unto his disciples : Therefore, I say unto you,
 be not anxious for your life, what ye must eat ; nor for your
 23 body, what ye must put on. Life is better than food : and
 24 the body, than raiment. Consider the ravens : they sow not,
 neither do they reap ; they have neither store-house, nor
 barn ; yet God feedeth them. How much are ye better than
 25 these fowls ? Now which of you, with *all his anxiety,* can add
 26 a single cubit to his life ? If then ye cannot do the least thing,
 27 why are ye anxious about the rest ? Consider the lilies, how
 they thrive : they toil not, neither do they spin : but, I say
 unto you, that even Solomon, in his brightest raiment, was not
 28 apparelled like one of these. If God then so clothe the grass
 of the field, which to-day is, and to-morrow will be cast into
 a furnace, how much more *will he clothe* you, O ye of little
 29 faith ? Therefore, be not ye seeking what ye must eat, or
 30 what ye must drink, with anxiety and suspense : for all these
 things the nations of the world are seeking after ; and your
 31 father knoweth, that ye need these things : but seek rather the
 kingdom of God ; and all these things will be added unto
 32 you. Fear not, thou little flock ! for it is your father's
 33 good pleasure to give you the kingdom. Sell your substance,
 and give alms. Provide yourselves purses, that decay not ; a
 treasure in heaven, that never will be spent ; where no thief
 34 approacheth, and no moth consumeth : for, where your treasure
 is, there let your heart be also.
 35 Let your loins be girded about, and your lamps burning :
 36 and be yourselves like servants expecting their master's
 return from the wedding-feast ; that as soon as he cometh
 37 and knocketh, the *door* may be opened for him. Happy are
 those servants, whom the master, when he cometh, shall find
 watching ! Verily, I say unto you, he will gird himself, and
 set them down to table, and come in, and wait upon them.
 38 And, if he come in the second watch, or come in the third
 watch, and find *them so prepared ;* happy are those servants !
 39 Now ye know this, that, if the master of the family had

known at what time the thief was coming, he would have watched, and not suffered his house to be broken into.

40 Therefore, be ye also ready : for in an hour, when ye are not expecting him, the son of man is coming.

41 Then Peter said unto him : Master, dost thou speak this
42 parable unto us, or even to all ? And the Lord said : Who then is that faithful and prudent steward, whom his master will set over the servants of his house, to supply their portion
43 of provision in due season ? Happy is that servant, whom his
44 master, at his coming, shall find so doing ! Verily, I say unto
45 you, he will make him ruler over all his substance. But, if that servant say in his heart, My master is long in coming ; and begin to beat the man-servants and the maidens, and to
46 eat, and drink, and to be drunken ; in a day, when that servant is not expecting, will his master come ; and in an hour, when he is not aware : and will cut him in two, and appoint
47 his portion with the infidels. And that servant, who knew the will of his master, and yet prepared not for him, nor did according to his will, will be beaten with many stripes : but he,
48 who knew it not, though he did things worthy of stripes, will be beaten but with few : for from every one, to whom much was given, will much be required ; and the more will be demanded, where much was trusted.

49 I came to put fire in the earth ; and what wish I more,
50 since it is already kindled ? Yet I have a baptism to be baptized with : and how am I distressed, till it be accomplished !
51 Think ye, that I came to give peace on earth ? I tell you, No ;
52 but division. For henceforth, if there be five in one house, three will be divided against two, and two against three. A
53 father will be divided against his son, and a son against his father : a mother against her daughter, and a daughter against her mother : a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law.

54 Then he said also to the multitudes : When ye see a cloud rising from the west, ye say, It will be rain immediately ; and so it is. And, when the south wind blows, ye say,
55 It will be hot ; and it is. Ye hypocrites ! ye can discern the face of the sky and the earth ; and why do ye not discern
57 this season ? Why do ye not of your own accord judge right-

58 ly? As thou art going with thine adversary to the magistrate do all thou canst on the way to free thyself from him; lest he take thee to the judge, and the judge deliver thee to the officer, and the officer throw thee into prison. I say unto thee, thou mayest not come out thence, till thou hast paid the very last farthing.

CH. XIII. Now some came to tell *Jesus* at the time concerning these Galileans, whose blood Pilate had mingled with their
2 sacrifices. And *Jesus* answered and said unto them: Think ye, that these Galileans were sinners above all the Galileans,
3 because they suffered such things? I tell you, No: but, unless
4 ye repent, ye will all in the same way perish. Or those eighteen, on whom the tower in Siloam fell, and slew them; think ye, that they were sinners above all the inhabitants of Jerusalem?
5 I tell you, No: but unless ye repent, ye will all in like manner perish.

6 He spake also this parable: A man had a fig-tree planted in his vineyard; and he came seeking fruit upon it, but found
7 none. Then said he to the dresser of his vineyard: Lo! ~~these~~ three years come I seeking fruit on this fig-tree, and
8 find none: cut it down; why is it also an incumbrance to the ground? But he answered: Master, let it alone this year also,
9 so, till I dig about it, and dung it: then, perhaps, it may bear fruit: if not, afterwards cut it down.

10 Now, while *Jesus* was teaching in one of the synagogues on
11 the sabbath, behold! *there was* a woman who had been troubled with an infirmity eighteen years, and was bowed together,
12 and could not look up at all. So, when *Jesus* saw her, he called to her, and said: Woman, thou art loosed from this
13 infirmity of thine. And he laid his hands upon her, and she immediately became straight; and continued glorifying God.
14 But the ruler of the synagogue, displeased because *Jesus* had healed *her* on the sabbath, said to the multitude: There are
15 six days, in which work should be done: come, therefore, on these, and be healed; but not on the sabbath-day. Upon this
the Lord answered: *Thou hypocrite!* doth not any of you loose his ox or ass from the stall on the sabbath, and lead him
16 to a watering-place? And ought not this woman, a daughter of Abraham, whom Satan had bound lo! these eighteen years,

17 be loosed from this bond on the sabbath-day ? And, when he had said these things, all his opposers were ashamed ; and the whole multitude were rejoicing at all the glorious things, that he was doing.

18 Then said he : To what is the kingdom of God like ? and
19 to what shall I resemble it ? It is like a grain of mustard-seed, which a man took and put in his garden, and it grew to a great tree ; so that the fowls of the air roosted in the branches
20 of it. And again he said : To what shall I liken the kingdom
21 of God ? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he continued teaching in cities and villages, as he pursued his way to Jerusalem. Now one said unto him : Master,
23 will but few be saved ? And Jesus said unto them : Strive to go in at the straight gate : for many, I say unto you, will seek
24 to go in, but will not be able. When once the master of the family hath risen to shut the door, though ye begin, as ye stand without, to knock at the door, and say, Master ! master !
25 open unto us ; he will answer, I know not whence ye are. Then will ye begin to say, We have eaten and drunk in thy presence,
26 and thou hast taught in our streets. And he will say, I tell you, I know not whence ye are : depart from me, all ye
27 workers of iniquity ! There will be weeping and gnashing of the teeth, when ye shall see Abraham and Isaac and Jacob, and all the teachers, in the kingdom of God, and yourselves
28 turned out. And there will come from the east and west, and from the north and south, who will sit at table in the
29 kingdom of God : but behold ! some, that are last, will be first ; and that are first, will be last.

31 The same day, some Pharisees came up to him, and said : Go, depart from this place ; for Herod meaneth to kill thee.
32 And he said unto them : Go, tell this fox, Behold ! I cast out demons, and perform cures to-day and to-morrow, and on the
33 third day I end my course. But I must go on to-day and to-morrow ; and, on the third day, must I die : for it cannot be
34 that a prophet perish out of Jerusalem. O Jerusalem ! Jerusalem ! that killest the prophets, and stonest them, that are sent unto thee ; how often was I desirous of gathering thy children together, as a bird gathereth her brood under her

35 wings ! but ye refused. Behold ! your house is left unto you desolate : and verily, I say unto you, ye will not see me, till the time will come, when ye say, Blessed is he, who cometh in the name of the Lord !

CH. XIV. And it came to pass, as *Jesus* was eating, on a sabbath-
in the house of one of the rulers, a Pharisee, that they were
2 maliciously watching him. And behold ! there was before
3 him a man with a dropsy. And *Jesus* said to the teachers of
the law and Pharisees : Is it lawful to heal on the sabbath ?
4 And they were silent. So he took and healed him, and sent him
5 away ; and said unto them : Which of you, if an ass or an ox
fall into a well, will not immediately draw him out on the
6 sabbath-day ? And they were not able to answer these things.
7 Then he spake this parable to the guests, when he observed
how they were choosing out for themselves the first seats ;
8 and said : When thou art invited by any one to a marriage-
feast, do not place thyself on the first seat, lest a more honour-
9 able man than thou may have been invited ; and then he, who
invited thee and him, will say to thee, Make room for this
man : so thou wilt begin with shame to take the lowest place.
10 But, when thou art invited, go and sit down in the lowest
place ; that, when he, who invited thee, cometh, he may say
unto thee, Friend ! come hither higher up : then wilt thou
11 have respect in the presence of the guests. For every one,
that exalteth himself, will be brought low ; and he, that hum-
bleth himself, will be exalted.
12 Then he said also to him, who had invited him : When
thou makest a dinner or a supper, invite not thy friends, nor
thy brethren, nor thy kinsmen, nor rich neighbours ; lest
they also at any time invite thee in their turn, and a recom-
13 pense be made thee. But, when thou makest an entertain-
ment, invite *the poor, the maimed, the lame, the blind* ; because
14 they cannot recompense thee ; and happy wilt thou be ; for
thou wilt be recompensed at the resurrection of the just.
15 Now when one of the guests heard these things, he said
unto *Jesus* : Happy is *he*, who eateth bread in the kingdom
16 of God. But *Jesus* said unto him : A certain man made a
17 great supper, and invited many : and, at supper-time, sent his
servant to say unto them, who had been invited, Come ; for

18 all things are now ready. And they all began to excuse themselves alike. The first said : I have bought a farm, and must go from home to see it ; I beseech thee, make my excuse.
 19 And another said : I have bought five pair of oxen, and am
 20 going to try them ; I beseech thee, make my excuse. And another said : I have married a wife ; and therefore I cannot
 21 come. So, when the servant came and told his master these things, he was enraged ; and said to the servant : Go out immediately into the streets and lanes of the city, and bring in
 22 hither the poor, and maimed, and lame, and blind. And the servant said : Master, I have done according to thy orders ;
 23 and still there is room. And the master said to the servant : Go out among the highways and hedges, and force *such as are*
 24 *found* to come in, that my house may be filled. For, I say unto you, none of those men, who had been invited, shall taste my supper.

25 Now great multitudes were going with him ; and he turned,
 26 and said unto them : If any one come to me, and hate not his father and mother and wife and children and brethren and sisters, and even his own life also, *he* cannot be my disciple. And, whosoever beareth not his cross and cometh
 27 with me, *he* cannot be my disciple. For which of you, that wisheth to build a tower, doth not stay to reckon first the
 28 cost, whether he have wherewith to finish *it* ? lest haply, after he hath laid the foundation, and is not able to finish, every
 29 beholder laugh at him, and say : This man began to build,
 30 and was not able to finish. Or what king, before he goeth to engage another king in battle, doth not stay to consult, whether
 31 he be able with ten thousand *men* to meet the *other* coming against him with twenty thousand ? Or else, whilst he is yet
 32 far off, sendeth an embassy to ask conditions of peace. In like manner, whosoever of you doth not give up all his substance,
 33 he cannot be my disciple. Salt is good ; but if this salt have
 34 lost its savour, with what shall it be seasoned ? It is not fit even to manure the land ; but is thrown away. Whoso hath ears to hear, let him hear.

CH. XV. Now all the tax-gatherers and heathens kept coming to
 2 *Jesus* to hear him. And the Pharisees and the scribes were murmuring, and saying : This *man* receiveth sinners, and

3 eateth with them. Then he spake this parable unto them :
4 What man of you, that hath a hundred sheep, if he lose
one of them, doth not leave the ninety and nine in the wil-
5 derness, and go after the lost *sheep*, until he find it ? And,
when he hath found it, he layeth it on his shoulders, rejoicing :
6 and, when he is got home, calleth together *his* friends and
neighbours, and saith unto them : Rejoice with me, for I have
7 found my lost sheep. I say unto you, that *more* joy likewise
will be in heaven over one sinner, that repenteth, than *there*
can be over ninety and nine righteous *persons*, that need no
8 repentance. Either, what woman, who hath ten pieces of
silver, if she lose one piece, doth not light a candle, and
9 sweep the house, and search diligently, till she find it ? And
when she hath found it, she calleth together to her house *her*
friends and neighbours, and saith : Rejoice with me, for I
10 have found the piece of silver, that I lost. In like manner,
I say unto you, there is joy before the angels of God for one
sinner that repenteth.

11 He said, moreover : A certain man had two sons ; and the
12 younger said unto *their* father : Father, give me that portion
of property, that is to fall *to me* : and he divided his substance
13 between them. And, not many days after, the younger son
got all together, and went a great way from home, and there
14 wasted his substance with disorderly living. Now, after all
was spent, there was a grievous famine throughout that coun-
15 try : and he began to be in want : so he went and connected
himself with a citizen of that country ; by whom he was sent
16 to his farm to feed swine : and he was desirous to fill his belly
with the offal, that the swine were eating : yet no one gave
17 him any food. But, having come to himself, he said : How
many hired servants of my father have bread in abundance,
18 whilst I am perishing with hunger ! I will arise and go to my
19 father, and say unto him : Father, I have sinned against heav-
en, and before thee ; and am no longer worthy to be regarded
as thy son : make me as one of thy hired servants. So he
20 arose, and came to his father. Now, while he was yet a great
way off, his father saw him, and took pity on *him*, and ran,
21 and fell upon his neck, and fondly kissed him. Then the
son said unto him : Father, I have sinned against heaven, and

before thee ; and am no longer worthy to be regarded as thy
22 son. But the father said unto his servants : Bring forth the
best robe, and put it on him ; and give him a ring for his fin-
23 ger, and shoes for his feet : and bring the fatted calf, and kill
24 it ; and let us eat and feast ourselves ; for this my son was
dead, but is come to life again ; he was lost, but is found.
25 And they began to regale themselves. Now his elder son was
at the farm ; but, on his return, as he drew nigh the house, he
26 heard music, and singing, and dancing. And he called to him
27 one of the servants, and was inquiring what this could be. But
the servant said : Thy brother is come ; and thy father hath
killed the fatted calf, because he hath received him in good
28 health. And he was enraged, and would not go in : so his
29 father came out, and was entreating him. But he said unto
his father : Lo ! I continue serving thee so many years, and
never at all disobeyed thy commandment ; yet thou never
gavest me even a kid, that I might feast myself with my
30 friends. But, as soon as this thy son was come, who hath de-
voured thy substance with harlots, thou killedst for him the
31 fatted calf. Then his father said unto him : Son, thou art al-
32 ways with me ; and all, that I have, is thine. Yet it was right
that we should feast ourselves and rejoice ; for this thy brother
was dead, but is come to life again ; and was lost, but is found.

CH. XVI. Then Jesus said also to his disciples : A certain rich
man had a steward, who was accused to him of wasting his
2 substance. And he called him, and said : What is this, that
I hear of thee ? Give up the business of thy stewardship ; for
3 thou must not be any longer steward. Then the steward
said within himself : What must I do ? for my master is tak-
ing from me the stewardship : I cannot dig ; to beg I am
4 ashamed. I have resolved what to do ; that, when I give up
5 the stewardship, they may receive me into their houses. So
he called to him every one of his master's debtors, and said
unto the first : How much owest thou unto my master ? And
6 he said : A hundred gallons of oil. Then the steward said :
Take thy bill, and sit down immediately, and write it fifty.
7 Then said he to another : And how much owest thou ? He
said : A hundred measures of wheat. And the steward saith :
8 Take thy bill, and set it down fourscore. And the master

- commended his steward, for the prudence of this unrighteous dealing : for the children of this world are more prudent in the management of their concerns, than the children of light.
- 9 I say also unto you, Make to yourselves friends of these uncertain riches ; that, when ye die, ye may be received into
10 those everlasting habitations. He, that is faithful in very little, is faithful also in much : and he, that is unjust in very little, is unjust also in much. If, therefore, ye have not been faithful in the uncertain riches, who will trust you with the
12 true ? And, if ye have not been faithful in what passeth from one to another, who will give you that which is your own ?
13 No servant can serve two masters ; for either he will hate one, and love the other ; or hold to one, and neglect the other. Ye cannot serve God and Mammon.
- 14 Now the Pharisees also, who were lovers of money, were
15 listening to all these things, and scoffing at him. And he said unto them : Ye are those, who endeavour to appear righteous before men, but God knoweth your hearts : for what is highly esteemed among men is abomination in the sight of God.
- 16 The law and the prophets were until John : since then the kingdom of God is preached, and every one forceth himself
17 into it. But it is easier for the heaven and the earth to pass away, than one tittle of the law to fail.
- 18 Every one, that divorceth his wife and marrieth another, committeth adultery : and every one, that marrieth her, who hath been divorced, committeth adultery.
- 19 Now there was a certain rich man, who was clothed in purple and fine linen, and feasted himself sumptuously every day.
20 And there was a certain poor man, named Lazarus, full of
21 sores ; who was laid at the rich man's porch, and was desirous to eat the crumbs as they fell from his table : moreover,
22 the dogs also came, and were licking his sores. Now, when the poor man died, he was conveyed by the angels into Abraham's bosom : and the rich man also died, and was buried.
23 And, in the grave, he lifted up his eyes, being in torments, and
24 saw Abraham afar off, with Lazarus in his bosom. And he called to him, saying : Father Abraham, take pity on me, and send Lazarus to dip the tip of his finger in water, and cool

25 my tongue ; for I am tormented in this flame. But Abraham said : Son, remember, that thou in thy life-time didst receive thy good things, as Lazarus in the same measure evil things :
26 but now he is comforted, and thou art tormented. And besides all this, between us and you a great gulf is fixed ; that they, who wish to cross from us to you, or from you to us, may
27 not be able to pass over. Then he said to Abraham : I beseech thee, therefore, father ! to send him to my father's
28 house ; for I have five brethren : that he may testify earnestly unto them, lest they also come into this place of torment.
29 Abraham saith unto him : 'They have Moses and the prophets :
30 let them hear these. But he said : Nay, father Abraham ! but
31 if one go unto them from the dead, they will repent. But Abraham said unto him : If they hear not Moses and the prophets, neither will they be persuaded, though one rise from the dead.

CH. XVII. Then said Jesus unto his disciples : It must be that
2 temptations come ; but alas ! for him, by whom they come. It were better for him, that a mill-stone were hanged about his neck and cast into the sea, than that he should entice to sin
3 one of these little ones. Take heed to yourselves. If thy brother offend against thee, rebuke him ; and, if he repent, forgive
4 him. Even if he offend against thee seven times a-day, and seven times a-day turn unto thee, saying, I repent ; thou must forgive him.

5 And the apostles said unto the Lord : Increase our faith.
6 And the Lord said : If ye had faith as a grain of mustard-seed, ye might have said to this very sycamine-tree, Be thou rooted up, and planted in the sea ; and it would have obeyed you.

7 Now, which of you will say to his plowman or shepherd, at their return from the farm, Come hither, and sit down immediately to table ? Will he not rather say, Get supper ready, and prepare thyself to wait upon me, whilst I eat and drink :
9 and afterwards do thou also eat and drink ? Doth he owe any favour to that servant for doing what he bade him ? I think
10 not. In like manner, say ye also, when ye have done all, that was commanded you, We are servants, that have done no favour : We have done what we ought to do.

11 And, on his way to Jerusalem, as he was passing through
12 the midst of Samaria and Galilee, and was entering a certain
13 village, ten lepers came in his way ; who stood afar off, and
lifted up their voices, saying : Jesus, master ! take pity on us.
14 And, when he saw them, he said unto them : Go, shew your-
selves unto the priests. And, as they were going, they were
15 cleansed. Now, one of them perceiving that he was healed,
16 turned back, glorifying God with a loud voice ; and fell on his
face at the feet of Jesus, giving him thanks : and he was a
17 Samaritan. Then Jesus said : Were not the ten cleansed ?
18 but where *are* the nine ? None have returned to give glory to
19 God, save this stranger. And he said unto *the man* : Arise,
go thy way : thy faith hath made thee well.

20 And, being asked by the Pharisees, when the kingdom of
God would come, he answered : The coming of the kingdom
21 of God will not be *seen* by scrupulous observation : neither
will *men* say of it, Lo ! here ; or Lo ! there : for behold ! the
kingdom of God is in the midst of you.

22 Then he said to the disciples : A time will come, when ye
will desire to see one of these days of the son of man, but will
23 not see it. And, if they shall say unto you, Lo ! *he is here* :
24 or, Lo ! *he is there* : go not out in search of him. For, as the
flash of lightning shineth from one end of heaven to the oth-
er, after the same manner will the son of man also be in his
25 day : but first must he suffer many things from this race of
26 *men*, and be scornfully rejected by them. And, as it was in
the days of Noah, after the same manner will it also be in the
27 days of the son of man. They were eating, they were drink-
ing, they were marrying, they were giving in marriage, until
the day of Noah's entrance into the ark ; when the flood came
28 and destroyed *them* all. In like manner, as in the days of Lot
also, they were eating, they were drinking, they were buying,
29 they were selling, they were planting, they were building : but,
the same day that Lot went out of Sodom, fire and brimstone
30 were rained down from heaven, and destroyed *them* all : even
31 so will it be on the day, when the son of man is revealed. In
that day, let not him, that is on the house-top, go down into
the house to take away with him any of his stuff : and, in the
same manner, let not him, that is in the country, turn back.

32 Remember Lot's wife. Whosoever shall seek to save his life,
 33 *he* will lose it : and, whosoever shall *be willing* to lose his life,
 34 *he* will preserve it. I say unto you, in that night there will be
 two *men* upon the same couch : one will be taken away, and
 35 the other left. Two *women* will be grinding together : one
 36 will be taken away, and the other left. Two men will be in
 37 the field : one will be taken away, and the other left. And
 they say unto him : Where, master ? And he said unto them :
 Wheresoever the body *is*, there will the eagles be gathered to-
 gether.

CH. XVIII. Then too *Jesus* shewed *his disciples* by *this* para-
 2 ble, that they ought to pray continually without fainting. In
 a certain city there was a judge, who feared not God, nor re-
 3 spected man : and there was a widow in the same city, who
 was constantly coming to him, and saying : Do me justice
 4 against mine adversary. And he refused for some time ; but
 afterwards he said within himself, Though I neither fear God,
 5 nor respect man ; yet because this widow troubleth me, I will
 do her justice, lest by her continually coming she weary me
 6 out at last. Then the Lord said : Hear what this unjust
 7 judge saith. And will not God do justice for his chosen, who
 are crying to him day and night, though he delayeth their
 8 cause so long ? I tell you, he will do them justice speedily.
 Nevertheless, when the son of man cometh, will he find such
 faith in this land ?

9 Then he spake also this parable concerning such as are vain-
 ly confident of their own righteousness, and treat all others
 10 with disdain. Two men went up unto the temple to pray :
 11 one *was* a Pharisee, and the other a tax-gatherer. The Phari-
 see, standing by himself, prayed thus : O God ! I thank thee,
 that I am not like the rest of mankind ; greedy, unjust, adul-
 12 terers, or even as this very tax-gatherer. I fast twice a week :
 13 I pay tithes of all that I possess. But the tax-gatherer, stand-
 ing afar off, would not even lift up his eyes to heaven ; but was
 smiting on his breast, and saying : O God ! be merciful to
 14 me, that sinful creature ! I say unto you, this man went home
 justified *rather* than the other : for every one, that exalteth
 himself, will be brought low ; and he, that humbleth himself,
 will be exalted.

- 15 Now *some* brought to him also little children, that he might touch them : but his disciples, when they saw *it*, rebuked
16 them. Jesus, however, called the children to him, and said : Let these little children come to me, and hinder them not ; for
17 of those, that resemble them, is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God, like a little child, *he* can in no wise come into it.
- 18 And a certain ruler asked him, saying : Good teacher, what
19 must I do to inherit everlasting life ? But Jesus said unto him : Why callest thou me good ? none is good but one, *that*
20 is God. Thou knowest the commandments, Do not commit adultery, Do no murder, Do not steal, Do not bear false testi-
21 mony, Honour thy father and thy mother. And he said : All
22 these things have I kept from my youth. Now, when Jesus heard this, he said unto him : Thou yet lackest one thing : sell all that thou hast, and distribute *it* among the poor, and thou wilt have a treasure in heaven : and come, go with me.
- 23 But, when he heard this, he was very sorrowful : for he was
24 exceedingly rich. Then Jesus, seeing him very sorrowful, said : How unwillingly will they, that have riches, come into
25 the kingdom of God ! For a camel will more easily pass through a needle's eye, than a rich man come into the
26 kingdom of God. Then they, who heard *this*, said : What
27 *rich man* then can be saved ? But he said : The things, which
28 are impossible to men, are possible to God. But Peter said :
29 Lo ! we gave up every thing to go with thee. And Jesus answered : Verily, I say unto you, not one of you hath given up
house, or parents, or brethren, or wife, or children, for the sake
30 of the kingdom of God, who will not receive manifold more at this present season, and in the age, that is coming, everlasting life.
- 31 Then he took the twelve aside, and said unto them : Behold ! we are going up to Jerusalem ; and all the things, that have been written by the prophets, will be accomplished in
32 the son of man. For he will be delivered up to the Gentiles, and will be mocked, and assaulted, and spitten on ; and they
33 will scourge and kill him : and, on the third day, he will re-
34 turn to life. But *the twelve* understood nothing of these

things ; and the meaning of what he said was hidden altogether from their knowledge.

35 Now, while he was at Jericho, nigh unto *Jerusalem*, a certain blind man was sitting by the road-side, begging : who, 36 hearing a multitude passing by, asked what it meant. So they 37 told him, Jesus of Nazareth is going by. And he cried out : 38 Jesus ! *thou* son of David ! take pity on me ! And they, who were going before, were charging him to hold his tongue ; but he continued crying out so much the more, Son of David ! 40 take pity on me ! Then Jesus stood still, and commanded *the man* to be brought up ; and when he was come near, asked 41 him, saying : What dost thou wish me to do for thee ? He said : 42 Master, to restore my sight. And Jesus said unto him : 43 Receive thy sight : thy faith hath made thee well. And he received his sight immediately, and continued to accompany *Jesus*, glorifying God : and all the people, when they saw *this*, gave praise unto God.

CH. XIX. And *Jesus* went into Jericho, and was passing through 2 it : and lo ! a man named Zaccheus, a chief of the tax-gatherers and a rich man, was desirous of seeing who Jesus was ; but could not from among the multitude, because he was of 4 low stature : so he ran forwards, and clomb a sycamore, by 5 which Jesus was going to pass, that he might see him. Now Jesus, when he came to the place, looked up, and saw him ; and said unto him : Zaccheus, make haste and come down ; 6 for I mean to stay at thy house to-day. So he made haste 7 and came down ; and joyfully entertained *Jesus*. And all, when they saw *this*, were murmuring, and saying : He is 8 gone to lodge with a sinner. Then Zaccheus stood up, and said unto the Lord : Behold ! master, the half of my substance I give unto the poor ; and, if I have wronged any man 9 in any thing, I restore four fold. Then Jesus said concerning him : To-day is salvation come to this house ; forasmuch as 10 he also is a son of Abraham. For the son of man came to seek and to save what was lost.

11 Now, while they were listening to these things, he proceeded to speak a parable, because he was nigh unto *Jerusalem*, and they were expecting the kingdom of God to appear 12 immediately. He said therefore : A certain nobleman went

into a distant country to receive for himself a kingdom, and
13 to return. Then he called ten of his servants, and gave
among them ten pounds; and said unto them: Trade *with*
14 *these* till I come. But his countrymen hated him; and,
when he was gone, sent an embassy, to say, We do not wish
15 this man to be our king. Then, at his return, after receiving
the kingdom, he commanded those servants, to whom he gave
the money, to be called to him; that he might know what
16 each had gained by trading. So the first came, and said:
17 Master, thy pound hath gained ten pounds. And he said un-
to *that servant*: Well done! good servant: because thou hast
been faithful in a very little, be thou governour of ten cities.
18 Then the second came, and said: Master, thy pound hath
19 made five pounds. And he said likewise to *that servant*:
20 Be thou also governour of five cities. Then another came,
and said: Master, behold thy pound! which I have been
21 keeping up in a napkin: for I was afraid of thee, because
thou art a harsh man; thou takest up what thou layedst
22 not down, and reapest what thou didst not sow. And *his*
master saith unto him: Out of thine own mouth will I
condemn thee, *thou* wicked servant! Thou knewest *then*,
that I am a harsh man; taking up what I laid not down, and
23 reaping what I did not sow. Why, therefore, didst thou not
put my money into the bank; and, at my coming, I should
24 have received it with interest? And he said to the standers-
by: Take the pound from him, and give it to him, who hath
25 the ten pounds; (though they said, Master, he hath ten
26 pounds already:) for, I say unto you, to every one, who hath
much, will be given *more*; but from him, who hath *little*,
27 even this *little* will be taken. Moreover, those mine enemies,
who wished not me to reign over them, bring hither, and slay
them before my face.
28 And, when he had spoken these things, he continued to go
29 before *them*, on his way up to Jerusalem. And, when he was
come nigh *it*, as far as Bethphage and Bethany, to the mount
called *the mount* of Olives, he sent forth two of his disciples,
30 saying: Go into that village over against us; where, as ye
enter, ye will find a colt tied up, on which no man ever sat;
31 loose and bring it. And, if any one ask you, Why are ye

32 loosing it? say, The master hath need of him. And, when
they, who had been sent, came there, they found *it* as he had
33 told them. Now, as they were loosing the colt, the owners
of it said unto them: Why loose ye the colt? But they said:
34 The master hath need of him. And they brought it to Jesus:
35 and threw their own clothes over the colt, and set Jesus
36 thereon. Now, as he went along, *the people* were spreading
37 their clothes under *him* in the road. And, when he was
coming nigh *the city*, at the descent of the mount of Olives,
the whole multitude of the disciples began joyfully to praise
God with a loud voice for all the mighty works, which they
38 had seen; saying: Blessed *be* the king, who cometh in the
name of *the Lord*! Peace in heaven, and glory in *the highest*!
39 And some of the pharisees among the multitude said unto
40 him: Teacher, rebuke thy disciples. But he answered and
said unto them: I say unto you, If these should be silent,
the stones would immediately cry out.

41 And, when he was come near enough to see the city, he
42 wept over it, saying: Oh! that thou hadst but known, at
least in this thy day, the things, *which belong* unto thy peace!
43 but now they are hidden from thine eyes. For the days will
come upon thee, when thine enemies will cast a trench about
thee, and will compass thee round, and enclose thee and thy
44 children within thee on every side, and will level thee with
the ground, and not leave in thee one stone upon another;
because thou knewest not this season of thy visitation.

45 And he went into the temple, and began driving out the
46 sellers and buyers therein; saying unto them: It is written,
This house of mine is a house of prayer; but ye have made
47 *it a den of robbers.* And he continued daily teaching in the
temple: but the chief priests and the scribes and the ru-
48 lers of the people were constantly seeking to destroy him, but
could not tell what to do; for all the people were hanging
upon him with attention.

CH. XX. And it came to pass, on one of those days, while *Jesus*
was teaching the people in the temple and preaching the
gospel, that the chief priests and the scribes with the elders
2 came upon him, and said unto him: Tell us by what author-
ity thou art doing these things? and who gave thee this au-

- 3 thorty? Then he answered and said unto them: I will also
 4 ask you one question; and answer me. Was the baptism of
 5 John from heaven, or from men? And they reasoned among
 themselves, saying: If we say, From heaven; he will say,
 6 Why then did ye not believe him? But, if we say, From
 men; all the people will stone us: for they are persuaded,
 7 that John was a teacher. And they answered, that they did
 8 not know whence *it was*. And Jesus said unto them: I will
 not then tell you by what authority I do these things.
 9 Then he began to speak unto the people this parable: A
 certain man planted a vineyard, and let it out to husbandmen,
 10 and went from home for a long time. And, at *the* season,
 he sent a servant to those husbandmen, to receive from them
 the fruit of the vineyard: but the husbandmen beat him, and
 11 sent *him* out of *the vineyard* empty. And he proceeded to
 send another servant; and they beat him also, and treated
him shamefully, and sent him away out of *the vineyard*
 12 empty. And he persisted in sending a third also; and they
 13 wounded him, and cast *him* out likewise. Then the owner
 of the vineyard said: What must I do? I will send my son,
my beloved son; surely they will reverence him, when they
 14 see him. But, when the husbandmen saw him, they were
 reasoning with themselves, saying: This is the heir: come,
 15 let us kill him, that the inheritance may be ours. So they
 cast him out of the vineyard, and slew *him*. What, there-
 16 fore, will the owner of the vineyard do unto them? He will
 come and destroy those husbandmen, and give the vineyard
 to others. When *the people* heard *this*, they said: May no
 17 such thing come to pass! And he looked upon them and said:
 What meaneth then this scripture, *The stone, which the*
 18 *builders rejected, is become the head of the corner?* Whoso-
 ever shall fall on this stone, *he* will be broken to pieces:
 but, on whomsoever it shall fall, it will grind him to powder.
 19 And the chief priests and scribes sought to lay hands on him
 at that very time; for they knew that he had spoken this
 parable with a view to them: but they feared the people.
 20 Then they maliciously sent as spies upon him, some men,
 whom they had suborned, and who pretended to *great* right-
 eousness; that they might lay hold on his words, and deliver

21 him up to the power and authority of the governour : and
 these asked him, saying : Teacher, we know that thou speakest
 and teachest rightly, and regardest ~~no~~ *one's* person, but
 22 teachest truly the way of God : Is it lawful for us to give
 23 tribute unto Cæsar, or no ? But he perceived their craftiness,
 24 and said unto them : Why are ye trying me ? Shew me a
 penny. Whose image and inscription doth it bear ? They
 25 answered and said : Cæsar's. Then he said unto them :
 Render, therefore, unto Cæsar the things that are Cæsar's ;
 26 and unto God, the things that are God's. And they were not
 able to lay hold on his words before the people ; but wonder-
 ed at his answer and were silent.

27 Then some of the Sadducees, who say there is no resurrec-
 28 tion, came to him and questioned him, saying : Teacher,
 Moses left us *this law* in writing, *If any man's brother die,*
and leave a wife without children ; his brother must take this
 29 *wife, and raise up a posterity for his brother.* Now there
 were seven brethren ; and the first married, and died child-
 30 less : and the second took his wife, and he died childless.
 31 Then the third took her ; and in like manner the seven also,
 32 and *all* died without children. Last of all the woman died
 33 also. Therefore, in the resurrection, whose wife of them is
 34 she ? for *all* the seven married her. And Jesus answered
 and said : The children of this life marry and are given in
 35 marriage ; but they, which are thought worthy to obtain that
 life and the resurrection from the dead, neither marry nor
 36 are given in marriage : for they cannot die any more, and are
 like angels, and sons of God, being sons of the resurrection.
 37 But, that the dead are raised up, even Moses shewed at the
 bush, by calling the Lord, *the God of Abraham, and the God*
 38 *of Isaac, and the God of Jacob.* Now he is not a God of *the*
 39 dead, but of *the* living : for all live unto him. Then some of
 40 the scribes answered : Teacher, thou hast well said. And,
 41 after that, they durst not ask him any question at all. Then
 he said unto them : Why do they say, that the Christ is the
 42 son of David ? when David himself saith in the book of
 43 Psalms, *The Lord said unto my Lord, Sit on my right hand,*
 44 *till I make thine enemies thy foot-stool.* David, ye see, calleth
 45 him Lord : how is he then his son ? Upon this, he said unto

46 his disciples, in the hearing of all the people : Beware of these scribes, who delight to walk in long robes, and love greetings
47 in the streets, and the first seats in the synagogues, and the chief places at feasts : who devour widows' houses and pray with a long preamble : these will receive greater punishment.

CH. XXI. Now *Jesus* was looking up at some rich *men*, who were
2 casting their gifts into the treasury : when he saw also a
3 certain poor widow casting therein two mites. And he said : Verily, I say unto you, this poor widow hath cast in more
4 than *any* of them all. For all these out of their abundance contributed to the offering of God ; but she out of her want hath cast in all her substance.

5 And to some, who were saying of the temple, how it was
6 adorned with goodly stones and gifts, he said : *As for* these things, on which ye are gazing, the days will come, when, of one stone upon another, none will be left that will not be
7 thrown down. Then they asked him, saying : Teacher, when therefore will these things be ? and what is the sign of their
8 near accomplishment ? And he said : Take care, that ye be not deceived : for many will come in my name, saying, I am *he* ; and, The season is at hand : but go not therefore with them.
9 Nor be alarmed when ye hear of wars and tumults ; for all these things must be first : but the end is not immediately.
10 He said also unto them : Nation will rise up against nation,
11 and kingdom against kingdom ; and there will be great earthquakes in various places, and famines, and pestilences, and
12 frightful appearances, and great signs from heaven. But, before all these things, *men* will put forth their hands against you to distress you ; and will deliver you up to synagogues and prisons, after ye have been brought before kings and govern-
13 ours, for my name's sake. And this will come to pass, that
14 ye may testify unto them. Settle it, therefore, in your hearts, not to think beforehand, how ye must defend yourselves.
15 For I will give you a wisdom of speech, which all your adversaries will not be able to gainsay, nor to resist. Now ye will be delivered up even by parents, and brethren, and kinsmen, and friends : and *some* of you will they cause to be put
17 to death. And ye will be hated by all for my name's sake :

18 but not a hair of your head will be lost. By your persever-
19 ance will ye preserve your lives.

20 But, when ye see Jerusalem surrounded by encampments,
21 then ye may be assured, that her desolation is at hand. Then
let those go out, that are within her; let them, that are in
Judea, flee unto the mountains; and them, that are in her
22 neighbourhood, not go in: for these are days of vengeance,
23 to accomplish all *those* things, that have been written. But
alas! for them that are with child, and for them, who give
suck in those days! for in this land will be great distress,
24 and sore punishment among this people. And they will fall
by the edge of the sword, and will be carried prisoners into
all nations: and Jerusalem will be trodden down by heathens,
25 until *the* times of the heathen be fulfilled. Then will there be
signs in the sun and moon and stars, and on the earth distress
26 of nations, perplexed by a noise and tossing of the sea; men
expiring through a fearful expectation of those things that are
coming on the world: for the powers of the heavens will be
27 shaken. And then will they see the son of man coming in a
28 cloud with great power and glory. Now, when these things
are beginning to be done, lift yourselves up and raise your
29 heads, for your deliverance is at hand. And he spake a par-
30 able unto them. Behold the fig-tree and all the trees: when
ye see them shoot forth, ye know of yourselves, that now the
31 summer is nigh. And, in the same manner, when ye see
these things coming to pass, be assured, that the kingdom of
32 God is nigh. Verily, I say unto you, this generation will not
33 pass away, till all be done. The heaven and the earth will
34 sooner pass away, than these words of mine pass away. But
take heed to yourselves, lest at any time your hearts be oppres-
sed with surfeiting and drunkenness and *the* cares of life; and
35 so that day overtake you unawares: for as a snare will it come
36 upon every inhabitant of all the land. Be ye, therefore, per-
petually watchful; praying that ye may be thought worthy to
escape all these things, which are going to be done; and to
stand firm in the presence of the son of man.

37 And every day he was teaching in the temple, and every
night he went out *of the city*, and lodged in the mount of
38 Olives; and all the people used to come to him early in the
morning at the temple, to hear him.

CH. XXII. Now the festival of unleavened bread, which is called
 2 the passover, was nigh. And the chief priests and the scribes
 were seeking, how they might kill *Jesus*; but were afraid of
 3 the people. But Satan entered into Judas surnamed Iscariot,
 4 one of the number of the twelve: who went and talked with
 the chief priests and captains of the army about the manner
 5 of delivering *Jesus* up unto them. And they were glad, and
 6 agreed among themselves to give him money: and he accepted
 the agreement, and was seeking a good opportunity to deliver
 him up unto them apart from the multitude.

7 Now the day of unleavened bread was come, on which the
 8 passover must be sacrificed. And *Jesus* sent forth Peter and
 John, saying: Go, and make ready for us to eat the passover.
 9 But they said unto him: Where dost thou wish us to make
 10 ready? And he said unto them: Behold! when ye have
 entered the city, a man, bearing a pitcher of water, will meet
 11 you: follow him to the house, where he is going; and say to
 the master of the house, The teacher saith unto thee, Where
 is the guest-chamber, in which I may eat the passover with
 12 my disciples? And he will shew you a large upper room,
 13 spread with carpets: there make ready. So they went,
 and found as he had told them: and made ready the pass-
 over.

14 And, when the hour was come, he sat down at table with
 15 his twelve apostles: and said unto them: I have earnestly
 desired to eat this passover with you before I suffer death.
 16 For, I say unto you, I will not eat any more of it, till *all*
 17 things be accomplished with the kingdom of God. And he
 took a cup, and gave thanks, and said: Take this, and divide
 18 it among yourselves: for, I say unto you, I will not drink of
 this fruit of the vine, until the kingdom of God be come.
 19 Then he took a loaf, and gave thanks, and brake it, and gave
 unto them, saying: This is my body, which is given for you:
 20 this do in remembrance of me. Likewise the cup also after
 supper, saying: This cup is the new covenant in my blood,
 21 which is poured out for you. But lo! the hand of him, that
 22 is going to deliver me up, is with me on this table. And the
 son of man indeed must die, as it is written of him: but alas
 23 for that man! by whom he is delivered up. And they began

to inquire among themselves, which of them it was, that was going to do this.

24 And there had been also a contention among them, which
 25 was greatest. But he said unto them: The kings of the nations lord it over them; and their tyrants are called benefactors. Do not ye act thus: but let the elder among you
 26 become as the younger; and the chief, as the servant. For which is greater? he, that sitteth at meat, or he, that serveth?
 Is not he that sitteth at meat? but I am among you, as he
 28 that serveth. Ye have continued with me throughout all my
 29 trials: and I covenant with you for a kingdom, as my father
 30 covenanted with me; that ye shall eat and drink at my table in my kingdom, and sit upon thrones, as judges of the twelve
 31 tribes of Israel. Then the Lord said: Simon! Simon! behold
 32 Satan hath obtained leave to sift you *all* like wheat; but I have prayed for thee, that thy faith may not utterly forsake thee: and, when at length thou hast turned again, establish
 33 these thy brethren. And Peter said unto him: Lord, I am ready to go with thee even to prison and to death. And he said: I tell thee, Peter, the cock will not crow this day, till
 35 thou hast thrice denied that thou knowest me. And he said unto them: When I sent you forth without a purse and scrip and shoes, did ye find the want of any thing? And they said:
 36 Of nothing. Then said he unto them: But now let him, that hath a purse, take it, and his scrip likewise: and let him, that hath no sword, sell even his clothes, and buy one. For,
 I say unto you, this scripture is yet to be accomplished in me,
And he was numbered with transgressors: for my course is
 38 at an end. Then they said: Master, behold! here are two swords. And he said unto them: It is enough.

39 And he went out, and came, according to his custom, to the mount of Olives: and his disciples went with him. Now, when he was at the place, he said unto them: Pray that ye
 41 may not come into trial. And he separated himself from them about a stone's throw, and knelt down, and was some
 42 time praying; and said, Father! oh! that thou wouldst remove
 43 this cup from me! yet not my will, but thine, be done! And an angel from heaven appeared unto him, to strengthen him.
 44 And, being in an agony of distress, he continued praying with

unusual earnestness; and his sweat was running down, like
 45 great drops of blood, upon the ground. And he rose up from
 prayer, and came to his disciples, and found them sleeping
 46 through weariness; and said unto them: What? are ye
 asleep? rise, and pray that ye come not into trial.

47 And, while he was yet speaking, behold! a multitude, with
 Judas spoken of *above*, at their head, one of the twelve; who
 48 came up to Jesus to kiss him. But Jesus said unto him:
 49 Judas, dost thou deliver up the son of man with a kiss? And,
 when his disciples saw what was likely to be done, they said
 50 unto Jesus: Master, shall we smite with the sword? And one
 of them smote the servant of the high-priest, and took off his
 51 right ear. But Jesus said: Hold! So far as this? And he
 52 touched the man's ear, and healed him. Then said Jesus to
 the chief priests and captains of the temple-guards and
 elders, who were with him: Are ye come out as against a
 53 murderer with swords and staves? When I was daily with
 you in the temple, ye put not forth your hands against me:
 but this is your hour, and the power of darkness.

54 Now, when they had seized him, and were carrying him
 away, and bringing him to the house of the high-priest, Peter
 55 was following at a distance; and afterwards sat down with
 some who had lighted a fire in the midst of the hall, and were
 56 sitting together. So a maid-servant saw him sitting by the
 light; and, after looking earnestly upon him, said: This
 57 man also was with him. But he denied, saying: Wo-
 58 man, I do not know him. And, a little after, another saw
 him, and said: Thou also belongest to them. But Peter
 59 said: Man, I do not. And, about an hour after, another was
 confidently affirming, Certainly this man also was with him;
 60 for he is a Galilean. But Peter said: Man, I know not what
 thou meanest. And immediately, while he was yet speaking,
 61 the cock crew. And the Lord turned, and looked on Peter;
 and Peter remembered the word of the Lord, how he had said
 unto him, Before the cock crow, thou wilt deny me thrice:
 62 and Peter went out, and wept bitterly.

63 And the men, who held Jesus, kept mocking him, and beat-
 64 ing him, and, when they had blindfolded him, striking him
 on the face, and saying: Tell us, prophet! who smote.

65 thee? and many other wicked things did they speak against him.

66 And, when it was day, the elders of the people and the chief priests and the scribes met together, and he was brought
67 up to their council; and they said: Art thou the Christ? tell us. But he said unto them: If I tell you, ye will not
68 believe me; and if I also ask you a question, ye will not answer me, nor let me go. Henceforth will the son of man sit
69 on the right hand of the power of God. Then said they all: Art thou therefore the son of God? But he said unto them:
70 Ye say true; for I am. Then they said: What need have we of further testimony? for we ourselves have heard from his own mouth.

CH. XXIII. And all the multitude of them arose, and carried
2 Jesus away to Pilate; and began to accuse him, saying: We found this man stirring up this nation to rebellion, and hindering them from paying tribute to Caesar; declaring that he
3 himself is Christ a king. Then Pilate asked him, saying: Art thou the king of the Jews? And he answered: I am. Then Pilate said to the chief priests and the multitudes: I find
4 nothing to blame in this man. But they were vehement upon this, saying: He stirreth up the people, beginning from Galilee, and teaching throughout all Judea, unto this place.
5 Now, when Pilate heard the word Galilee, he asked, if the
6 man were a Galilean: and, having learned that he was of Herod's jurisdiction, he sent him away to Herod; who also
7 was at Jerusalem in those days. And Herod rejoiced exceedingly at seeing Jesus; for he had been desirous to see him of a long time, having heard much of him, and hoping to
8 see some miracle done by him. So he was putting many
9 questions unto Jesus; but he did not answer one. Now the chief priests and scribes were present, vehemently accusing
10 him. Then Herod with his soldiers treated him contemptuously; and, in derision, arrayed him with a scarlet robe, and
11 sent him back to Pilate. So Pilate and Herod were made friends with each other that very day: for before they had been at enmity between themselves.

12 Then Pilate called together to him the chief priests and
13 the rulers of the people, and said unto them: Ye have

brought this man unto me, as one, who turneth aside the people; and behold! I have examined him before you, and found nothing blameable in those things, whereof ye accuse
 15 this man: no, nor Herod; for I sent you to him, and lo! nothing
 16 worthy of death appears to have been done by him: I will,
 17 therefore, chastise him and let him go. Now it was expected
 of him to release one prisoner for them during the festival.
 18 Then the whole multitude cried out at once, saying: Let
 19 this man die, and release for us Barabbas: who, for an insur-
 rection, that had been in the city, and for murder, had been
 20 thrown into prison. Upon this Pilate spake to them again,
 21 wishing to release Jesus. But they cried out thereupon:
 22 Crucify him, crucify him. And he spake unto them a third
 time: What crime then hath he committed? I find in him
 nothing worthy of death: I will, therefore, chastise him, and
 23 let him go. But they continued urgent, demanding with
 loud voices, that he should be crucified: and their voices,
 24 and those of the chief priests, prevailed over Pilate, so that
 25 he determined to grant their request; and released for them
 him, who for sedition and murder had been cast into prison,
 whom they had been desiring; and delivered up Jesus to
 their will.

26 And, as they were carrying him away, they fell in with
 .. one Simon a Cyrenian, coming out of the country; on whom
 27 they laid the cross, to carry it after Jesus. Now a great
 crowd of people was following, and of women, who were
 28 bewailing him, and beating themselves in sorrow. But Jesus
 turned about unto them, and said: Daughters of Jerusalem!
 29 weep not for me, but weep for yourselves and for your chil-
 dren. For behold! the days are coming, when it will be said,
 30 Happy are the barren; and the wombs, that never bare;
 and the breasts, that never gave suck! Then will men say
 .. unto the mountains, Fall on us! and to the hills, Cover us!
 31 For, if these things are done, while the tree is green; what
 will be done when it is dry?

32 Now two others also, who were criminals, were led with
 33 him, to be put to death. And, when they were come to the
 place, which is called the place of a Skull, there they crucified
 him, and the criminals; one on his right hand, and one on

34 his left. Then Jesus said: Father, forgive them! for they know not what they are doing. Now they parted his raiment, and cast lots for it. And the people stood looking on: and they and their rulers were deriding, and saying: He saved others; let him save himself, if he be the Christ the chosen of God. And the soldiers also were mocking him, and coming up and offering him vinegar, and saying: If thou be the king of the Jews, save thyself. And there was an inscription written over him, in Greek and Latin and Hebrew letters: THIS IS THE KING OF THE JEWS.

39 Now one of the criminals, that were hanging on the cross, kept railing at him, and saying: If thou be the Christ, save thyself and us. But the other rebuked him, and said: And dost not thou fear God, when thou art suffering the same punishment? And we indeed justly; for we are receiving the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus: Master, remember me, when thou comest to thy kingdom. And Jesus said unto him: Verily I say unto thee, to-day thou wilt be with me in Paradise.

44 Now it was about the sixth hour, when a darkness came over all the land until the ninth hour. And the sun was darkened, and the vail of the temple was slit down the middle. And Jesus called with a loud voice, and said: Father, into thy hands will I commit my spirit. And, after he had thus spoken, he expired. Now, when the centurion saw what had happened, he glorified God, saying: Certainly this was a righteous man! And all the multitude, which had come together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and women, who came with him from Galilee, were standing afar off to behold these things.

50 And lo! a man named Joseph, one of the council, a good and righteous man, (who had not consented to the council: and this deed of theirs,) of Arimathea, a city of the Jews, who was also himself expecting the kingdom of God, went up to Pilate, and asked for the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a tomb hewn out of stone, where no one yet had lain. And it was the day

55 of preparation, and the sabbath was lighting up. Now some women also, who had come with *Jesus* from Galilee, went afterwards and saw the tomb, and that this body was laid 56 therein : and, when they returned, prepared spices and perfumed ointments ; and rested indeed on the sabbath according to the commandment, but on the first day of the week, at the very earliest dawn, went to the tomb, bringing those spices, which they had prepared ; and some others with 2 them. Now they found the stone rolled away from the 3 tomb ; and went in, but found not the body of the Lord 4 *Jesus*. And, whilst they were perplexing themselves about this matter, behold ! two men came upon them, in glistening 5 apparel ; and said to the women, who were greatly terrified, with their faces towards the ground : Why are ye seeking 6 him, who is alive, among the dead ? He is not here, but hath been raised up. Remember what he told you, while he was 7 yet in Galilee, saying : The son of man must be delivered up into the hands of sinful men, and be crucified, and return to 8 life on the third day. And they remembered this declaration ; and went back from the tomb, and told all these things 9 unto the eleven, and to all the rest.

10 Now it was Mary Magdalene, and Joanna, and Mary the mother of James, and the others with them, who told these 11 things to the apostles ; unto whom their words appeared like an idle tale, and were not believed. But Peter arose, and ran 12 to the tomb ; and stooped down, and saw the linen clothes lying by themselves : and went home, wondering at what had 13 happened. And behold ! two of his disciples were going that very day to a village called Emmaus, three score furlongs 14 from Jerusalem : and were conversing with each other upon 15 all these things, which had come to pass. And in the midst of their conversation and debate, *Jesus* came up, and continued going with them : but their eyes were so affected as not 16 to know him again. Then he said unto them : What are these things, that ye are debating with each other, as ye go 17 along, with so sad a countenance ? And one of them, whose name was Cleopas, answered him : Art thou alone so great a 18 stranger in Jerusalem, as not to know the things, that have 19 happened there in these days ? And *Jesus* said unto them :

What things? And they said unto him: Concerning Jesus of Nazareth, who was a teacher, mighty in miracles and doctrine before God and all the people: and how our chief priests and rulers gave him up to a sentence of death, and to crucifixion: but we were in hopes, that he was going to deliver Israel. Nay, and besides all this, it is now the third day since these things were done. Moreover, some women of our company, who went at the dawn of day to the tomb, have utterly amazed us; for they found not his body, and came and told us, that they had seen an appearance of angels, who affirm him to be alive. Then some among us went to the tomb; and found even so as the women had said: but him they saw not. And he said unto them: O! foolish men, and of a heart slow in believing all that the prophets have spoken! Was it not necessary *then*, that the Christ should suffer these things to enter into his glory? And he began with Moses, and went on with them through all the scriptures, expounding from him and all the prophets, the things concerning himself. And they had now come nigh to the village, whither they were going; and he made a shew of going further. And they pressed him, saying: Stay with us; for the evening is coming on, and the day is far spent. So he went in to stay with them. And, whilst he was at table with them, he took the loaf, and blessed God, and brake; and gave unto them. Now, as soon as their eyes were opened, and they knew him again, he disappeared from them. And they said unto each other: Did not our hearts burn within us, whilst he was talking to us on the road, and so clearly opening to us the scriptures? And they rose up immediately and returned to Jerusalem, and found the eleven, and those with them, gathered together; talking, how the Lord had been raised up indeed, and been seen by Simon. Then these *disciples* related what had happened on the road, and how Jesus had been known by them from the breaking of the loaf. Now, whilst they were telling these things, Jesus presented himself in the midst of them, and said unto them: Peace be with you! But they were so confounded and affrighted, as to think, what they saw, a spirit. And he said unto them: Why are ye so terrified, and why arise these doubts in your hearts?

39 Behold these hands and these feet, that it is I myself: handle
me, and look *upon me*: for a spirit hath not flesh and bones,
40 as ye see me have. And, as he was saying this, he shewed
41 them *his hands and his feet*. So, whilst they were still un-
able to believe through joy and wonder, he said unto them :
42 Have ye any thing here to eat? Then they gave him a piece
43 of a broiled fish, and some honey-comb: and he took *of these*,
44 and ate before them; and said unto them: These are the
very things, which I told you, while I was yet with you;
that it was necessary for every thing to be fulfilled, which
had been written in the law of Moses, and the prophets, and
45 the psalms, concerning me. Then he fully opened their
46 minds to understand the scriptures: and said unto them:
Thus it was written, and thus it behoved the Christ to suffer
47 *death*, and to rise from the dead on the third day; and that
repentance and remission of sins should be proclaimed in
48 his name to all nations, beginning at Jerusalem: and be
49 ye witnesses of these things. And behold! I will send
the promise of my father upon you; and stay ye in the city
of Jerusalem, till ye be endued with power from on high.
50 Then he led them out as far as Bethany; and lifted up his
51 hands, and blessed them. And, while he was blessing them,
52 he parted from them, and was carried up into heaven. But
they fell down before him, and went back to Jerusalem with
53 great joy; and were continually in the temple, praising and
blessing God. Amen!

THE GOSPEL
OF
S T. J O H N.

CHAP. I.

1 **I**N the beginning was Wisdom, and Wisdom was with
2 God, and Wisdom was God. The same was in the begin-
3 ning with God. All things were made by it, and without it
4 was nothing made. What was made, had life in it; and
5 this life was the light of men: and this light shineth in
darkness, and the darkness hindered it not.

6 There was a man sent from God, whose name was John :
7 he came as a witness to bear testimony concerning this
8 light, that all through him might believe. He was not that
9 light, but came to bear testimony of that light; that true
light, which cometh into the world to enlighten every man.
10 This *light* was in the world, and the world was made by it,
11 but the world knew it not. It came unto its own, but its
12 own received it not: as many, however, as received it, to
them it gave a power of becoming children of God; *even* to
13 the believers on his name: who were not born of blood, nor
of *the* will of flesh, nor of *the* will of man, but of God.

14 And this Wisdom became flesh, and dwelt among us, full
of favour and truth: and we saw his brightness, a brightness
16 from the father, like *the brightness* of an only son. And of
17 that fulness we all received, and more abundant favour: for
the law was given by Moses, but this favour and this truth
18 took place through Jesus Christ. No one hath seen God at
any time: that only son, who is in the bosom of the father,
hath told *us* of *him*.

15 Of *that son* John bare testimony, and cried, saying: This
is he, of whom I said, He, that is coming behind me, is *indeed*
19 before me; for he is greater than I. And this is John's

testimony. When the Jews of Jerusalem sent priests and
20 Levites to ask him, Who art thou? then he confessed, and
21 denied not; but said openly, I am not the Christ. And they
asked him: What *art thou* then? Art thou Elias? And he
saith: I am not. Art thou the prophet? And he answered:

22 No. Then they said unto him: Who art thou? that we
may give an answer to them, who sent us. What sayest

23 thou of thyself? He said: I am *a voice of one crying in the
wilderness, Prepare ye the way of the Lord*; as the prophet

24 *Esaiah* said. (Now these messengers were of the Pharisees.)

25 And they asked him, Why baptizest thou then, if thou art

26 not the Christ, nor Elias, nor that prophet? To them John
answered and said: I baptize in water; but there is one in

27 the midst of you, whom ye know not: who cometh behind
me, but is before me; whose shoe-string I am not worthy to

28 untie. These things were done in Bethabara by the side of
the river Jordan, where John was baptizing.

29 On the next day, as John seeth Jesus coming unto him, he
saith: Behold the lamb of God, which taketh away the sin of

30 the world. This is he, of whom I said, A man is coming
behind me, who is *indeed* before me; for he is greater than

31 I. And I knew him not; but, that he might be manifested
unto Israel, therefore am I come baptizing thus in water.

32 And John gave *this* testimony, saying: I saw the spirit come
33 down from heaven, like a dove; and remain upon him. And

I knew him not; but he, who sent me to baptize with water,
had said unto me: Upon whom thou shalt see the spirit

descend and remain, that is he, who baptizeth with a
34 holy spirit. And I saw *it*; and testify, that this is the son
of God.

35 On the next day, John was *there* again, and two of his
36 disciples; and, looking earnestly upon Jesus, as he was

37 walking, saith: Behold the lamb of God! And the two disci-
38 ples heard him speaking, and followed Jesus; when Jesus,

39 turning and seeing them following, saith unto them: What
are ye seeking? Then they said unto him: Rabbi, [*which*

40 *means, master*] where thou dwellest. He saith unto them:
Come and see. So they went and saw where he dwelt; and

abode with him that day: for it was about the tenth hour.

41 *Now* one of the two, who followed him, and heard ~~what~~ John
 42 *said*, was Andrew, Simon Peter's brother. He first findeth
 his own brother Simon, and saith unto him : We have found
 the Messiah, [*which means, the Christ :*] and bringeth him to
 43 Jesus ; who, looking earnestly upon him, said : Thou art
 Simon son of Jonah : thou shalt be called Cephas : (which
 means, a stone.)
 44 On the morrow, Jesus wished to go forwards into Galilee ;
 and, finding *one* Philip, saith unto him : Come with me.
 45 Now this Philip was of Bethsaida, the city of Andrew and
 46 Peter. Philip findeth Nathanael, and saith unto him : Him,
 of whom Moses in the law and the prophets wrote, have we
 47 found ; one Jesus of Nazareth, the son of Joseph. And
 Nathanael said unto him : Can any thing good be of Naza-
 48 reth ? Philip saith unto him : Come and see. Jesus saw
 Nathanael coming to him, and said of him : Behold ! an
 49 Israelite indeed, in whom is no fault. Nathanael saith unto
 him : Whence knowest thou me ? Jesus answered and said
 unto him : Before Philip called thee, when thou wert under
 50 the fig-tree, I saw thee. Nathanael answered him and saith :
 Master, thou art the son of God : thou art the king of Israel.
 51 Jesus answered : Because I said unto thee, I saw thee be-
 neath the fig-tree, dost thou believe ? Thou wilt see greater
 52 things than these. He further saith unto him : Verily verily,
 I say unto you, immediately ye will see the heaven opened,
 and the angels of God ascending and descending to the son
 of man.

CH. II. And, on the third day, there was a marriage-feast in
 2 Cana of Galilee ; and the mother of Jesus was there. Now
 both Jesus and his disciples had been invited to this feast.
 3 And, when wine failed, the mother of Jesus saith unto
 4 him : They have no wine. Jesus saith unto her : Woman,
 what hast thou to do with me ? mine hour is not yet come.
 5 His mother saith unto the servants : Whatsoever he shall tell
 6 you, do it. Now six water-pots of stone were standing there,
 according to the purifications of the Jews, containing each
 7 two or three firkins. Jesus saith unto them : Fill these pots
 8 with water. And they filled them up to the brim. And he
 saith unto them : Draw out now, and carry *some* to the gov-

- 9 ernour of the feast. And they carried *some*. But, when the governour of the feast tasted this water, that had been made wine ; who knew not whence it was, but the servants, that had drawn the water, knew ; he calleth to the bridegroom,
- 10 and saith unto him : Every man setteth *before his guests* the best wine first ; and, when they have drunken a good deal, the worse : but thou hast kept the best wine until now.
- 11 This in Cana of Galilee was the beginning of those miracles, *which* Jesus did, and of the manifestation of his glory : and his disciples believed on him.
- 12 After this, he and his mother and his brethren and his disciples went down to Capernaum ; but continued there not
- 13 many days : for the passover of the Jews was nigh, and Jesus
- 14 went up to Jerusalem : and he found in the temple some selling cattle and sheep and pigeons, and the money-changers
- 15 sitting *there* : and he made a scourge of ropes, and drove *them* all out of the temple, with the sheep and the oxen : and poured out the changers' money, and overthrew *their* tables ;
- 16 and said unto them, who were selling pigeons : Take these things hence : make not this house of my father a house of
- 17 merchandise. Then his disciples called to mind this scripture :
- 18 *The zeal of thy house hath eaten me up*. Hereupon, the Jews said unto him : What sign shewest thou unto us ? Why doest
- 19 thou these things ? Jesus answered, and said unto them : Destroy this very temple, and in three days I will raise it up.
- 20 Then said the Jews : Forty and six years hath this temple been in building ; and wilt thou raise it up in three days ?
- 21 But he was speaking concerning the temple of his body.
- 22 When, therefore, he was raised from the dead, his disciples remembered, that he had said this unto them ; and they believed the scripture, and the word, which Jesus had spoken.
- 23 Now, while Jesus was in Jerusalem during this festival of the passover, many believed on his name, *from* seeing the
- 24 miracles which he used to perform. But Jesus did not trust
- 25 himself unto them, because all knew him : and because he needed not that any one should testify of man ; for he knew what was in man.

CH. III. Now, one of the Pharisees, Nicodemus by name, a
2 ruler of the Jews, came to Jesus by night, and said unto him :
Master, we know, that thou art a teacher come from God ; for
no one can do the miracles, which thou art doing, unless God
3 be with him. Jesus answered and said unto him : Verily verily,
I say unto thee, except a man be born again, he cannot dis-
4 cern the kingdom of God. Nicodemus saith unto him : How
can a man be born, when he is old ? Can he go a second time
5 into his mother's womb and be born ? Jesus answered :
Verily verily, I say unto thee, unless a man be born of spirit
as well as water, he cannot come into the kingdom of God.
6 What is born of the flesh, is flesh ; and what is born of the
7 spirit, is spirit. Wonder not at my telling thee, Ye must be
8 born again. The breath breathes, in whom it listeth, and
thou hearest its voice ; but knowest not whence it cometh
and whither it goeth : so is every one, that is born of the
9 spirit. Nicodemus answered and said unto him : How can
10 these things be ? And Jesus said : Art thou the teacher of
11 Israel, and knowest not these things ? Verily verily, I say
unto thee, we are speaking what we know, and bearing testi-
mony to what we have seen ; but ye receive not this testimo-
12 ny. If I have told you these earthly things, and ye believe not ;
13 how will ye believe, if I tell you the heavenly things ? Now no
one goeth up into heaven, but he, who came down from heav-
14 en ; *even* the son of man, who is in heaven. And, as Moses set
on high the serpent in the wilderness, so must the son of man
15 be set on high : that he, who believeth on him, may not per-
ish, but have everlasting life. For God so loved the world,
16 as to give his only-begotten son, that he, who believeth on
him, might not perish, but have everlasting life. For God
sent not his son into the world to condemn the world, but
17 that the world through him might be saved. He, who be-
lieveth on him, will not be condemned ; but he, who believeth
not, is already condemned, for not believing on the name of
18 the only-begotten son of God. For this is the condemnation ;
that the light is come into the world, but men loved darkness
19 rather than the light, because their deeds were evil. For every
one, who doeth evil, hateth the light, and cometh not to the
20 light, lest his deeds should be discovered. But he, who doeth

the truth, cometh to the light, that his deeds may appear : because they are wrought in God.

22 After this, Jesus and his disciples went into the land of
23 Judea ; and he continued there with them baptizing. Now
John also was baptizing at *Ænon* near Salem, because there
was much water there : and *the inhabitants* came continually
24 to *him*, and were baptized : for John was not yet thrown into
prison.

25 Then a dispute arose between the disciples of John and
26 the Jews about purifying. And *John's* disciples went to him,
and said : Master, he, that was with thee by the side of *the*
river Jordan, to whom thou gavest testimony, behold ! is
27 baptizing ; and all are going to him. John answered : A
man can receive nothing from heaven, but what is given him.
28 Ye yourselves are my witnesses, that I said, I am not the Christ,
29 but am sent before his face. He, who hath the bride, is the
bridegroom ; but the friend of the bridegroom, who standeth
by and heareth him, rejoiceth greatly at the bridegroom's voice :
30 this my joy, therefore, is complete. He must increase, and I
31 decrease. He, that is come from above, is above all : he, that
is of the earth, is earthly, and speaketh *the things* of the
32 earth. He, who cometh from heaven, is above all, and giv-
eth his testimony to what he hath seen and heard ; but
33 none *of you* receiveth this testimony. He, who receiveth
34 this testimony, confirmeth by his seal, that God is true. For
the declarations of God proclaim whom God hath sent : for
35 God giveth not the spirit by measure *unto him*. The father
36 loveth the son, and hath given all things into his hand. He,
who believeth on the son, hath everlasting life ; and he, who
disobeyeth the son, will not see life ; but the displeasure of
God continueth towards him.

CH. IV. When, therefore, Jesus knew, that the Pharisees had
heard of his making and baptizing more disciples than John ;
2 (though Jesus himself used not to baptize, but *his* disciples)
3 he left Judea, and went back into Galilee. Now he could
4 not avoid passing through Samaria : so he cometh to a city
5 of Samaria, called Sichar, near the field which Jacob gave to
6 his son Joseph. Now Jacob's well was there ; and Jesus,
being wearied with the journey, was sitting accordingly at

7 this well, about the sixth hour, when a woman of Samaria
cometh to draw water. Jesus saith unto her : Give me
8 to drink. For his disciples were gone to the city to buy
9 food. Upon this the Samaritan woman saith unto him : How
is it, that thou, who art a Jew, askest drink of me, who am a
Samaritan ? (For the Jews have no communication with the
10 Samaritans.) Jesus answered and said unto her : If thou
hadst known this kindness of God, and who it is, that said
unto thee, Give me to drink ; thou wouldest have asked him,
11 and he would have given thee living water. The woman
saith unto him : Sir, thou hast no bucket, and the well is
deep : whence then canst thou have this living water ?
12 Art thou greater than our father Jacob, who gave us the well,
and drank thereof himself, with his children and his cattle ?
13 Jesus answered and said unto her : Whosoever drinketh of
14 this water, he will thirst again : but, whosoever shall drink
of the water, that I shall give him, he will thirst no more,
for the water, that I shall give him, will become within him a
15 well of water, springing up for an everlasting life. The wo-
man saith unto him : Sir, give me this water, that I thirst not,
16 neither come hither to draw. Jesus saith unto her : Go, call
17 thy husband, and come hither. The woman answered and
18 said : I have no husband. Jesus saith unto her : Thou hast
well said, I have no husband : for thou hast had five hus-
bands ; and he, whom thou now hast, is not thy husband.
19 Thou hast spoken truth in this. The woman saith unto him :
20 Sir, I perceive, that thou art a prophet. Our fathers wor-
shipped in this very mountain : and do ye say, that in Jerusa-
21 lem is the place, where *we* ought to worship ? Jesus saith
unto her : Woman, believe me, the hour is coming, when ye
will worship the father, neither in this mountain nor in Jeru-
22 salem. Ye worship what ye know not ; we worship what we
23 do know : for salvation is of the Jews. But the hour is com-
ing, and now is, when the true worshippers will worship the
father in spirit and in truth : and indeed the father is seeking
24 such worshippers of himself. God is a spirit : and his wor-
25 shippers must worship him in spirit and in truth. The wo-
man saith unto him : I know that Messiah [*otherwise called*
Christ] is coming : when he is come, he will tell us all things

26 Jesus saith unto her: I, who am talking with thee, am
27 he. And at this his disciples came, and wondered, that he
was talking with a woman; but no one said, What dost thou
28 want? or, Why art thou talking with her? Then the woman
left her water-pot, and went away into the city, and said to
29 the inhabitants: Come, see a man, who hath told me all that
30 ever I did. Is not he the Christ? So they went out of the
city on their way to him.

31 In the mean time his disciples were asking him, saying:
32 Master, eat. But he said unto them: I have food to eat,
33 which ye know not of. Therefore said the disciples to each
34 other: Hath any one brought him victuals? Jesus saith unto
them: My food is to do the will of him, who sent me, and to
35 finish his work. Do not ye say, that it wants four months to
harvest? Behold! I say unto you, lift up your eyes to view
36 the fields; they are white already for harvest. And the
reaper receiveth wages and layeth up fruit unto everlasting
life; that both the sower and the reaper may rejoice together.
37 For herein is that saying true: One is the sower, and another
38 is the reaper. For I send you to reap where ye did not labour:
others have laboured, and ye go in to reap their labour.

39 Now many Samaritans of that city believed on him, because
of this testimony of the woman, who said: He told me all that
40 ever I did. So, when the Samaritans were come unto him,
they entreated him to stay with them: and he staid there two
41 days. And many more believed because of his doctrine;
42 and said unto the woman: We no longer believe because of
thy saying *only*; for we ourselves have heard, and are persuaded
that this is indeed the Christ, the Saviour of the world.

43 Now, after those two days, he left that place, and went
44 away towards the *country of Galilee*: for Jesus himself had
declared that a prophet hath no honour in his own town.
45 When he was come, therefore, into the *country of Galilee*,
the Galileans received him; having seen all, that he had done
at Jerusalem during the festival: for they also went to the
festival.

46 So Jesus came again to Cana of Galilee, where he had
turned the water into wine: and a certain nobleman, whose son

47 was sick at Capernaum, hearing that Jesus was come out of
 Judea into Galilee, went to him, and asked him to go down
 48 and heal his son, who was at the point of death. Then Jesus
 said unto him: Unless ye see signs and wonders, can ye not
 49 believe? The nobleman saith unto him: Sir, come down
 50 before my child be dead. Jesus saith unto him: Go home;
 thy son is well. And the man believed this word of Jesus;
 51 and was going home. Now, whilst he was on his way, his
 servants met him, and told him, saying: Thy son is well.
 52 Then he inquired of them the exact time, when he began to
 recover; and they said unto him: Yesterday, at the seventh
 53 hour, the fever left him. So the father knew it to be the very
 time, when Jesus said unto him: Thy son is well: and he
 54 and all his family believed. This second miracle Jesus did
 on his return from Judea into Galilee.

CH. V. After this there was a festival of the Jews, and Jesus
 2 went up to Jerusalem. Now there is in Jerusalem, at the
 3 Sheep-gate, a bath, called Bethesda, with five porches; in
 which a multitude of infirm people were lying, of blind, lame,
 4 withered; expecting the motion of the water. For an angel, at
 a certain season, used to bathe himself in this water, and
 thereby trouble it: then he, who first went in after this
 troubling of the water, became well of whatever disease afflict-
 5 ed him. Now there was a man, who had been thirty-eight
 6 years in his infirmity. Jesus seeing him lie there, and know-
 ing that he had been a long time so, saith unto him: Dost
 7 thou desire to be healed? The infirm man answered: Sir, I
 have no man, when the water is troubled, to put me into the
 bath; and, while I am coming, another getteth down before
 8 me. Jesus saith unto him: Arise; take up thy bed, and
 9 walk. And the man became well immediately, and took up
 his bed, and was walking. Now that day was the sabbath:
 10 the Jews, therefore, were saying to him that had been cured:
 It is the sabbath: it is not lawful for thee to take up thy bed.
 11 He answered them: He, who made me well, said unto me,
 12 Take up thy bed, and walk. Then they asked him: Which
 is the man, who said unto thee, Take up thy bed, and walk?
 13 But he, that was healed, knew not which it was: for Jesus
 had slipped away; as there was a multitude in the place.

14 Afterward Jesus findeth him in the temple, and said unto him : Behold ! thou art become well : sin no more, lest *some-*
15 *thing* worse befall thee. The man went, and told the Jews,
16 that it was Jesus, who had made him well. And therefore the Jews were pursuing Jesus constantly, and seeking to kill him, because he used to do these things on the sabbath-day.
17 But Jesus said unto them : *As* my father is continually working, I also work. Therefore, the Jews, for this *reason*, were the more bent on killing him, because he not only brake the sabbath, but also called God his own father ; making himself
18 like unto God. Then Jesus said unto them : Verily verily, I say unto you, no son can do any thing of himself, but what he seeth *his* father do : for those things, which *the father*
19 doeth, the son doeth also in like manner. For the father loveth the son, and sheweth him whatsoever he doeth himself ; and he will shew him greater works than these, so as to make
20 you wonder. For, as the father raiseth the dead to life ; so the son likewise giveth life to whom he pleaseth. For neither doth the father judge any one, but hath wholly given *this*
21 *privilege of exercising* judgment to the son ; that all may honour the son as they honour the father. He, who refuseth honour to the son, refuseth honour to the father, who sent him.
22 Verily verily, I say unto you, he who listeneth to this doctrine, and believeth him, who sent me, hath everlasting life ; and is not brought to judgment, but is passed from death to
23 life. Verily verily, I say unto you, a time is coming, and now is, when the dead will hear the voice of the son of God ;
24 and they, who listen, will live. For, as the father hath life in himself, in like manner hath he given to the son also to
25 have life in himself ; and hath given him authority to execute judgment also, because he is a son of man. Wonder not at
26 this ; for the time is coming, when all, that are in the tombs, will hear his voice ; and they, that have done good, will come
27 forth to a resurrection of life ; but they, that have done evil, to a resurrection of punishment.
28 I can do nothing of myself : as I hear, I judge, and my judgment is righteous ; for I seek not mine own will, but
29 the will of him, who sent me. Though I bear testimony to
30 myself, is not this testimony true ? There is, however, an-

other, who testifieth of me; and I know that the testimony,
 33 which he beareth of me, is true. Ye sent to John; and he gave
 34 his testimony to this truth. Yet I require not this testimony
 35 from men; but say these things, that ye may be saved. He
 was that burning and shining lamp: but ye chose to rejoice
 36 for a moment *only* in his light. But this testimony, *which* I
 have, is greater than that of John: for these works, which the
 father gave me to perform, these very works, which I am
 37 doing, testify of me, that the father sent me: so that the fa-
 ther himself, who sent me, testifieth of me. Ye have neither
 38 listened to his voice at any time, nor seen his form; nor have
 his word abiding in you: because ye believe not on this *man*,
 39 whom he hath sent. Ye search the scriptures, because ye
 think, that ye have in them eternal life: and, though they
 40 testify of me, ye are not willing to come to me, that ye may
 41 have life. I require not glory from men: but I know you,
 42 that ye have not the love of God in you. I am come in my
 43 father's name, but ye do not receive me: if another come in
 44 his own name, him ye will receive. How can ye believe,
 who require glory from each other, and seek not the glory,
 45 which *cometh* from God only? Do ye think, that I shall ac-
 cuse you to the father? Ye have an accuser, *even* Moses, on
 46 whom ye trust: since, had ye believed Moses, ye would have
 47 believed me; for he wrote concerning me. But, if ye believe
 not his writings, how will ye believe my words?

CH. VI. After these things, Jesus went away by the side of the
 2 sea of Galilee, *called the sea* of Tiberias: and a great multi-
 tude accompanied him; for they were observing the miracles,
 3 which he was constantly performing upon the infirm. And
 Jesus went up into the mountain, and continued sitting there
 4 with his disciples. Now the passover, the festival of the
 5 Jews, was nigh. Jesus, therefore, lifting up his eyes, and
 beholding a great multitude coming towards him, saith unto
 Philip: Whence shall we buy loaves, that these may eat?
 6 which he said to try him; for he had determined what to do.
 7 Philip answered him: Two hundred penny-worth of loaves
 8 is not enough, for each to have ever so little. One of his
 disciples, Andrew, Simon Peter's brother, saith unto him:
 9 There is a lad here, that hath five barley-loaves, and two small

- 10 fishes : but what are these among so many ? Jesus, however, said : Make the men sit down : (for there was much grass in the place) so the men sat down, in number about five thousand. Then Jesus took the loaves, and, after giving thanks, distributed *them* to the disciples, and the disciples to the people ; and likewise of the fishes as much as they chose.
- 12 Now, when they were satisfied, he saith to his disciples : Gather together the remaining fragments, that nothing be lost.
- 13 So they gathered them together ; and filled twelve baskets with fragments of those five barley-loaves, over and above what
- 14 *the people* had eaten. When these men, therefore, saw the miracle, which Jesus had done, they said : This is truly that teacher, who was to come into the world.
- 15 So when Jesus perceived, that they were going to take him by force, and make him a king, he withdrew to the mountain again by himself. Now, in the evening, his disciples went
- 17 down to the sea, and got into the vessel, and were passing along the sea towards Capernaum : and it was at this time
- 18 dark ; but Jesus had not come unto them. And the sea was
- 19 beginning to swell from a great wind, that blew. So, when they had driven about twenty-five or thirty furlongs, they saw Jesus walking on the sea, near the vessel : and they were
- 20 afraid. But he saith unto them : It is I : be not afraid.
- 21 They desired, therefore, to take him into the vessel : and immediately the vessel came to land, whither they were going.
- 22 On the morrow, the multitude, which had been by the sea-side, having seen that no other vessel was there, save that one, which the disciples had got into ; and that Jesus had not gone with them into the vessel, but the disciples only :
- 23 (though other vessels of Tiberias had come nigh the place where the bread was eaten, over which the Lord had given
- 24 thanks) when the multitude, therefore, saw that Jesus was not there, nor his disciples ; they also got into *their* vessels
- 25 and went towards Capernaum in search of Jesus : and, when they found him farther on by the side of the sea, they said
- 26 unto him : Master, when didst thou come hither ? Jesus answered and said unto them : Verily verily, I say unto you, ye seek me, not because ye saw miracles, but because ye ate

27 your fill of the loaves. Provide not for yourselves the food,
that perisheth; but the food, that endureth to everlasting
life, which the son of man will give you: for to him hath
28 the father, *even* God, set his seal. Then said they unto
29 him: What must we do to work the works of God? Jesus
answered and said unto them: This is the work of God, to
30 believe on *the man*, whom he hath sent. Then they said unto
him: What sign, therefore, dost thou shew; that we may
31 see and believe on what thou performest? Our fathers ate
the manna in the wilderness, as it is written: *He gave them*
32 *the bread of heaven to eat*. Then Jesus said unto them:
Verily verily, I say unto you, Moses gave you not that bread
of heaven, but my father; *who is now* giving you the true bread
33 of heaven: for the bread of God is that, which cometh down
34 from heaven to give life unto the world. Then they said
35 unto him: Master, evermore give us that bread. And Jesus
said unto them: I am that bread of life: he, who cometh to me,
will never hunger; and he, who believeth on me, will never
36 thirst. But I have told you this; because ye see me, and yet
37 believe not. Whatsoever the father giveth me, *that* will
come unto me; and him, who cometh to me, I will in no
38 wise disregard: for I am come down from heaven, not to do
39 mine own will, but the will of him, who sent me. Now this
is the will of the father, who sent me; that I should lose
nothing of all, that he gave me, but restore it to life at the
40 last day. And this is the will of him, who sent me; that
every one, who seeth the son and believeth on him, may have
everlasting life; and that I may restore him to life in the last
41 day. So the Jews were murmuring at him, because he said:
42 I am that bread of heaven, which is come down *now*. And
they said: Is not this Jesus the son of Joseph, whose father
and mother we know? What then doth he mean by saying,
43 I am come down from heaven? Jesus, therefore, answered
44 and said unto them: Murmur not among yourselves. No
one can come to me, unless the father, who sent me, draw
45 him; that I may restore him to life at the last day. It is
written in the prophets, *And all will be acquainted with*
God: every one, therefore, that heareth of the father, and
46 hath learned *him*, cometh unto me. Not that any one seeth

the father, save he, who is from God : he doth see the father.

47 Verily verily, I say unto you, he, who believeth on me, hath
 48 everlasting life. I am the bread of that life. Your fathers
 49 ate the manna in the wilderness, and died *afterwards* : the
 50 bread of heaven, which is come down now, is such, that, if
 51 any one eat thereof, he will not die. I am that bread of life,
 which is come down from heaven. If any one eat of this
 bread, he will live for ever ; and the bread, which I will give,
 is this body of mine, which I will give for the life of the
 52 world. Upon this the Jews were contending with each other,
 53 and saying : How can he give us his body to eat ? Then
 Jesus said unto them : Verily verily, I say unto you, unless
 ye eat the body of the son of man and drink his blood, ye
 54 have no life within yourselves. He, that eateth my body
 and drinketh my blood, hath everlasting life ; and I will re-
 55 store him to life at the last day : for my body is *the* true
 56 meat and my blood *the* true drink. He, that eateth my body
 57 and drinketh my blood, is in me, as I am in him. As the
 father, who hath life, sent me, and I live by the father ; so
 58 he, that eateth me, will also live by me. Such is the bread
 of heaven, which is *now* come down : not like the manna,
 which your fathers ate, and died *afterwards* : for he, that eat-
 eth this bread, will live for ever.

59 These things said *Jesus* as he was teaching in a synagogue
 60 at Capernaum. Then many of his disciples, upon hearing
 this, said : This is a harsh doctrine : who can practise it ?
 61 Now Jesus, knowing in his own mind, that his disciples were
 murmuring about this, said unto them : Do ye revolt at this ?
 62 What, if ye see the son of man going up to the place where
 63 he was before ? It is the breath, that giveth life : the body is
 of no use *without it*. The declarations, which I am speaking
 64 to you, are the breath of life. But some of you believe not :
 for Jesus knew before this, who believed not, and who
 65 would deliver him up. And he said : Therefore did I tell
 you, that no one can come to me, unless it be given him by
 my father.

66 After this *saying*, many of his disciples went away, and
 67 walked with him no more. Then said Jesus to the twelve :
 68 Do ye also wish to go away ? Upon which Simon Peter an-

swered : Master, to whom shall we go? thou hast declar-
 69 tions of eternal life : and we believe and know, that thou art
 70 the Christ, the son of the living God. Jesus answered them :
 Did I not choose you, the twelve, for myself? but one of
 71 you is an accuser. Now he meant Judas Iscariot, the son
 of Simon, one of the twelve, who was going to deliver him up.

CH. VII. And, after these things, Jesus continued to walk in
 Galilee : for he did not choose to walk in Judea, because the
 2 Jews were seeking to kill him. Now the Jews' festival of
 3 tabernacles was at hand. Therefore his brethren said unto
 him : Go hence into Judea ; that thy disciples also may see
 4 the works, which thou art doing : for no one, who seeketh to
 be known publicly, performeth his actions in a secret place :
 since thou doest these things, shew thyself openly to the
 5 world. For not even his brethren believed on him. Then
 6 saith Jesus unto them : My season is not yet come : but your
 7 season is always ready. The world cannot hate you ; but
 me it hateth, because I testify of it, that its deeds are evil.
 8 Go ye up to this festival : I go not up at present to this festi-
 9 val ; for my season is not yet fully come. These things he
 said unto them, and continued in Galilee.

10 But after his brethren were gone up, then he also went up
 11 to this festival ; not openly, but with secrecy. So the Jews
 were seeking for him at the festival, and saying, Where is
 12 he? And there was much private dispute concerning him
 among the multitudes : for some said, He is a good man :
 13 and others said, Nay ; but a deceiver of the people. No
 one, however, spake openly concerning him for fear of the
 Jews.

14 But, when the festival was now half ended, Jesus went up
 15 into the temple, and was constantly teaching there ; and the
 Jews were wondering and saying : Whence hath this man
 16 such learning, who was never taught it? Jesus answered
 them and said : The doctrine, which I am teaching, is not
 17 mine, but his, who sent me. Whether this doctrine be of God,
 or I speak from myself, that man will know, who wisheth to
 18 do his will. He, who speaketh from himself, seeketh his own
 glory ; but he is true, and hath no deceitfulness in him, who
 19 seeketh the glory of him, that sent him. Did not Moses give

you the law? yet none of you doeth this law. Why are ye
 30 seeking to kill me? The multitude answered and said: Thou
 21 hast a dæmon. Who is seeking to kill thee? Jesus answered
 and said unto them: I did but one work *on the sabbath*, and
 22 do ye all wonder at it? Now Moses gave you circumcision,
 (not that circumcision came *first* from Moses, but from the
 23 patriarchs) and ye circumcising a man on a sabbath-day. If a
 man receive circumcision on a sabbath-day, that the law of
 Moses may not be broken; are ye angry with me for making
 24 an entire man well on the sabbath-day? Judge not by the
 sight, but judge true judgment.

25 Then some of the inhabitants of Jerusalem said: Is not this
 26 he, whom they are seeking to kill? And lo! he speaketh
 boldly, and they say nothing to him. Are the rulers really
 27 convinced, that this is the Christ? But we know whence this
 man is; whereas, when the Christ cometh, no one knoweth
 28 whence he is. Upon this Jesus cried out aloud in the temple,
 as he was teaching: Do ye know me then, and know also
 whence I am? Yet I am not come of myself, but am sent by
 29 one worthy of belief, whom ye know not: but I know him,
 because I come from him, and he sent me.

30 And they continued seeking to lay hold on him; but no
 one put out a hand against him, for his hour was not yet
 31 come. But many of the multitude believed on him, and said:
 Will the Christ, when he cometh, do more miracles than *this*
 man hath done?

32 Now the Pharisees heard these private debates of the
 multitude concerning him; and the Pharisees and the chief
 33 priests sent officers to lay hold on him. Then Jesus said
 unto them: But a little while longer shall I be with you;
 34 and then I go to him, who sent me. Ye will seek me, but
 will not find me; and, whither I am going, ye cannot come.
 35 Then said the Jews among themselves: Whither is he going,
 that we shall not find him? Is he going among the dispersed
 36 Greeks, to teach the Greeks? What doth this saying of his
 mean, Ye will seek me, but will not find me; and, Whither
 I am going, ye cannot come?

37 Now on the last day, the great *day* of that festival, Jesus
 stood and cried out: If any one thirst, let him come to me,

38 and drink. He, who believeth on me, as the scripture hath
commanded him, out of his belly will flow rivers of living
39 water. Now this he meant of the spirit, which the believers
on him were going to receive; for there was no holy spirit
yet, because Jesus was not yet glorified.

40 Then many of the multitude, upon hearing this discourse,
41 said: This is indeed that teacher. Others said: This is the
Christ: but some said: Doth the Christ then come out of
42 Galilee? Doth not the scripture say, that the Christ cometh
out of the family of David, and from Bethlehem, the town of
43 David? So the opinion of the multitude was divided concern-
44 ing him. Now some of them were desirous of laying hold on
45 him; but no one put forth *his* hands against him. So the
officers went to the chief priests and Pharisees; who said
46 unto them: Why did ye not bring him? The officers answer-
47 ed: Never man spake like this man. Then the Pharisees
48 answered them: Are ye also deceived? Hath one of the
49 rulers, or of the Pharisees, believed on him? But this multi-
50 tude, that knoweth not the law, are accursed. Nicodemus,
(the same, who came to him by night) who was one of them,
51 saith unto them: Will our law condemn this man without
52 hearing him first, and knowing what he is doing? They an-
swered and said unto him: Dost thou also stand up for Gali-
lee? Search and thou *wilt* see, that *the* prophet is not to arise
out of Galilee.

CH. VIII. Then every one went to his own home: but Jesus
2 went to the mount of Olives; and, at the dawn of day, repair-
ed again to the temple; and all the people were coming to
3 him, and he sat down and was teaching them, when the
scribes and the Pharisees bring unto him a woman caught in
4 adultery; and set her in the midst, and say unto him:
Teacher, this woman was caught in the very act of adultery.
5 Now Moses in our law hath commanded, that such should be
6 stoned: what therefore dost thou say? But they said this to
try him, that they might have *whereof* to accuse him. Then
Jesus, stooping down, continued writing with his finger upon
7 the ground. But, as they kept asking him, he raised himself
up, and said unto them: Let him of you, who is without sin,
8 throw the stone first at her. And he stooped again, and

- 9 continued writing on the ground. But they, hearing this, and convicted by their own conscience, were going out one by one, from the oldest to the youngest: and Jesus was left
10 alone, and the woman standing in the midst. Then Jesus raised himself up; and, seeing no one but the woman, said unto her: Woman, where are those thine accusers? Is there
11 no one to accuse thee? And she said: No one, Sir. Then Jesus said unto her: Neither will I be thine accuser: go, and sin no more.
- 12 Then spake Jesus again unto them, saying: I am the light of the world. He, who cometh with me, will not walk in
13 darkness, but will have the light of life. Upon this the Pharisees said unto him: Thou bearest testimony to thyself:
14 this testimony is not true. Jesus answered and said unto them: Though I do bear testimony to myself, this testimony is true, that I know whence I came, and whither I am going:
15 but ye know not whence I come, and whither I go. Ye judge
16 according to the flesh: I judge no one. And yet, if I judge, this judgment is true; because it is not I alone, that judge,
17 but I, and the father, who sent me. And indeed it is written
18 in your law, that the testimony of two men is true. I bear testimony to myself, and *my* father, who sent me, beareth
19 testimony to me. Then said they unto him: Where is this father of thine? Jesus answered: *As* ye know not me, ye know not my father: *for*, if ye had known me, ye would
20 have known my father also. These words spake Jesus in the treasury, as he was teaching in the temple: and no one laid hold on him, for his hour was not yet come.
- 21 Then said Jesus unto them again: I am going, and ye will seek me, but will die in your sins; for, whither I am going,
22 ye cannot come. Then the Jews said: Will he kill himself?
23 because he saith, Whither I am going ye cannot come. And he said unto them: Ye are from below; I am from above: ye
24 are of this world, I am not of this world. Therefore I said unto you, Ye will die in your sins: for if ye believe not that
25 I am *he*, ye will die in your sins. Then said they unto him:
26 Who art thou? And Jesus said unto them: I have indeed, as I assure you, many things to say of you and to condemn in you: but the father, who sent me, is a true judge: and I

27 speak to the world those things *only*, which I heard from him.

28 They knew not what he meant by the father.

29 Jesus said further unto them : When ye have set the son of man on high, then ye will know, that I am *he* ; and that I am doing nothing of myself, but am speaking what my father taught me ; and that *he*, who sent me, is with me. The father hath not left me alone ; because I always do those *things*, that please him. Upon his saying these *things*, many believed on him.

31 Then said Jesus to those Jews, who believed on him : If ye continue steadily in this doctrine of mine, ye are my disciples ; and ye will know the truth, and this truth will make you free. They answered : We are Abraham's race, and were never slaves to any one : how dost thou mean *then*, that we shall be free ? Jesus answered them : Verily verily, I say unto you, every one, who committeth sin, is a slave of sin.

35 Now the slave hath no settled abode in the family for ever ; but the son doth abide *there* for ever. If, therefore, the son shall make you free, ye will be free indeed. I know, that ye are the race of Abraham ; but ye are seeking to kill me, because my doctrine thriveth not in you. I speak what I have seen with my father ; and ye are also doing what ye have heard from your father. They answered and said unto him : Abraham is our father. Jesus saith unto them : If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye are seeking, what Abraham would not have done, to kill me ; a man, who have spoken unto you the truth from God. Ye do the works of your father. Then said they unto him : We were not born of fornication : we have *but* one

42 father, *which* is God. Jesus said unto them : If God were your father, ye would have loved me ; because I came forth from God : for I am not come of myself, but he sent me.

43 Why do ye not understand my discourse ? Because ye cannot listen to my doctrine. The devil is your father, and ye willingly perform the lusts of your father. He was a man-slayer from the first, and continued not in the truth, because there is no truth in him. When any one speaketh a lie, he speaketh according to his own kindred : for his father also is a liar.

45 Now I speak the truth, but ye do not believe me. Which of

46 you can convict me of sin? And, if I speak the truth, why do
 47 ye not believe me? He, who is of God, listeneth to the
 words of God: ye, therefore, do not listen, because ye are
 48 not of God. Then the Jews answered and said unto him:
 Do we not say rightly, that thou art a Samaritan, and hast a
 49 dæmon? Jesus answered: I have not a dæmon; but I honour
 50 my father, and ye dishonour me. Now I seek not mine own
 glory: there is one, who seeketh *my glory* and will punish.
 51 Verily verily, I say unto you, if any one keep my doctrine,
 52 he will never see death. Then said the Jews unto him:
 Now we know that thou hast a dæmon. Abraham died, and
 the prophets; and dost thou say, If any one keep my doc-
 53 trine, he will never taste of death? Art thou greater than
 this Abraham, our father, who died; as the prophets *also*
 54 *died*? Whom makest thou thyself? Jesus answered: If I
 give glory to myself, this glory is nothing: it is the father,
 55 who giveth me glory; whom ye affirm to be your God, though
 ye know him not: but I know him; and, if I say, that I
 know him not, I shall be like unto you, a liar: but I do know
 56 him, and keep his word. Your father Abraham earnestly
 longed to see this my day: and he saw *it*, and was glad.
 57 Then said the Jews unto him: Thou art not yet fifty years
 58 old, and hast thou seen Abraham? Jesus said unto them:
 Verily verily, I say unto you, before Abraham was born, I am
 59 *he*. Then they took up stones to throw at him; but Jesus
 screened himself by passing through the midst of them, and
 so went out of the temple.

Ch. IX. And, as he was passing along, he saw a man, *who had*
 2 *been blind from his birth*. And the disciples asked Jesus,
 saying: Master, who sinned? this man, or his parents? that
 3 he was born blind. Jesus answered: Neither *was he blind*
 for his own sin, nor that of his parents, but that the works of
 4 God might be manifested in him. I must work the works of
 him, who sent me, while it is day; for night is coming, when
 5 no one can work. As long as I am in the world, I am a
 6 light to the world. When he had said this, he spat on the
 ground, and made clay of the spittle, and spread the clay
 7 upon the eyes of the blind man; and said unto him: Go
 wash thine eyes in the bath of Siloam, [*which means sent.*] So

- he went and washed his eyes, and came *back* with his sight.
- 8 Upon this the neighbours, and they, who had seen him before, when he used to beg, said: Is not this he, that used to sit
- 9 begging? Some said, It is he; others, It is like him; *but* he
- 10 said himself, I am *he*. Then said they unto him: How were
- 11 thine eyes opened? He answered and said: A man, called Jesus, made clay, and anointed mine eyes with *it*; and said unto me, Go to the bath of Siloam, and wash thine eyes: so
- 12 I went; and, after washing them, received sight. Then said they unto him: Where is that *man*? He saith: I do not know.
- 13 So they bring to the Pharisees him, that had been blind.
- 14 Now it was a sabbath-day, on which Jesus had made the
- 15 clay, and opened his eyes. And the Pharisees also were asking him, how he had received his sight. But he said unto them: He put clay upon mine eyes, and I washed *them* and
- 16 now see. Upon this, some of the Pharisees said: This man is not from God, because he keepeth not the sabbath-day. Others said: How can a man, that is a sinner, do such miracles? And there was a division among them.
- 17 They say unto the blind man again: What sayest thou of him, inasmuch as he hath opened thine eyes? And he said:
- 18 That he is a teacher. But the Jews would not believe, that he had been blind and received his sight, till they called his
- 19 parents, and asked them, saying: If this be your son, who,
- 20 ye say, was born blind; how doth he now see? His parents answered and said: We know, that this is our son, and that
- 21 he was born blind; but by what means he now seeth, we know not: or who opened his eyes, we know not: he is of
- 22 age; ask him: let him speak for himself. His parents spake thus, because they feared the Jews: for the Jews had agreed already, that, if any man confessed *Jesus* to be the Christ, he
- 23 should be forbidden the synagogue. Therefore said his parents: He is of age, ask him.
- 24 Then *the Pharisees* called a second time the man, who had been blind; and said unto him: Give God *the* praise:
- 25 we know, that this man is a sinner. Then *the man* answered and said: Whether he be a sinner, *or no*, I know not: one
- 26 thing I know, that I was blind *once*, *but* now see. And they

said to him again : What did he to thee ? How did he open
 27 thine eyes ? He answered them : I have told you already,
 but ye did not regard *me*. Why do ye wish to hear it again ?
 28 Are ye also desirous to become his disciples ? Then they re-
 viled him, and said : Thou mayest be his disciple : but we
 29 are disciples of Moses. We know that God spake to Moses ;
 30 but we do not know, whence this *man* came. The man an-
 swered and said unto them : This one thing is wonderful in-
 deed, that ye know not whence he came, though he hath
 31 opened mine eyes. Now we know, that God heareth not
 sinners ; but heareth the man, who reverenceth him, and
 32 doeth his will. Never was it heard yet, that any one opened
 33 the eyes of a man born blind. If he were not from God, he
 34 could have done no *such* thing. They answered and said
 unto him : Thou wert altogether born in sins, and dost thou
 35 teach us ? And they sent him away with contempt. Jesus,
 after hearing that they had sent him away with contempt,
 met with him, and said unto him : Dost thou believe on the
 36 son of God ? He answered and said : Who is he, master, that
 37 I may believe on him ? Jesus said unto him : It is he, whom
 38 thou both seest, and *hearest* talking with thee. Then *the*
man said : I believe, master ! and fell down before him.
 39 Then Jesus said : For punishment am I come into this world ;
 that they, who see, may become blind, while the blind receive
 40 sight. And some of the Pharisees, who were with him, hear-
 41 ing this, said unto him : Are we then blind ? Jesus said unto
 them : If ye were blind, ye would have had no sin ; but since
 ye see, We see ; therefore your sin remaineth.

CH. X. Verily verily, I say unto you, he, who goeth not into the
 sheep-fold by the door, but some other way, by climbing up,
 2 the same is a thief and a murderer. But he, who goeth in by
 3 the door, is the shepherd of the sheep. To him the porter
 openeth, and the sheep hear his voice ; and he calleth his
 4 own sheep by name, and leadeth them out. And when he
 hath brought his own sheep out, he goeth before them, and
 5 the sheep follow him, for they know his voice. But a stran-
 ger will they not follow, but will flee from him ; for they
 6 know not the voice of strangers. This parable Jesus spake
 unto them : but they understood not what he was saying.

7 Then said Jesus unto them again : Verily verily, I say unto
8 you, I am this door of the sheep. All, that have come in my
name, are thieves and murderers ; but the sheep did not
9 hear them. I am the door : through me if any *sheep* enter, it
will be safe ; and may come in and go out, and find pasture.
10 The thief only cometh to steal, and to kill, and to destroy :
I am come, that *the sheep* may have life, and abundance of all
11 good things. I am the good shepherd : the good shepherd
12 exposeth his life for the sheep. But, when he that is not the
shepherd, nor the owner of the sheep, but a hireling, seeth the
wolf coming, he leaveth the sheep, and fleeth ; and the wolf
13 seizeth and scattereth the sheep. The hireling fleeth, because
14 he is a hireling, and careth not for the sheep. I am the good
15 shepherd ; and know my sheep and am known by them, as
the father knoweth me and I know the father : and I lay
16 down my life for the sheep. And I have other sheep, which
are not of this fold : those also must I bring, and they will
hear my voice, and *both* will become one fold *under* one
17 shepherd. Therefore my father loveth me, because I lay
18 down my life to receive it again. No one taketh it from me ;
but I lay it down of myself. I have a commission to lay it
down, and I have a commission to receive it again. This
charge I received from my father.

19 So there was a division again among the Jews because of
20 these sayings. Then many of them said : He hath a *dæmon*,
21 and is mad : why listen ye to him ? Others said : These are
not the words of a *demoniac* : can a *dæmon* open the eyes of
the blind ?

22 Now it was at Jerusalem the festival of dedication ; and,
23 the weather being rainy, Jesus was walking about in the tem-
24 ple in Solomon's porch. So the Jews came about him, and
said unto him : How long wilt thou kill us with doubt ? If
25 thou be the Christ, tell us plainly. Jesus answered them :
I have told you, but ye do not believe me. These works,
which I am doing in my father's name, bear testimony to me.
26 But ye believe not : for ye are not of my sheep : my sheep, as
27 I told you, hear my voice, and I know them, and they follow
28 me : and I give unto them everlasting life, and they shall
never be destroyed, and no one shall tear them from my

29 hand. My father, who gave them to me, is greater than all ;
 and no one is able to pluck them out of my father's hand.
 30 I and the father are one thing. Then the Jews took up
 31 stones again to throw at him ; and Jesus said unto them :
 32 Many good works have I shewn you from my father : for
 33 which of these works would ye stone me ? The Jews answer-
 ed him and said : We are not stoning thee for a good work
 but for a wicked speech ; because thou, who art a man, mak-
 34 est thyself God. Jesus answered them : Is it not written in
 35 your law, *I said ye are gods* ? If he called them gods, unto
 whom the word of God came, and this scripture cannot be set
 36 aside ; do ye say that I, whom the father sanctified for his
 apostle to the world, speak wickedly, because I called myself
 37 a son of God ? If I perform not the works of my father, be-
 38 lieve me not : but, if I do *perform them*, though ye believe not
 me, believe the works ; that ye may know and believe the fa-
 ther to be in me, and me in him.

39 Therefore the Jews were seeking again to lay hold on him ;
 40 but he escaped out of their hand, and went away again to the
 side of the river Jordan, to the place where John at first was
 41 baptizing : and continued there. And many came unto him,
 and said : John indeed performed no miracle ; but all things,
 42 spoken by John of this man, were true. And many there
 believed in him.

Can. XI. Now one Lazarus of Bethany, the town of Mary and
 2 Martha her sister, was sick. This was the same Mary, that
 anointed the Lord with perfumes, and wiped his feet with her
 3 hair, whose brother Lazarus was sick. Therefore these sis-
 ters sent unto Jesus, saying : Master, behold ! thy friend is
 4 sick. When Jesus heard *this*, he said : This sickness is unto
 death only for the glory of God, that the son of God may be
 5 glorified thereby. Now Jesus loved Martha and her sister and
 6 Lazarus ; and remained, after hearing of the sickness of
 7 Lazarus, in the place where he was, two days : and after-
 8 wards said to his disciples : Let us go again into Judea. His
 disciples say unto him : Master, the Jews were seeking just
 9 now to stone thee ; and art thou going thither again ? Jesus
 answered : Are not there twelve hours in the day ? If a man
 walk by day, he stumbleth not, because he seeth the light of

10 this world : but, if he walk by night, he doth stumble, because
11 the light is not in *the world*. After speaking thus, he saith
further to his disciples : Our friend Lazarus is asleep ; but I
12 am going to awaken him. Then said his disciples : Master,
13 if he be asleep, he will do well. Jesus meant that he was
dead ; but they supposed him to be speaking of customary
14 sleep. Then said Jesus unto them plainly : Lazarus is dead ;
15 and I am glad, that I was not there, for your sakes, that ye may
16 believe. But let us go to him. Then said Thomas, who was
called Didymus, to his fellow-disciples : Must we also go,
and expose ourselves to destruction with him ?

17 So Jesus went, and found that *Lazarus* had been already
18 four days in the tomb. Now Bethany was nigh unto Jerusa-
19 lem, about fifteen furlongs off : and many of the Jews had
come to Martha and Mary, to comfort them concerning their
20 brother. As soon then as Martha heard, that Jesus was
coming, she went to meet him ; but Mary continued in the
21 house. Then said Martha to Jesus : Master, if thou hadst
22 been here, my brother had not died : but I know, that even
now, whatsoever thou shalt ask of God, God will give it thee.
23 Jesus saith unto her : Thy brother will rise up again. Mar-
24 tha saith unto him : I know, that he will rise up again at the
25 resurrection in the last day. Jesus said unto her : I am the
resurrection unto life. He, who believeth on me, though he
26 be dead, will live : and no man living, who believeth on me,
27 will die for ever. Dost thou believe this ? She saith unto
him : Yea, master : I believe, that thou art the Christ, the
son of God ; *that thou art* he, who was to come into the
28 world. And, when she had said this, she went away, and
called her sister Mary, saying to her secretly : The teacher
29 is come, and asketh for thee. As soon as she heard *this*,
30 she riseth up quickly, and goeth to him. Now Jesus was
not yet come to the village, but was at the place, where
31 Martha met him. So, when the Jews, who were with Mary
in the house, comforting her, saw how hastily she rose up and
went out, they followed her ; saying : She is going to the
32 tomb, to weep there. But, as soon as Mary was come where
Jesus was, and saw him, she fell at his feet, and said unto
him : Master, if thou hadst been here, my brother would not

33 have died. When Jesus, therefore, beheld her weeping, and
the Jews, who had come with her, weeping also; he earnestly
34 constrained himself, and struggled with his feelings, and
said: Where have ye laid him? They say unto him: Master,
35 come and see. Jesus wept. Then said the Jews: Behold!
36 how he loved him! But some of them said: Could not this
37 man, who opened the eyes of the blind *man*, have also hin-
38 dered this *man's* death? Then Jesus, endeavouring again to
restrain himself, cometh to the tomb; which was a cave;
39 and a stone was lying against it. Jesus saith: Take away
the stone. Martha, the sister of the dead man, saith unto
him: Master, by this time he stinketh: for this is his fourth
40 day. Jesus saith unto her: Did I not tell thee, that, if thou
41 wilt believe, thou shalt see the glory of God? So they took
away the stone from the place, where the dead man was laid.
Then Jesus lifted up *his* eyes to heaven, and said: Father, I
42 thank thee for hearing me: and I knew, that thou always
hearest me: but, because of this multitude about me, I said
43 this; that they may believe, that thou hast sent me. And,
when he had thus spoken, he cried with a loud voice: Laza-
44 rus, come forth! And the dead man came forth, bound hand
and foot with burial-clothes; and his face was bound about
with a napkin. Jesus saith unto them: Set him free, and let
him go.

45 Upon this, many of those Jews, who had come to Mary,
46 and saw what Jesus had done, believed on him. But some
of them went to the Pharisees, and told them what Jesus had
47 done. Then the chief priests and the Pharisees assembled a
council, and said: What are we about? for this man is doing
48 many miracles. If we let him alone thus, all will believe on
him; and the Romans will come and destroy both this place
49 and our nation. But one of them, *named* Caiaphas, who was
high-priest that year, said unto them: Are ye so entirely
50 without understanding, as not to consider, that it is better for
one to die for this people, than for the whole nation to be
51 destroyed? And this he said not of his own accord; but,
being high-priest that year, he prophesied, that Jesus would
52 die for that nation: and not for that nation only, but that he
might gather together the children of God also, which were

53 scattered abroad, into one place. So from that day they
 54 consulted how they might kill *Jesus*. *Jesus*, therefore, walk-
 ed no more openly among the Jews; but departed thence
 unto a country near the wilderness, to a city called Ephraim;
 and continued there with his disciples.

55 Now, when the passover of the Jews was at hand, many
 went up to Jerusalem out of that country before the passover,
 56 to purify themselves. So *the people* were seeking *Jesus*, and
 saying to each other as they stood in the temple: What think
 57 ye? that he will not come to this festival? Now both the chief
 priests and the Pharisees had given orders, that, if any one
 knew where *Jesus* was, he should discover him, that they might
 lay hold on him.

CH. XII. Then *Jesus*, six days before the passover, came to
 Bethany, where Lazarus was; whom he had raised from the
 2 dead. Now there they made him a supper; and Martha
 3 was waiting, and Lazarus sitting at table with him: when
 Mary took a pound of perfumed ointment, pure and very
 costly; and anointed the feet of *Jesus*, and wiped his feet
 with her hair: and the house was filled with the scent of the
 4 perfume. Upon this, one of his disciples, Judas Iscariot,
 5 Simon's son, who afterwards delivered him up, saith: Why
 was not this ointment, worth three hundred pence, sold and
 6 given to the poor? Now he said this, not because he cared
 for the poor, but because he was a thief, and kept the purse,
 7 and used to steal what was put therein. Then said *Jesus*:
 8 Let her alone: she kept it for this day, to embalm me. For
 the poor ye have always with you, but ye have not al-
 ways.

9 Now the Jews, knowing that *Jesus* was there, came in great
 numbers; not because of *Jesus* only, but to see Lazarus,
 10 whom he had raised from the dead. But the chief priests had
 11 determined to kill Lazarus also: for many of the Jews
 were constantly withdrawing because of him, and believing
 on *Jesus*.

12 On the next day, a great multitude, which had come to the
 festival, hearing that *Jesus* was coming towards Jerusalem,
 13 took branches of palm-trees, and went out to meet him; and
 kept crying, Hosanna! Blessed be he, who cometh in the

14 name of the Lord! the king of Israel! And Jesus, having
 15 procured a young ass, sat upon it; as it is written: *Fear not,
 daughter of Sion! behold! thy king is coming, sitting on an*
 16 *ass's colt.* Now of these things his disciples were not aware at
 first; but, after Jesus was glorified, they called to mind,
 that these things were written of him, and had been done
 unto him.
 17 Now the multitude, which was with Jesus there, had been
 constantly testifying, that he called Lazarus out of the tomb,
 18 and raised him from the dead. For this cause also the
 multitude went to meet him, having heard that he had done
 19 this miracle. Then the Pharisees said among themselves:
 Do ye see, that we avail nothing? Lo! the world is gone
 after him.
 20 And there were some Greeks among those, that had come
 21 up to worship at the festival: these accordingly came up to
 Philip, who *was* of Bethsaida in Galilee, and asked him, say-
 22 ing: Sir, we wish to see Jesus. Philip cometh and telleth An-
 23 drew; and again Andrew and Philip tell Jesus. And Jesus
 answered them, and said: The hour is come for the son of
 24 man to be glorified. Verily verily, I say unto you, unless
 this grain of wheat die, when it hath fallen into the ground, it
 remaineth *but* a single grain: but, if it die, it bringeth forth
 25 much fruit. He, who loveth his life, will lose it: but he, who
 hateth his life in this world, will keep it unto life eter-
 26 nal. If any one will serve me, let him follow me; and,
 where I am, there also let my servant be: and, if any one
 27 serve me, my father will reward him. Now is my soul
 troubled: yet how shall I say, Father! save me from this
 hour! when for this cause I am come; for the sake of this
 28 very hour? Therefore, O! father, glorify thy name. Upon
 this, there came a voice from heaven; I have both glorified
 29 it, and will glorify it again. Now, when the multitude, that
 was there, heard it; some said, It thundered: others said;
 30 An angel spake to him. Jesus said: This voice came not
 31 because of me, but for your sakes. Now will this world pass
 sentence; now will the ruler of this world be scornfully re-
 32 jected: and, after I have been lifted up from the ground, I
 33 shall draw all men to myself: (now hereby he meant to signi-

34 fy the death, by which he was going to die.) The multitude answered him : We have heard out of the law, that the Christ continueth for ever : why dost thou say then, that the son of
35 man must be lifted up ? Who is this son of man ? Then Jesus said unto them : But a little time longer the light is with you : whilst ye have the light, walk in it, lest darkness come upon you ; for he, who walketh in darkness, knoweth not
36 whither he is going. Whilst ye have this light, trust in this light, that ye may be sons of light.

After Jesus had spoken these things, he went away, and
37 shewed himself in public no more unto them. But, though he had done so many miracles in their sight, they did not believe on him ; (so that these words of Esaiiah the prophet were fulfilled : *Lord, who believed our report ? and to whom was*
38 *the arm of the Lord made manifest ?* And of their unwillingness to believe, Esaiiah had spoken in another place : *He blinded their eyes, and darkened their heart ; so that they saw not with their eyes, nor understood with their heart, nor turned,*
41 *that I might heal them.* These things said Esaiiah, when he
42 saw the glory of God, and spake of him) though indeed many even of the rulers believed on him ; but, because of the Pharisees, did not acknowledge him, that they might not be re-
43 moved from the synagogue : for they loved the praise of these men better than the praise of God.

44 Then Jesus cried out, and said : He, who believeth on me, believeth not *so much* on me, as on him, who sent me : and
45 he, who seeth me, seeth him who sent me. I am come a light into the world ; that, whosoever believeth on me, he may not
46 continue in darkness. And, if any one listen not to these words of mine, nor believe them, I judge him not ; (for I
47 came not to judge the world, but to save the world) *inasmuch* as he, who rejecteth me, and receiveth not these words of mine, *already* hath one to judge him ; for this doctrine, which
48 I have spoken, will judge him in the last day : because I spake not from myself ; but the father, who sent me, gave me instruction what I should command, and what I should teach.
49 And I know that this instruction is everlasting life : whatsoever, therefore, I speak, I speak it according to the commandment, which my father gave me.

CH. XIII. Now Jesus knew before the festival of the passover, that the hour of his departure from this world to the father was come; and, having loved his own, *who were with him in* 2 the world, he shewed his love for them at the last. So *Jesus*, when supper-time was come, (the devil having already entered the heart of Judas Iscariot, that he might deliver *Jesus* up) 3 knowing that the father had given all things into his hands, and that, as he came from God, he was going away to God; 4 arose from supper, and laid aside his upper garment, and took 5 a towel, and girded himself with it. After this, he poureth water into the bason; and began to wash the feet of the disciples, and to wipe *them* with the towel, wherewith he had girded 6 himself. Now, when he cometh to Simon Peter, Simon saith 7 unto him: Master, art thou going to wash my feet? Jesus answered and said unto him: Thou knowest not, what I am 8 doing, now; but thou wilt know, when I have done. Peter saith unto him: Thou shalt never wash my feet. Jesus answered him: If I do not wash thee, thou hast no part with 9 me. Simon Peter saith unto him: Master, not my feet only, 10 but my hands also and my head. Jesus saith unto him: *As* he, who hath bathed himself, needeth only to wash his feet, because he is clean all over; so are ye clean, but not all of 11 you. For he knew, who was going to deliver him up; therefore he said: Ye are not all clean. So, after washing their feet and putting on his garment, he sat down again, and said 12 unto them: Consider what I have been doing for you. Ye say unto me: O! teacher; and, O! master: and ye say well; 13 for so I am. If I then, *your* master and teacher, have washen 14 your feet, ye ought also to wash one another's feet: for I have given you an example, that ye may do as I have done to 15 you. Verily verily, I say unto you, a servant is not greater than his master; nor an apostle greater than he, who sent 16 him. If ye know these things, happy are ye, if ye do them. 17 I speak not of you all; I know whom I chose for myself: but hereby is the scripture fulfilled: *He, that is eating of the same* 18 *loaf with me, hath lifted up his heel against me.* I tell you before *this* cometh to pass, that, when it is come to pass, ye 19 may believe that I am *he*. Verily verily, I say unto you, whoso receiveth him, whom I send, *he* receiveth me; and, whoso receiveth me, *he* receiveth him, who sent me.

21 After Jesus had said these things, he was troubled within himself, and declared, saying: Verily verily, I say unto you,
 22 one of you will deliver me up. Then the disciples kept looking at each other, doubting whom he meant. Now that
 23 disciple, whom Jesus used to love, had placed himself at the
 24 breast of Jesus: to him therefore Simon Peter beckoned, that
 25 he should ask Jesus whom he meant. Then he, who was placed at the breast of Jesus, saith unto him: Master, which
 26 is it? Jesus answereth: It is he, to whom I shall give the piece that I am going to dip. Then he dipped in the piece,
 27 and gave it to Judas Iscariot, the *son of Simon*. And, after receiving the piece, Satan went into him. Then saith Jesus
 28 unto him: What thou meanest to do, do immediately. (Now
 29 no one at the table knew for what he said this unto him. Some thought, that, as Judas kept the purse, Jesus had said to him, Buy what we want for the festival: or *had told him to give*
 30 something to the poor.) Accordingly, as soon as he received the piece, he went out: and it was night.

31 So, when he was gone out, Jesus saith: Now hath the son
 32 of man been glorified, and God been glorified in him. Since God hath been glorified in him, he will also receive glory of
 33 himself from God, and will immediately receive it. Little children, but a little time longer shall I be with you. Ye will seek me; and, as I told the Jews, I tell you also, whither I
 34 am going, ye cannot come. Now I give a new commandment to you about loving one another; That, as I loved you, ye
 35 also love one another. By this will all men know, that ye
 36 are my disciples, if ye have this love one to another. Simon Peter saith unto him: Lord, Whither art thou going? Jesus answered him: Whither I am going, thou canst not accompany me now, but thou wilt follow me afterwards. Peter saith unto him: Master, why cannot I go with thee now? I
 37 will lay down my life for thy sake. Jesus answered him: Wilt thou lay down thy life for my sake? Verily verily, I say unto thee, the cock will not crow, till thou hast denied me thrice.

CH. XIV. Let not your heart be troubled. Put your trust in
 2 God; put your trust also in me. In my father's house are many mansions: behold! I tell you; I am going to prepare

a place for you ; and, when I have been to prepare a place for you, I will come again, and receive you to myself ; that, where I am, ye may be also. And, whither I am going, ye know, and the way ye know. Thomas saith unto him : Master, we know not whither thou art going ; and how can we know the way ? Jesus saith unto him : I am the way of truth and life : no one cometh to the father but through me. If ye had known me, ye would have known my father also : and ye very soon will know him, and see him. Philip saith unto him : Master, shew us the father, and we will be satisfied. Jesus saith unto him : Do ye not know me, when I have been with you so long a time ? He, who seeth me, Philip, seeth the father : why then dost thou say, Shew us the father ? Believeest thou not, that I am in the father, and the father in me ? These words, which I am speaking to you, I speak not from myself, but my father *speaketh them* : these works *also the father*, who is in me, doeth. Believe me, *when I say*, that I am in the father, and the father in me : if not, believe me for the sake of these very works. Verily verily, I say unto you, he, who believeth on me, will *not only* do these works, which I am doing, but will do greater *works* than these, because I am going to my father ; and, whatsoever ye shall ask in my name, that I will do. Whatsoever, *I say*, ye shall ask in my name, so that the father may be glorified in the son, I will do it. If ye love me, keep my commandments ; and I will ask the father, and he will give you another advocate, to continue with you for ever ; *even the spirit of the truth* : whom the world will not receive, because *the world* can neither discern nor know him ; but ye will know him, because he will abide with you, and be in you. I will not leave you orphans : I am coming to you in a little time ; and, though the world will no longer discern me, ye will discern, that I live, and that ye will live also. In that day ye will be convinced, that I am in my father, and ye in me, and I in you. Whoso holdeth and keepeth my commandments, he it is, who loveth me : and he, who loveth me, will be loved by my father ; and I will love him, and manifest myself unto him. Judas (not Iscariot) saith unto him : Master, whence cometh it, that thou wilt manifest thyself unto us, and not unto the world ? Jesus an-

answered and said unto him : If any one love me, he will keep my doctrine ; and my father will love him, and we will come
 24 unto him, and take up our abode with him. He, who loveth me not, keepeth not my doctrine ; though indeed the doctrine, which ye hear, is not mine, but the father's who sent me.
 25 Thus far have I spoken to you, whilst I continue with you : but that holy spirit, the advocate, which the father will send in my name, will teach you all things, and remind you of whatsoever I have told you. Peace I leave with you ; my peace I give unto you : *though I give not unto you such peace as the world giveth*, let not your heart be troubled, nor dismay-
 28 ed. Ye heard what I was saying to you : I am going, but I shall come again unto you. If ye loved me, ye would have rejoiced *at this*, because I am going to the father ; for the
 29 father is greater than I. And now I tell you before it come to pass, that, when it is come to pass, ye may believe. I will
 30 not say much more unto you now : for the ruler of this world is coming ; and I have nothing now to do, but to convince the world that I love the father, and do as he commanded me. Arise : let us go hence.

CH. XV. I am the true vine, and my father is the husbandman.
 2 Every branch of mine, which beareth no fruit, he will take away ; but every branch, which beareth fruit, he will prune, that it may bear more fruit. Ye are now *like pruned branches*, because of the doctrine, which I have spoken unto you :
 4 continue *therefore* in me, and I *will continue* in you. As the branch cannot bear fruit, unless it continue on the vine ; so
 5 cannot ye, unless ye continue in me. I am the vine ; ye are the branches. He, who continueth in me, and I in him, the same beareth much fruit : but, separated from me, ye can
 6 bear no *fruit* at all. Whosoever continueth not in me, he will be thrown away like the withered branch ; and such are
 7 gathered together, and cast into a fire to be burned. If ye continue in me, and my declarations continue in you ; whatsoever ye shall ask, *that* will be done for you. This is the will of my father, that ye bear much fruit, and be my disci-
 9 ples. As the father loved me, I also loved you : continue in my love. By keeping my commandments, ye will continue in my love ; as I have kept my father's commandments, and

11 *thereby* continue in his love. These things have I spoken unto you, that the joy, which I have of you, may continue ;
12 and that your joy may be complete. This is that commandment of mine ; That ye love one another, as I loved you.
13 No one can shew his love more, than by laying down his life for his friends. Ye will be my friends, if ye do what I command you. I no more call you servants ; for the servant knoweth not what his master is doing : but I call you friends, because I have made known unto you all that I heard from
16 my father. Ye chose not me, but I chose you ; and I placed you *on the vine*, that ye may go on bearing fruit and this fruit may continue : that, whatsoever ye shall ask the father in
17 my name, he may give *it* you. These *things* I *again* command you, that ye love one another. If the world hateth
19 you, consider, that it hath hated me more than you. If ye had been of the world, the world would have loved its own : so, because ye are not of the world, but I chose you for myself out of the world, therefore the world hateth you. Remember the declaration which I gave you ; A servant is not greater than his master. *Therefore*, since they reviled me, they will revile you also ; since they despised my doctrine,
21 they will despise yours also. But all these things will my name bring upon you, because they know not him, who sent
22 me. If I had not come and spoken unto them, they would not have had sin ; but now they have no excuse for this sin.
23 He, who hateth me, hateth my father also. If I had not
24 done among them such works as no other ever did, they would not have had sin : but now, though they have seen
25 *these works*, they hate both me and my father. But thus is fulfilled the saying written in their law : *They hated me*
26 *without a cause*. Now, when the advocate is come, whom I will send unto you from the father, *even* that spirit of truth, which goeth forth from the father ; he will be a witness to
27 me : and ye also are witnesses : because ye have been with me from the beginning.

CH. XVI. These things have I spoken unto you, that ye may not
2 fall off from me. They will drive you from their synagogues ; yea, a time is coming, when whosoever killeth you, *he* will
3 think, that he is offering a religious service unto God. Now

these things will they do unto you, because they know neither
4 the father nor me. But I have spoken these things unto you,
that, when the time is come, ye may remember, that I told
you of them. But I did not tell you them before, because I
5 was with you: but now I am going to him who sent me.
6 Yet none of you asketh me, Whither art thou going? but,
because I say these things unto you, sorrow hath filled your
7 heart. But (I tell you the truth) it is better for you that I
go away: for, if I go not away, the advocate will not come
8 unto you; but, if I do go, I will send him to you. And, when
he is come, he will reprove the world concerning sin, and
9 concerning righteousness, and concerning justice. Concern-
10 ing sin, because they believe not on me: concerning right-
eousness, because I am going to my father, and ye see me no
11 more: concerning justice, because the ruler of this world is
12 condemned. I have yet many things to say unto you, but ye
13 cannot bear them now: but, when the advocate is come, *even*
the spirit of truth, he will guide you into all the truth: (for
he will not speak from himself, but will speak what he shall
have heard) the things now coming to pass, he will explain
14 unto you. He will glorify me; for he will receive of mine,
15 and declare it unto you. All, that the father hath, is mine:
therefore said I, He will receive of mine, and declare it unto
16 you. A little while, and ye see me not: and on the other
hand, a little while, and ye will see me; because I am going
17 to the father. Upon this, some of his disciples were saying
to each other: What is this, that he is telling us? *A little*
while, and ye see me not: and, on the other hand, a little
while, and ye will see me: and *Because I am going to the*
18 *father.* Then said they: We know not what this *little while,*
19 which he is speaking of, can mean. Upon this, Jesus, know-
ing that they were desirous to ask him, said unto them: Are
ye debating among yourselves about what I said: *A little*
while, and ye see me not; and, on the other hand, a little while,
20 *and ye will see me?* Verily verily, I say unto you, ye will
weep and lament; but the world will rejoice: and ye will be
21 sorrowful; but this sorrow will be turned into joy. A wo-
man in labour hath sorrow, because her moment is come:
but, when she is delivered of the child, she remembereth no

more the anguish, for joy that a man is born into the world.
 22 And ye likewise have sorrow now ; but, when I see you
 again, your heart will rejoice, and this joy no one will take
 23 from you. And in that day ye will have no need to ask me
 any thing : *for*, verily verily, I say unto you, whatsoever ye
 24 shall ask the father in my name, he will give it you. Hither-
 to ye have asked nothing in my name : ask, and ye will re-
 25 ceive, so as to have your joy complete. These things have I
 spoken to you in dark speeches ; a time, however, is coming,
 when I will no longer speak to you in dark speeches, but will
 26 tell you plainly of the father. In that day ye will ask in my
 name : and I do not say, that I will ask the father for you ;
 27 for the father himself loveth you, because ye love me. and
 28 believe that I came from God. I came forth from the father,
 and am come into the world : on the other hand, I am leaving
 29 the world, and going to the father. His disciples say unto
 him : Lo ! now thou speakest plainly, without any dark
 30 speech at all. Now are we sure that thou knowest all
 things ; and there is no need, that any one should ask thee
again. By this we believe, that thou camest forth from God.
 31 Jesus answered them : Do ye now believe ? Behold ! a time
 32 is coming, yea is already come, when ye will each go your
 own way, and leave me alone : though I am not alone, be-
 33 cause the father is with me. These things have I spoken unto
 you, that in me ye may have peace : in the world ye will
 have tribulation ; but, be of good courage, I have overcome the
 world.

CH. XVII. After Jesus had spoken these things, he lifted up his
 eyes to heaven, and said : Father ! the hour is come : glorify
 2 thy son, that thy son also may glorify thee, by giving eternal
 life to all, whom thou hast given him ; inasmuch as thou hast
 3 given him authority over all flesh. Now this is that eternal
 life : that they may know *to be* thee the only true God, and
 4 Jesus, thy messenger, *to be* the Christ. I have glorified thee
 upon the earth : I have finished the work, which thou gavest
 5 me to perform. And therefore, father ! do thou glorify me
 with thyself by that glory, thine own *glory*, which I had be-
 6 fore the world was. I have manifested thy name unto the
 men, whom thou gavest me out of the world : they were

thine, and thou gavest them to me, and they have kept thy
7 word. Now they know that all those things, which thou
8 gavest me, did come from thee : for the doctrines, which thou
gavest me, I have given them ; and they have received them,
and know certainly, that I came forth from thee ; and they
9 believe, that thou didst send me. I am asking with respect
to them : I do not ask with respect to the world, but to them,
10 whom thou gavest me ; because they are thine. Indeed all
things, that *are* mine, *are* thine ; and all things, that *are*
11 thine, *are* mine : and I am glorified thereby. As I am no
longer in the world, but they are in the world, and I am coming
to thee ; preserve them, holy father ! whom thou gavest
me, in thy name ; that they may be one, as we *are one*.
12 Whilst I was with them in the world, I preserved those,
whom thou gavest me, in thy name : I kept *them*, and not
one of them is lost, but the son of mischief ; whereby the
13 scripture is fulfilled. And these things I speak in the
world ; but now I am coming to thee, that these may have
14 their joy in me completed. I have given them thy word,
and the world hated them, because they are not of the world,
15 even as I am not of the world. I do not ask thee to take
them out of the world, but to preserve them from the evil one.
16 *As* they are not of the world, even as I am not of the world,
17 prepare them for thy truth. This doctrine of thine is that truth.
18 As thou sentest me into the world, so I send them into the
19 world. And for their sakes do I devote myself *to thee*, that
20 they may be prepared for the truth. And I ask, not for
these only, but for those also, who will believe on me through
21 their word, that they all may be one ; as thou, father ! *art* in
me, and I in thee, that they also may be one in us : that the
22 world may believe, that thou didst send me, and that thou
gavest me the glory, which I gave them : that they may be
23 one, even as we are one ; I in them, and thou in me ; so as
to be perfected in one ; for the world to know, that thou
24 sentest me, and lovedst them as thou lovedst me. Father !
as to them, whom thou gavest me ; my desire is, that they
also may be with me, where I am ; that they may behold my
glory, which thou gavest me, because thou lovedst me, before
25 the foundation of the world, righteous father ! And the world

knew thee not, but I knew thee ; and these know, that thou
26 didst send me : and I have made known thy name unto them,
and will make it known ; that the love, with which thou lovedst me, may be in them, and I in them.

CH. XVIII. When Jesus had thus spoken, he went forth with his disciples over the brook Cedron, where there was a garden ; into which he and his disciples went. Now Judas also, who delivered him up, knew the place : because Jesus often
3 resorted thither with his disciples. Then Judas, taking with him a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and
4 weapons. Jesus therefore, knowing all that was coming upon him, went forth, and said unto them : Whom are ye seeking ?
5 They answered him : Jesus of Nazareth. Jesus saith unto them : I am *he*. Now Judas also, who delivered him up,
6 was with them. As soon, therefore, as Jesus said unto them,
7 I am *he* ; they went back, and fell upon the ground. So he asked them again : Whom are ye seeking ? And they said :
8 Jesus of Nazareth. Jesus answered : I told you, that I am *he* :
9 if, therefore, ye are seeking me, let these go away : so as to fulfill this saying, which he had spoken ; Of them, whom thou
10 gavest me, I lost not one. Upon this, Simon Peter drew a sword, which he had with him, and smote the high priest's servant, whose name was Malchus ; and cut off his right ear.
11 Then said Jesus unto Peter : Put up that sword of thine into the sheath. Must I not drink the cup, which the father hath given me to drink ?

12 So the band and the captains, and the officers of the Jews
13 together, took Jesus and bound him ; and carried him away to Annas first, father-in-law to Caiaphas the high-priest that
14 year. Now it was Caiaphas, who had told the Jews in council, that it was expedient for one man to die for the people.

15 Now Simon Peter and another disciple were following Jesus ; and that disciple was known to the high-priest, and
16 went in with Jesus into the palace of the high-priest ; but Peter stood by the door without. Upon this, that other disciple, who was known to the high-priest, went out, and spake
17 to her, who kept the door ; and brought in Peter. Then the

damsel; who kept the door, saith unto Peter: Art not thou
19 also *one* of this man's disciples? He saith: I am not. Now
the servants and officers had made a fire, for it was cold, and
were warming themselves: and Peter was also standing with
them, and warming himself.

19 Then the high-priest asked Jesus about his disciples and
20 his doctrine. Jesus answered him: I spake openly to the
world: I taught constantly in the synagogue and in the tem-
ple, whither the Jews resort from all quarters: and in secret
31 have I spoken nothing: why *then* dost thou ask me? ask
those, that heard what I spake unto them: behold; they
22 know what I said. Now, when he had said this, one of the
officers, who was standing by, struck Jesus on the face, say-
23 ing: Dost thou answer the high-priest thus? Jesus answered
him: If I spake amiss, tell me what it was: but, if well, why
24 dost thou smite me? Now Annas had sent him bound to Cai-
aphas the high-priest.

25 But Simon Peter was *still* warming himself; when *some* of
them said unto him: Art not thou also one of his disciples?
26 He denied, and said: I am not. One of the servants of the
high-priest (kinsman to him, whose ear Peter cut off) saith:
27 Did not I see thee in the garden with him? Upon this Peter
denied again; and immediately the cock crew.

28 Then *the Jews* lead Jesus from Caiaphas to the Prætorium,
early in the morning; and they themselves went not into the
Prætorium, that they might not be defiled, but *be able* to eat
29 the passover. Pilate, therefore, went out unto them, and
30 said: What accusation do ye bring against this man? They
answered and said unto him: If he were not a malefactor,
31 we should not have delivered him up unto thee. Then said
Pilate unto them: Do ye take him, and punish him accord-
ing to your law. But the Jews said unto him: We are not
32 allowed to put any one to death: so that the saying of Jesus
was fulfilled, which signified by what kind of death he was
33 about to die. Then Pilate went again into the Prætorium,
and called to Jesus, and said unto him: Art thou the king of
34 the Jews? Jesus answered him: Dost thou say this from
35 thyself, or did others tell it thee of me? Pilate answered:
Am I a Jew? Thine own nation and the chief priests deliv-

36 ered thee up unto me. What hast thou done? Jesus answered: My kingdom is not of this world: if my kingdom had been of this world, then would my servants have contended, that I might not be delivered up to the Jews: but
 37 my kingdom is not hence. Upon this Pilate said unto him: So thou art a king then? Jesus answered: Thou sayest *truly*: I am a king. For this end was I born, and for this end I came into the world, that I might bear testimony to this truth. Every one, who is of this truth, listeneth to my voice.
 38 Pilate saith unto him: What is truth *to me*? And, when he had said this, he went out again to the Jews, and said unto
 39 them: I find in him no fault at all. As therefore, according to custom, I must release unto you one *prisoner* at the pass-
 40 over, do ye wish me to release this king of the Jews? Upon which they all cried out again: Not him, but Barabbas. Now Barabbas was a murderer.

CH. XIX. So Pilate then took Jesus and scourged *him*. And
 2 the soldiers platted a crown of thorns, and put *it* on his
 3 head, and clad him in a purple robe, and kept saying: Hail! king of the Jews! and smiting him with their hands. Then
 4 Pilate went out again, and saith unto them: Behold! I am bringing him forth unto you, to let you know, that I find no
 5 fault in him. So Jesus came out, wearing the crown of thorns and the purple robe; and *Pilate* said unto them: Behold!
 6 the man. Now, when the chief priests and the officers saw him, they cried out: Crucify *him*! Crucify *him*! Pilate saith unto them: Do ye take him, and crucify *him*: for I find no
 7 fault in him. The Jews answered him: We have a law; and by this law he is guilty of death, for making himself a son
 8 of God. Now, when Pilate heard this saying, he was the
 9 more afraid; and went again into the Prætorium, and saith unto Jesus: Whence art thou? But Jesus gave him no an-
 10 swer. Then saith Pilate unto him: Wilt thou not speak unto me? Dost thou not know, that I have power to crucify thee,
 11 and have power to let thee go? Jesus answered: Thou wouldst have had no power over me at all, unless it had been given thee from above: therefore he, who delivered me up
 12 unto thee, hath *the* greater sin. Upon this Pilate was desirous to release him; but the Jews were crying out, If thou

- let this man go, thou art not Cæsar's friend : every one, that
13 setteth himself up for a king, opposeth Cæsar. When Pilate
heard this, he brought Jesus out, and sat down on the judg-
ment-seat in a place called the Pavement, but in Hebrew,
14 Gabbatha. Now it was the preparation of the paschal-sabbath,
and about the sixth hour ; when he said unto the Jews : Be-
15 hold ! your king. But they cried out, Put him to death !
put him to death ! crucify him ! Pilate saith unto them :
Shall I crucify your king ? The chief priests answered : We
16 have no king but Cæsar. Then *Pilate* delivered him up unto
them, to be crucified : and they took him with them, and led
17 him away. So *Jesus* went forth, carrying his own cross, to a
place called the Place of a Skull ; but in Hebrew, Golgotha :
18 where they fastened him to the cross, and two others with
19 him ; one on each side, and Jesus in the middle. Now Pilate
also wrote a title, and put it on the cross ; and this was the
inscription : JESUS OF NAZARETH, THE KING OF THE JEWS.
20 So many of the Jews read this title ; for the place, where
Jesus was crucified, was near the city ; and the inscription
21 was in Hebrew, Greek, and Latin. Then said the chief
priests of the Jews to Pilate : Write not, The king of the
22 Jews ; but that he said, I am the king of the Jews. Pilate
answered : What I have written, I have written.
23 Then the soldiers, after fastening Jesus to the cross, took
his upper garment ; which they divided into four parts, one
part for each soldier ; and his coat, which was woven with-
24 out a seam from the top throughout. Then they said unto
each other : Let us not tear it, but cast lots for it, whose it
shall be : whereby this scripture was fulfilled, which saith ;
They parted my raiment among them, and cast lots for my
vesture. So these things the soldiers did.
25 Now the mother of Jesus, and his mother's sister, Mary
the wife of Clopas, and Mary Magdalene, had placed them-
26 selves by the cross of Jesus. Jesus therefore, seeing his
mother, and the disciple, whom he loved, standing by *her*,
27 saith unto his mother : Woman, behold ! thy son. Then saith
he to that disciple : behold ! thy mother. And from that
time this disciple took her to his own home.
28 After this, Jesus, knowing that all *things* were now finished,

29 fulfilled the scripture by saying, I thirst. For, upon this, some filled a sponge out of a vessel full of vinegar, that was there ; and, after putting a branch of hyssop about it, lifted it
30 to his mouth. When Jesus, therefore, had received the vinegar, he said, It is finished : and bowed down his head, and expired.

31 Now the Jews, because it was the preparation for the sabbath, that the bodies might not remain on the cross that sabbath, which was a great day, besought Pilate, that they
32 might have their legs broken, and be taken away. Accordingly, the soldiers came, and brake the legs of the first, and
33 of the other, that had been crucified with *Jesus* ; but, when they come to Jesus, and saw that he was dead already, they
34 did not break his legs : but one of the soldiers with a spear pierced his side ; and immediately there came out blood and
35 water. And he, who saw *this*, beareth testimony of it, that ye may believe : and this testimony of his is true ; and *Jesus*
36 himself knoweth, that he speaketh truth. And hereby was that scripture fulfilled : *A bone of him will not be broken.*
37 And another scripture also saith : *They will look on him, whom they had pierced.*

38 Now after this, Joseph of Arimathea, a disciple of Jesus, (but secretly, for fear of the Jews) asked leave of Pilate to take away the body of Jesus : and when Pilate had given him
39 leave, went and took away the body of Jesus. And Nicodemus also came, (who went at the first to Jesus by night) and brought *with him* a mixture of myrrh and aloes, about a hundred pounds' weight. So they took the body of Jesus, and wound it in linen clothes with the spices, according to the
40 custom of embalming among the Jews. Now in the place, where he was crucified, there was a garden ; and in that garden, a new tomb, wherein no one had yet been laid.
41 There they laid Jesus therefore, because that tomb was nigh, and *that day* was the day of preparation to the Jews.

CH. XX. Now on the first *day* of the week, Mary Magdalene setteth out early in the morning, while it was yet dark, towards the tomb ; and seeth the stone taken away from the
2 tomb. So she comes running to Simon Peter, and to that other disciple, whom Jesus loved ; and saith unto them :

They have taken away *our* master out of the tomb, and we know not where they have laid him. Then Peter and that other disciple went out to go to the tomb: and they both began running together; and that other disciple outran Peter, and came first to the tomb, and stooped down, and saw the linen clothes lying; but did not go in. Then cometh Simon Peter after him, and went into the tomb; and seeth the linen clothes lying, and the napkin, that had been on the head of *Jesus*, not lying with the linen clothes, but wrapped up in a place by itself. Then that other disciple, who came first to the tomb, went in also; and saw, and believed: for they did not yet understand this scripture, that he must rise from the dead. And these disciples went home again.

Now Mary was standing by the tomb, on the outside, weeping; and, as she wept, stooped down to look into the tomb; and seeth two angels in white *raiment*, one sitting at the head, and the other at the feet, where the body of *Jesus* had lain. And they say unto her: Woman, why dost thou weep? She saith unto them: Because they have taken away my master, and I know not where they have laid him. And, when she had said this, she turned herself back, and saw *Jesus* standing *by*; but knew not, that it was *Jesus*. *Jesus* saith unto her: Woman, why art thou weeping? Whom seekest thou? She, supposing him to be the gardener, saith unto him: Sir, if thou have carried him hence, tell me where thou hast laid him; and I will take him away. *Jesus* saith unto her: Mary! She turned herself, and saith unto him: Rabboni! (which means, my master!) *Jesus* saith unto her: Let me alone *now*, for I am not yet going up unto my father; but go to my brethren, and say unto them: I am going up to my father and your father, and my God and your God. So Mary Magdalene went and told the disciples that she had seen the Lord; and *related* what he had said unto her.

Now, in the evening of that day, *which was* the first day of the week; the doors, where the disciples were assembled, being shut for fear of the Jews; *Jesus* came and stood in the midst, and saith unto them: Peace *be* unto you! And, when he had said this, he shewed them *his* hands and his side: and the dis-

21 ciples rejoiced at seeing the Lord. Then said Jesus to them again : Peace *be* unto you ! As the father sent me ; so send I
 22 you. And, upon saying this, he breathed on *them*, and saith
 23 unto them : Recieve ye *the* holy spirit. Whosoever sins ye forgive, they are forgiven them : whosoever *sins* ye retain, they are retained.

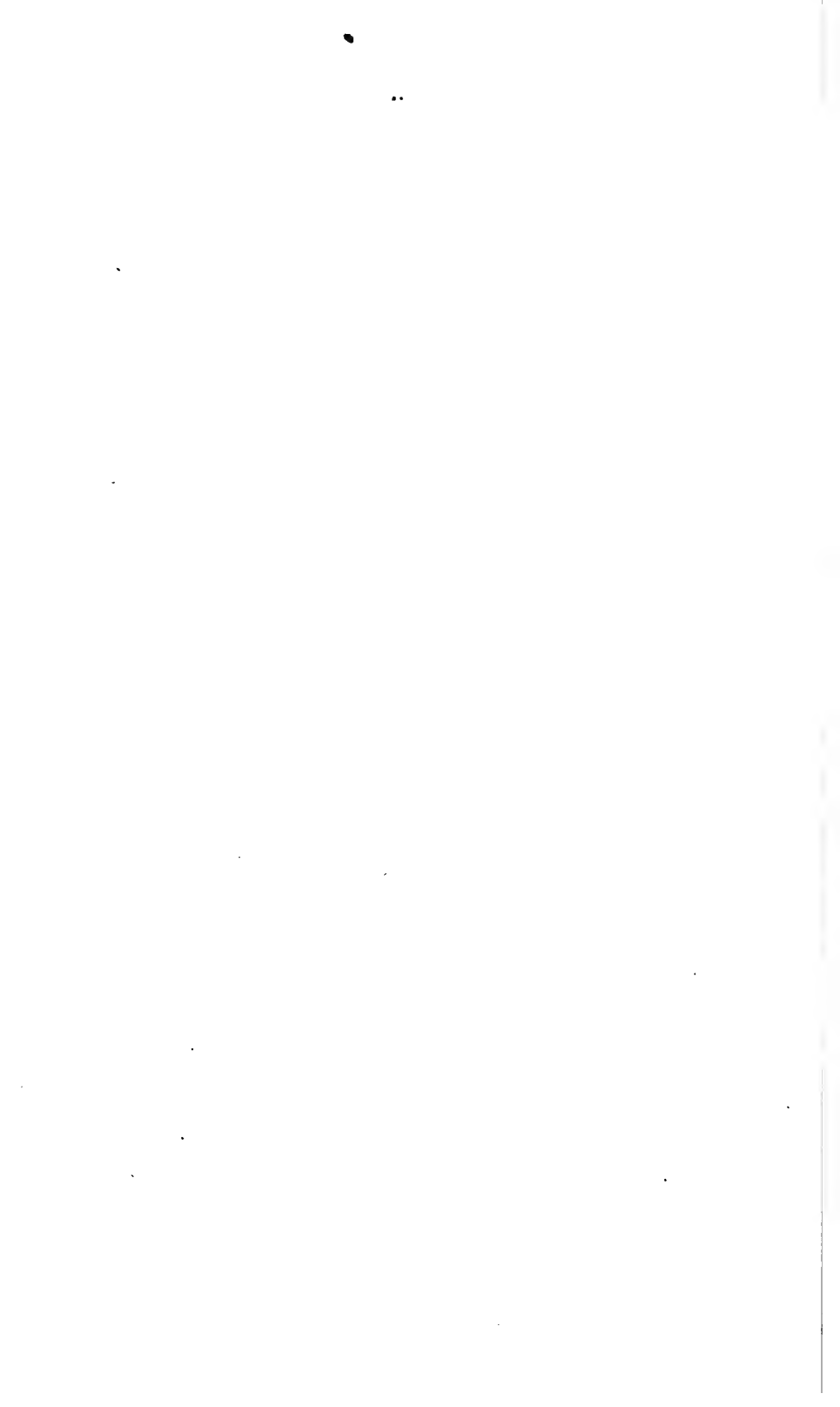
24 But Thomas, called Didymus, one of the twelve, was not
 25 with them when Jesus came. So, when the other disciples said unto him, We have seen *our* master ; he said unto them, Unless I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put this hand into
 26 his side, I will not believe. And, eight days after, while the disciples were again in the house, and Thomas with them, Jesus came, when the doors were shut, and stood in the midst,
 27 and said : Peace *be* unto you. Then saith he to Thomas : Bring hither thy finger, and feel my hands : and bring *hither* thy hand, and put *it* into my side : and be not so backward
 28 to believe, but be convinced. And Thomas answered and
 29 said unto him : O ! my Lord ! and, O ! my God ! Jesus saith unto him : Because thou seest me, Thomas, dost thou believe ? Happy *are* they, who have not seen *me*, and yet believe !

30 Now Jesus performed in the presence of his disciples many
 31 other miracles, which are not written in this book : but these have been written, that ye may believe Jesus to be the Christ, the son of God ; and that, through this belief, ye may have life in his name.

Сн. XXI. After these things, Jesus shewed himself again to the disciples at the sea of Tiberias ; and thus did he shew himself. Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two
 3 others of his disciples, were together. Simon Peter saith unto them : I will go a-fishing. They say unto him : We also will go with thee. So they departed immediately, and went
 4 into the vessel ; but caught nothing that night. And, when the morning was now come, Jesus was standing on the shore :
 5 but the disciples knew not that it was Jesus. Then saith Jesus unto them : Children, have ye any thing here to eat ?
 6 They answered him : No. And he said unto them : Cast the

net on the right side of the vessel, and ye will find *something*. So they cast the net; and now were not able to draw it for
7 the multitude of fishes. Then that disciple, whom Jesus used to love, saith unto Peter: It is *our* master. When Simon Peter heard that it was their master, he girded around *him* his upper coat, (for he was naked;) and threw himself into the
8 sea. But the other disciples came in the boat, dragging the net *with* the fishes; for they were not far from land, about
9 two hundred cubits only. Now, when they had come upon the shore, they saw a fire with a little fish upon it, and a loaf.
10 Jesus saith unto them: Bring *some* of the fish, which ye have now caught. Simon Peter went into *the* boat, and drew to land the net full of great fishes, a hundred and fifty-three;
11 and, though they were so many, the net was not torn. Jesus saith unto them: Come *and* dine. Now none of his disciples ventured to ask him, Who art thou? knowing that it was the
12 Lord. Then cometh Jesus, and taketh the loaf, and giveth *it*
13 to them, and the fish likewise. This was the third time, that Jesus had already shewn himself to his disciples, after he was raised from the dead.
14
15 So, when they had dined, Jesus saith to Simon Peter: Simon, *son* of Jonas, lovest thou me more than these *love* me? He saith unto *Jesus*: Yea, master: thou knowest that I love
16 thee: *Jesus* saith unto him: Feed my lambs. Again, he saith to him a second time: Simon, *son* of Jonas, lovest thou me? He saith unto *Jesus*: Yea, master: thou knowest that
17 I love thee. *Jesus* saith unto him: Tend my sheep. *Jesus* saith unto him the third time: Simon, *son* of Jonas, lovest thou me? Peter was grieved, that he should say the third time, Lovest thou me? and said unto *Jesus*: Master, thou knowest all things: thou knowest that I love thee.
18 Jesus saith unto him: Feed my sheep. Verily verily, I say unto thee, when thou wert young, thou wert accustomed to gird thyself, and walk where it pleased thee; but, when thou shalt be old, thou wilt stretch out thy hands, and another will
19 gird thee, and carry *thee* whither thou chooseth not. Now this saying was intended to signify by what death *Peter* would glorify God. And, after speaking this, *Jesus* saith
20 unto him: Follow me. Then Peter turned about, and saw

- the disciple, whom Jesus used to love, following; (who had also laid himself by the breast of *Jesus* at supper, and said :
- 21 Master, which is he, who will deliver thee up ?) Peter, seeing him, saith unto Jesus : Master, and what *will* this *man*
- 22 *do* ? Jesus saith unto him : If I wish him to stay till I come,
- 23 what *is that* to thee ? Do thou follow me. Upon which, it was reported among the brethren, that this disciple would not die : but Jesus did not say, that he would not die ; but, If I wish him to stay till I come, what is that to thee ?
- 24 This is that disciple, who is giving his testimony by writing
- 25 these things ; and we know this testimony to be true. Now there are also many other things, which Jesus did ; but, if they were written every one, I do not think, that the world *even then* would receive the books, which should be written. Amen.



THE ACTS
OF
THE APOSTLES.

CHAP. I.

THE former treatise I made, O! Theophilus, upon all those things, which Jesus both performed and taught, until the day, when he was taken up, after giving his commands to the apostles, whom he had chosen for himself by the holy spirit: to whom also he shewed himself to be alive, after he had suffered *death*, by many proofs during forty days; being seen by them, and talking with them concerning the kingdom of God. And, during these communications with them, he commanded them not to leave Jerusalem, but to wait for that promise of the father, *which ye heard from me, when I said, John indeed baptized in water, but ye will be baptized in a holy spirit; and not many days hence.* Then, while they were together, they asked him, saying: Master, art thou going to restore at this time the kingdom to Israel? And he said unto them: It is not for you to know those seasons of time which the father keepeth in his own disposal: but ye will receive power, by the coming of the holy spirit upon you, and will be witnesses unto me, both in Jerusalem and in all Judea and Samaria, and to the extremity of the land. And, when he had spoken these things, as they were looking on him, he was taken up, and a cloud beneath removed him from their eyes. And, while they were steadfastly gazing towards heaven, as he went, behold! two men stood by them in bright raiment, and said: Ye men of Galilee, why stand ye looking towards heaven? This same Jesus, who is taken up from you into heaven, will come in the same manner as ye have seen him go to heaven.

12 Then they went back to Jerusalem from a mount called *the*
13 *mount* of Olives, which is near Jerusalem, at the distance of a
sabbath-day's journey. And, when they were come to *the*
city, they went into the upper room, where they usually
abode ; both Peter and James and John and Andrew, Philip
and Thomas, Bartholomew and Matthew, James *the son of*
Alpheus, and Simon Zelotes, and Judas *the brother of* James.
14 These all with one mind continued in prayer, with *some* wo-
men, and Mary the mother of Jesus, and with his brethren.
15 And in those days Peter rose up in the midst of the disci-
ples, whose number then present was about a hundred and
16 twenty, and said : " Brethren, it was necessary for that scrip-
ture to be fulfilled, which the holy spirit spake before by the
mouth of David concerning Judas, who was guide to them,
17 that seized Jesus : inasmuch as he was numbered with us,
18 and had *his* part allotted *him* in this service." (Now this man
bought a field with the reward of this iniquity ; and *after-*
wards fell flat down and burst, so that all his bowels gushed
19 out. And this was known to all the inhabitants of Jerusa-
lem ; so that the field was called in their own tongue, Acel-
20 dama ; that is, *a field of blood.*) " For it is written in *the*
Book of Psalms : *Let his habitation be desolate, and let no*
21 *one dwell therein :* and, *Let another take his office.* Out of
those men, therefore, who have been with us all the time that
22 the Lord Jesus was amongst us ; from the time, when he was
baptized by John, to the day of his being taken up from us ;
one should be appointed with us for a witness of his resurrec-
23 tion." So they proposed two, Joseph called Barsabas, whose
surname was Justus, and Matthias. And they prayed, say-
ing : Thou, Lord ! who knowest the hearts of all men, ap-
25 point one of these two, whom thou hast chosen for thyself, to
take the lot of this service of an apostleship, which Judas left
26 to go to his own place. So they gave in their lots, and the
lot fell upon Matthias ; and he was numbered with the eleven
apostles.

CH. II. And, when the day of pentecost was come, the *apostles*
2 were all with one mind in the same place : when suddenly
there was a noise from heaven like the rushing of a mighty
3 wind, which filled all the room where they were sitting. And

they saw as it were tongues of fire, distributing themselves,
4 and settling upon each of them. And they were all filled with a holy spirit, and began to speak with other languages, as that spirit gave them utterance.

5 Now there were dwelling at that time in Jerusalem devout
6 Jews of every nation under heaven. And, upon this noise, the multitude came together in a confused manner ; because
7 every one heard *the apostles* speaking in their language : so that all were confounded with astonishment, saying one to another : Behold ! are not these, who are speaking, Galileans ?
8 How then do we every one hear *them* in our own tongue,
9 wherein we were born ? We Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, of Judea and
10 Cappadocia, of Pontus and Asia, of Phrygia and Pamphylia, of Egypt and the parts of Libya about Cyrene ; and, both
11 Jews and Proselytes, strangers from Rome ; Cretans and Arabians ; we *all* hear them speaking in our own languages
12 the wonderful works of God. So they were all amazed, and were doubting and saying to each other, What can this mean ?
13 But others, making a jest of it, said : They are full of new
14 wine. Then Peter with the eleven stood up ; and raised his voice, and said unto *the people* : Ye Jews, and all who dwell in Jerusalem, consider this, and hearken unto my words :
15 Now these men are not drunken, as ye suppose ; for it is but
16 the third hour of the day : but this is what was spoken by the
17 prophet Joel : *And in the last days, saith God, I will pour out my spirit upon all flesh ; and your sons and daughters will become prophets, and your young men will see visions,*
18 *and your old men will dream dreams. And even on my man-servants and on my maid-servants in those days will I pour*
19 *out some of my spirit, and they will become prophets. And I will shew wonders in the heaven above, and signs on the earth*
20 *beneath ; blood, and fire, and vapour of smoke. The sun will be turned into darkness, and the moon into blood, before that*
21 *great and notable day of the Lord come. And, whosoever shall*
22 *acknowledge the name of the Lord, he will be preserved.* Ye men of Israel, hear these words. Jesus of Nazareth, proved unto you to be a man from God by miracles and wonders and signs, which God did by him in the midst of you, as ye your-

23 selves also know : him, delivered up by the determined will
and foreknowledge of God, ye took ; and, when ye had mock-
24 ed, slew by the hands of ungodly men. Him hath God raised
to life by giving birth to the pains of death ; for it was not
25 possible, that he should be holden thereby. For David saith
concerning him : *I knew the Lord to be with me every where*
26 *on my right hand, that I might not be moved. Therefore, my*
heart was glad, and my tongue rejoiced greatly ; and moreo-
27 *ver my body also will dwell in hope, that thou wilt not utterly*
leave my life in the grave, nor allow thy holy one to see cor-
28 *ruption. Thou hast made known to me the ways of life : thou*
29 *wilt make me full of joy with thy countenance.* Brethren, I
may tell you plainly of the patriarch David, that he both died
and was buried, and his tomb is amongst us to this very day.
30 He, therefore, being a prophet, and knowing God to have
sworn unto him, that of the fruit of his loins he would set
31 upon his throne ; from his foreknowledge of the resurrection
of the Christ, said, that *his life was not left in the grave, and*
32 *that his body did not see corruption.* This very Christ, even
Jesus, hath God restored to life ; of which we are all wit-
33 nesses. Therefore, being exalted at the right hand of God,
and having received the promise of the holy spirit from the
father, he hath poured it out ; the very thing, which we now
34 see and hear. For David did not go up into the heavens, but
saith himself : *The Lord said unto my Lord, Sit thou on my*
35 *right hand, until I have made thine enemies thy foot-stool.*
36 Therefore, let all the house of Israel know assuredly, that
God hath made him Lord and Christ ; *even that very Jesus,*
whom ye crucified.

37 Now, when they heard *this*, they were pricked to the heart ;
and said to Peter and the rest of the apostles : What must we
38 do, brethren ? And Peter said unto them : Repent, and let
every one of you be baptized in the name of Jesus Christ, for
a remission of sins ; and ye will receive the gift of the holy
39 spirit. For this promise belongeth to you and your children
and all your furthest posterity, whomsoever the Lord our
40 God shall call unto himself. And with many other words he
continued testifying unto them and exhorting them, saying :
41 Deliver yourselves from this untoward race. Then they, who

gladly received this exhortation, were baptized; and about
42 three thousand souls were added on that day. Now they
were constantly attending to the doctrine of the apostles, and
to the communication of *their substance*, and to the breaking
43 of bread, and to prayers. And fear came on every soul; for
44 many wonders and signs were done by the apostles. And all
the believers continued together and had all things common;
45 and were selling their possessions and goods, and distributing
46 them to all, as each had need. And they continued daily
with one mind in the temple; and, at home, breaking bread,
47 partook of food with gladness and singleness of heart; prais-
ing God, and having favour with all the people. And the
Lord was daily bringing together those, who accepted salva-
tion, into the church.

CH. III. Now Peter and John were going up to the temple at
2 that hour of prayer, *which is the ninth hour*: and a certain
man, lame from his birth, was carried along at the same
time, who was placed daily at that door of the temple, which
is called Beautiful, to ask alms of such as were going into the
3 temple: who, seeing Peter and John about to go into the
4 temple, asked an alms. Then, as they both fastened their
5 eyes upon him, Peter said: Look towards us. And he gave
heed unto them, expecting to receive something from them.
6 But Peter said: Silver and gold have I none; but what I
have, that I give thee: In the name of Jesus Christ of Naza-
7 reth, rise up and walk! And he took *the man* by his right
hand, and raised him up; and immediately his feet and ankle-
8 bones were strengthened: and he gave a leap forwards, and
stood upright, and began to walk about, and went with them
into the temple, walking about and leaping and praising God.
9 And all the people saw him walking and praising God; and
10 recollected, that it was he, who used to sit for alms at the
Beautiful door of the temple: and they were filled with won-
11 der and amazement at what had happened unto him. Now,
as he kept hold of Peter and John, all the people ran together
unto them in the porch, called Solomon's, with great astonish-
12 ment. Then Peter, seeing *this*, said unto the people: Ye
men of Israel, why wonder ye at this? and why do ye keep
gazing at us, as if by our own power or ability we had made

13 this man to walk? The God of Abraham and of Isaac and of Jacob, the God of our fathers, hath glorified his servant Jesus, whom ye delivered up, and rejected in the presence of Pilate, who had determined to let him go: but ye rejected that holy and righteous *man*, and asked a murderer to be granted unto you; and slew the author of life; *him*, whom God raised from the dead; of which we are witnesses: and by faith in his name hath he given strength to this man, whom ye see and know; that name, *I say*, and that faith therein, hath given him this perfect soundness in the sight of you all. But indeed, brethren, I know, that ye did *it* without consideration; as *did* also your rulers: but God hath so fulfilled what he formerly declared by the mouth of all his prophets, That the Christ would suffer *death*. Repent therefore, and turn, for your sins to be blotted out; that times of refreshment may come *unto you* from the presence of the Lord, and that he may send forth the same Jesus Christ, *who was* of old appointed for you; whom the heaven must receive till those times of restoration of all things, concerning which God spake by the mouth of all his holy prophets from the first. For Moses truly said unto the fathers, *A prophet will the Lord your God raise up for you from among your brethren, as he raised me: him obey in all that he shall speak unto you. And every soul, who will not listen to this prophet, shall be utterly destroyed from among the people.* Yea, and all the prophets, Samuel and the rest; that have spoken *to you*, have also foretold these days. Ye are sons of those prophecies and of that covenant, which God made with our fathers; saying unto Abraham, *And in thy race will all the families of the earth be blessed.* For you first God appointed his servant Jesus, and sent him for a blessing to you, by turning away every one of you from your iniquities.

CH. IV. Now, while *Peter* and *John* were speaking to the people, the priests and the captain of the temple and the Sadducees came upon them; being vexed at their teaching of the people, and *their* declaring in Jesus the resurrection from the dead. And they laid hands on *the apostles*, and put them in hold against the morrow; as it was now evening. For many, who

had heard this doctrine, believed it: and the number of these men was about five thousand.

5 Now, on the morrow, when the rulers and elders and
6 scribes in Jerusalem were assembled, with Annas the high-
priest and Caiaphas and John and Alexander, and all of the
7 race of the high-priesthood; they set *Peter and John* in the
midst, and asked, By what power, or in what name, did ye
8 this? Then Peter, filled with a holy spirit, said unto them:
9 Ye rulers of the people and elders of Israel, if we are now
examined about the welfare of the infirm man, by what he is
10 become well; be it known to you all and to all the people of
Israel, that in the name of Jesus Christ of Nazareth, whom
ye crucified, whom God raised from the dead; by him, I say,
11 doth this man stand restored before you. This *Jesus* is that
stone, which was despised by you the builders, but is become
12 the head of the corner. And by no other is this restoration
to soundness: neither is there any other name under heaven
given among men, by which we can be saved.

13 Now, when they saw this freedom of speech in Peter and
John, and discovered them to be unlearned and common men,
they wondered; and recollected that they had been with
14 Jesus: and, beholding the man, who had been healed, stand-
15 ing with them, they had nothing to say against them. So
they ordered *the apostles* to go out of the council, and confer-
16 red among themselves, saying, What can we do with these
men? for indeed, that a public miracle hath been wrought by
them, is known to all the inhabitants of Jerusalem; and we
17 cannot deny it. But, that *this matter* spread itself no further
among the people, let us strictly threaten them, that they
18 speak henceforth of this name to no man. So they called *the*
apostles, and charged them not to speak nor teach at all about
19 the name of Jesus. But Peter and John answered: Whether
it be right in the sight of God to hearken unto you rather than
20 unto God, judge ye. For we cannot prevail upon ourselves
21 not to declare what we saw and heard. So, after further
threatening, they let *the apostles* go; not being able to punish
them in any way, because of the people, who were all glo-
22 rifying God for what had been done. For the man, on

whom that miracle of healing had been wrought, was above forty years old.

23 Then *the apostles*, being *thus* at liberty, went away, and came to their own *friends*, and reported all that the chief
24 priests and the elders had said unto them. Now, upon hearing this, the *company* lifted up their voice with one mind unto God, and said : Sovereign master ! thou God, the maker of the heaven and the earth and the sea and all things that are
25 in them ! who by the mouth of thy servant David hast said,
26 *Why did nations rage, and people attempt vain things ? the kings of the land came up, and the rulers gathered themselves*
27 *together, against the Lord and against his anointed :* (for truly against thy holy servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with *the Gentiles* and people
28 of Israel, gathered themselves together to perform what thy
29 hand and thy will had before appointed to be done :) now, therefore, Lord ! look upon these their threats, and give us thy servants to declare with all freedom of speech this
30 doctrine of thine ; by stretching out thy hand for healing, and by the performance of signs and wonders through the name of thy holy servant Jesus.

31 And, when they had done praying, the place was shaken, in which they were assembled ; and they were all filled with a holy spirit, and declared that doctrine of God with freedom
32 of speech. And the heart and the soul of the multitude of the believers was one : and none regarded any of his goods to
33 be his own, but all things were common among them. And the apostles were constantly delivering with great power the testimony of the resurrection of the Lord Jesus ; and there
34 was great favour towards them all. Nor was any one among them in want : for as many as were possessors of lands, or
/ houses, were constantly selling *them*, and bringing the value
35 of what was sold, and laying it at the feet of the apostles : so a distribution was made to every one according to his
36 wants. Now *Joses*, surnamed by the apostles *Barnabas*, (which means *a son of comfort*) a Levite, a Cyprian by birth,
37 sold a farm, which he had, and brought the money, and laid it at the feet of the apostles.

CH. V. But a certain man, named Ananias, with Sapphira his
2 wife, sold a possession, and kept to himself *some* of the price,
his wife also being privy to it; and brought a part only, and
3 laid it at the feet of the apostles. Then said Peter: Anani-
as, why hath Satan filled thy heart to deceive the holy spirit,
4 and to keep to thyself *part* of the price of the land? As it
was, was it not thine own? and, *when* sold, was it not in thine
own power? Why didst thou determine this thing in thy
heart? Thou hast not lied unto men, but unto God.
5 Now, when Ananias heard these words, he fell down, and
expired: and great fear came upon all, that heard these
6 things. Then the younger *disciples* arose, and wound him
7 up, and carried him out, and buried him. And about three
hours after, his wife also, not knowing what had happened,
8 came in; and Peter said unto her: Tell me, did ye sell the
land for no more? And she said: Indeed for no more.
9 Then Peter said unto her: Why have ye agreed to try the
spirit of the Lord? Behold! the feet of them, who have
buried thy husband, are at the door, and will carry thee out.
10 So she fell down immediately at his feet, and expired: and,
when the young men came in, they found her dead, and car-
11 ried her out, and buried her with her husband. And great
fear came upon all the church, and upon all, that heard these
things.
12 Moreover, they were all with one mind in Solomon's porch.
13 And after this no one dared to meddle with them; but the
14 people greatly esteemed them, and believers in the Lord were
continually added more *and more*, multitudes of both men
and women. And by the hands of the apostles were many
15 signs and wonders wrought among the people; so that, in
every street, they brought forth the sick, and laid them on
couches and beds, that even the shadow of Peter, as he went
16 along, might fall upon some of them. And the numerous
inhabitants of the neighbouring cities were flocking also to
Jerusalem, bringing sick people, and those vexed with unclean
spirits; all of whom were perpetually healed.
17 Then the high-priest rose up, and all his company, (being
18 the sect of Sadducees) full of spite and envy, and laid hands
19 on the apostles, and put them in a common prison. But an

angel of the Lord in the night opened the doors of the prison ;
20 and when he had brought them out, said : Go, present yourselves in the temple, and declare unto the people all this
21 doctrine of *eternal* life. So, upon hearing this, they went into the temple early in the morning, and continued teaching. But, when the high-priest and his company had come, and called together the council and all the elders of the children of Israel, they sent to the prison for *the apostles* to be brought.
22 So the officers came, but did not find them in the prison :
23 then they went back, and reported, saying : We found indeed the prison shut with all safety, and the keepers standing on the outside before the doors ; but, on opening *them*, we found
24 no one within. Now, upon hearing these words, the captain of the temple and the chief priests were doubting thereupon,
25 how this matter could be. Then one came up, and told them, saying : Behold ! the men, whom ye put in prison, are in the
26 temple, teaching the people. Upon which the captain with the officers went ; and brought them, but without violence ;
27 for they were afraid of being stoned by the people : and set them before the council. Then the high-priest asked them,
28 saying : Did we not strictly forbid you to teach about this name ? And behold ! ye have filled Jerusalem with your doctrine, and wish to bring upon us the blood of this man.
29 Upon this, Peter and the apostles answered : *We* ought to
30 obey God rather than men. That Jesus, raised up by the God of our fathers, whom your hands slew by hanging on a
31 cross ; that *same Jesus* hath God exalted as an author of salvation at his right *hand*, to give repentance unto Israel, and
32 remission of sins. And we are his witnesses of these things ; as that holy spirit also *is*, which God hath given to them who
33 obey him. Now, when they heard *this*, they kept gnashing
34 their teeth, and consulting how to destroy *the apostles*. But there stood up one in the council, a Pharisee, named Gamaliel, a teacher of the law, of great reputation with all the people ; who bade the apostles to stay without a little while,
35 and said unto *the council* : *Ye* men of Israel, take care of
36 what ye are going to do against these men. For not long ago Theudas rose up, pretending to be some great person ; to whom about four hundred men joined themselves : but he was

slain, and all, that had been persuaded by him, were scatter-
 37 ed abroad, and came to nothing. After this *man*, rose up
 Judas of Galilee, in the days of the registering; and drew
 aside much people after him: he also perished; and all, that
 38 had been persuaded by him, were dispersed. And, I advise
 you on this occasion, have nothing to do with these men, but
 let them alone: for if the contrivance of this business be of
 39 men, it will be destroyed; but, if it be of God, ye will be
 unable to destroy it, and may be found also to be fighters
 40 against God. So they followed his advice; and, after calling
 the apostles up, and beating *them*, charged *them* not to speak
 41 about the name of Jesus; and let them go. And they went
 accordingly from the presence of the council, glad to have
 been counted worthy of suffering shame for the name of Jesus:
 42 and ceased not every day, in the temple and at home, teaching
 this gospel, *that Jesus is the Christ*.

CH. VI. Now, in those days, as the disciples multiplied, the
 Grecians complained against the Hebrews, that their widows
 2 were neglected in the daily distribution of *alms*. Upon this,
 the twelve called to them the whole company of the disciples,
 and said: It is not proper that we should leave the word of
 3 God to serve tables. Wherefore, brethren, look out for your-
 selves seven men from among you, testified to be full of a
 4 spirit of wisdom, whom we may set over this business: but
 we will give ourselves continually to prayer, and to the min-
 5 istry of the word. And this advice pleased the whole multi-
 tude; and they chose out Stephen, a man full of faith and of
 a holy spirit, and Philip, and Prochorus, and Nicanor, and
 Timon, and Parmenas, and Nicolas, a proselyte of Antioch:
 6 these they presented before the apostles; who prayed, and
 7 put *their* hands upon them. And the word of God continued
 to thrive, and the number of the disciples to multiply in
 Jerusalem exceedingly; and a great multitude of the *other*
 Jews were constantly becoming obedient to the faith.
 8 Now Stephen, full of favour and power, was performing
 9 great wonders and signs among the people. And some of the
 synagogue of the Libertines and Cyrenians and Alexandrians,
 and they of Cilicia and Asia, rose up to dispute with Stephen.
 10 But they were not able to withstand the wisdom of that

11 spirit, which was speaking in him. Then they suborned men to say, We have heard him speak wicked words against
 12 Moses and God. And they stirred up the people at the same time, and the elders, and the scribes; and came upon him, and seized him in a body, and brought him to the council,
 13 and set up false witnesses, who said: This man ceaseth not to speak wicked words against this holy place and the law.
 14 For we have heard him say, that this Jesus of Nazareth will destroy this very place, and change the customs, which Moses
 15 delivered to us. And all, who were sitting in the council, looked steadfastly at him, and saw his face like the face of an angel.

Cx. VII. Then spake the high-priest: Are these things so?

2 And *Stephen* said: Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in
 3 Mesopotamia, before he dwelt in Charran; and said unto him: *Go from thine own country and from thine own kindred, and*
 4 *come into a land, which I will shew thee.* So he left the land of the Chaldeans, and dwelt in Charran: whence also, after his father's death, God removed him into this very land,
 5 wherein ye now dwell; but gave him no inheritance in it, not even so much as to set his foot on: yet he promised the possession of it to him and to his posterity, though he had no
 6 child. Now God spake thus unto him: *Thy posterity will sojourn in a strange land, under bondage and ill treatment,*
 7 *four hundred years: but the nation, to which they will be in bondage, will I punish, said God; and after that they shall come forth, and pay religious service to me in this place.*
 8 And God gave him a covenant of circumcision: and accordingly Abraham begat Isaac, and circumcised him on the eighth day; and Isaac begat Jacob, and Jacob begat the twelve
 9 patriarchs. And the patriarchs, through envy, sold Joseph
 10 into Egypt: but God was with him, and delivered him out of all his troubles, and gave him the gift of wisdom in the sight of Pharaoh king of Egypt; who made him governour of
 11 Egypt and of all his own family. Now there came a famine over all the land of Egypt and Canaan, and great distress; so
 12 that our fathers could find no sustenance. But Jacob, hearing that there was corn in Egypt, sent out our fathers first;

13 and, on their second journey, Joseph made himself known
unto his brethren, and the family of Joseph became known
14 to Pharaoh. Then Joseph sent to fetch his father Jacob, and
15 all his race, three score and fifteen souls. So Jacob and our
16 fathers went down to Egypt, and died there; and were carried to Sychem, and laid in the tomb, which Abraham bought for a sum of money of the sons of Emmer the *father of Sychem*.

17 Now, as the time of the promise, which God swore unto Abraham, was drawing nigh, the people thrived and multiplied
18 in Egypt; till at last another king arose, who had not known
19 Joseph. He dealt unjustly with our race, and ill-treated our fathers, by making them cast out their young children, that
20 they might not be kept alive. During which time Moses was born, divinely beautiful; and was brought up for three
21 months in his father's house: and Pharaoh's daughter took him up after he had been cast out, and brought him up for
22 her own son. So Moses was taught all the wisdom of the Egyptians; and he became mighty in words and actions.
23 Now, when he was forty years old, a concern for his brethren
24 the children of Israel came into his heart; and, seeing one of *them* suffer wrong, he assisted *him*, and avenged him when
25 he was overpowered, by smiting the Egyptian. Now he supposed his brethren to perceive that by his hand God was
26 giving them deliverance: but they did not perceive *it*. So, on the next day, he met with *two* of his *brethren* fighting, and endeavoured to reconcile them; saying, *Sirs! ye are brethren: why do ye hurt each other?* But he, who was in the wrong, pushed him away, saying: *Who made thee a ruler and a*
28 *judge over us? Dost thou mean to kill me, as thou killedst the*
29 *Egyptian yesterday?* So Moses fled because of this matter; and sojourned in the land of Madian, where he begat *two sons*.

30 And, after forty years, an angel of the Lord appeared unto him in the wilderness of mount Sina, in a flame of a bramble
31 on fire. Now Moses was astonished at this appearance; and, as he was going up to consider it, a voice came unto him
32 from the Lord: *I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.* Then,

- as Moses was trembling, and durst not consider it ; the Lord said unto him : *Take thy shoes from thy feet ; for the place,*
 34 *on which thou standest, is holy ground. I have carefully observed the ill treatment of my people in Egypt, and heard their groaning, and am come down to deliver them : come now,*
 35 *therefore, I will send thee into Egypt. So this very Moses,* whom they rejected, saying, Who made thee a ruler and a judge over us ? God sent forth as a ruler and a deliverer by the hand of an angel, that appeared to him in the bramble.
 36 This very man brought out *the people*, and performed wonders and signs in the land of Egypt and in the red sea, and in the
 37 wilderness, forty years. This is that Moses, who said unto the children of Israel, *A prophet will the Lord your God raise up for you from among your brethren, as he raised me.*
 38 *Hearken unto him.* This very man was amidst the church in the wilderness, with the angel, who spake unto him in the mount Sina, and *with our fathers ;* and received from God
 39 *the doctrines of life to give unto us : whom our fathers refused to obey, and rejected, and turned back in their hearts*
 40 *to Egypt, saying unto Aaron : Make us gods to go before us ; for as to this Moses, who brought us out of the land of Egypt,*
 41 *we know not what is become of him. So they made a calf in those days, and offered a sacrifice to the image, and feasted*
 42 *themselves before the works of their own hands. Upon this God gave them up again to pay religious service to the host of heaven, as it is written in the book of the prophets, Have ye offered to me, O ! house of Israel, slain beasts and sacrifices*
 43 *these forty years in the wilderness ? But ye took up the tent of Moloch and the star of your god Rephan ; images, which ye made to worship them : so I will carry you away beyond Babylon.*
 44 The tabernacle of the testimony was among our fathers in the wilderness, according to the appointment of God, who bade Moses make it after the fashion of what he had seen :
 45 which also our fathers received, and brought in with Joshua, when he possessed those nations, which God drove out before
 46 the face of our fathers, unto the days of David ; who found favour in the sight of God, and desired to provide a habitation
 47 for the God of Jacob ; but it was Solomon, who built God a

48 house. Though *indeed* the most high dwelleth not in temples
 49 made with hands, as the prophet saith : *Heaven is my throne,*
and the earth my footstool ; what house will ye build for me,
 50 *saith the Lord ? and which is the place of mine abode ? Did*
not my hand make all these things ?

51 Ye stiff-necked *men*, of uncircumcised heart and ear ! ye
 are always opposing the holy spirit : as your fathers *did*, so
 52 ye *do*. Which of those prophets who foretold the coming of
 that righteous *man*, whom ye have betrayed and murdered,
 53 did not your fathers pursue and slay ? *Ye*, who received the
 54 law by the ministration of angels, but kept it not. Now,
 when they heard these things, they were exceedingly enraged
 55 in their hearts, and gnashed *their* teeth against him. But he,
 being full of a holy spirit, looked steadfastly towards heaven,
 and saw a divine brightness, and Jesus at the right *hand* of
 56 God ; and said : Behold ! I see the heavens opened, and the
 57 son of man at the right *hand* of God. And, as he cried out
 with a loud voice, they stopped their ears, and rushed with one
 58 accord upon him, and cast *him* out of the city to stone him :
 and the witnesses put off their upper garments at the feet of
 59 a young man named Saul. And, as they stoned Stephen, he
 continued appealing *to them*, and saying : Lord Jesus ! re-
 60 ceive my spirit ! And he kneeled down, and cried out with
 a loud voice : Lord ! lay not this sin to their charge ! And,
 CH. VIII. when he had said this, he fell asleep. Now Saul was
 gladly consenting to his death.

And *they* of the church were grievously harassed in Jerusa-
 lem on that day, and were all scattered abroad through the
 countries of Judea and Samaria, except the apostles only.
 2 Now *some* devout men prepared Stephen for his burial, and
 made great lamentation over him.
 3 But as for Saul, *he* made havock of the church, going into
 every house, haling both men and women, and delivering
 4 *them* up into prison. So the *disciples* were scattered abroad
 hereupon, and went through *the country*, declaring the doc-
 5 trine of the gospel. Now Philip went down to a city of Sa-
 6 maria, and continued preaching to *them* the Christ. And the
 multitudes were attentive with one mind to the words of
 Philip, from hearing *the nature* of his *doctrine*, and seeing the

- 7 miracles, which he was constantly performing. For unclean spirits, crying out with a loud voice, came out of many, who had them : and many with palsies, and *many lame people* 8 were healed. And there was great joy in that city.
- 9 Now a certain man, named Simon, had been some time in that city, astonishing the nation of Samaria with his magic, 10 pretending that he was some great *person* : to whom they all gave heed, from the least to the greatest, saying : This is that 11 great and powerful *messenger* of God. So they gave heed to him, because he had for a long time astonished them with his 12 magic. But, when they believed the gospel of Philip concerning the kingdom of God and the name of Jesus Christ, they were constantly coming to be baptized, both men and 13 women. Now Simon himself believed also, and, after his baptism, kept close to Philip ; and was astonished at seeing signs and great miracles performed.
- 14 Now, when the apostles at Jerusalem heard, that Samaria had received the word of God, they sent unto *the Samaritans* 15 Peter and John, who went down and prayed for them, that 16 they might receive a holy spirit : for it had not yet fallen upon any of them : they had only been baptized in the name 17 of the Lord Jesus. Then *the apostles* continued to lay their hands on them, and they to receive a holy spirit.
- 18 Now, when Simon saw, that this holy spirit was given by the laying on of the hands of the apostles, he offered them 19 money, saying : Give me also this power, that, on whomsoever 20 I lay hands, he may receive a holy spirit. But Peter said 21 unto him : Away with thee and thy money ! Thou hast neither part nor lot in this doctrine, for thinking to procure this gift of God with money : for thy heart is not right in the 22 sight of God. Repent, therefore, of this thy wickedness ; and beg of God, that this deceitfulness of thy heart may 23 thereby be forgiven thee : for I perceive thee to be in *the gall* 24 of bitterness and in *the bond* of iniquity. Then Simon answered and said : Do ye pray unto the Lord for me, that nothing of what ye have said may come upon me.
- 25 Upon this, *the apostles*, after an earnest appeal and a declaration of the word of God, went back to Jerusalem, and 26 preached the gospel in many villages of the Samaritans. Now

an angel of the Lord spake unto Philip, saying: Arise, and go towards the south, to the lonely road that leadeth down
 27 from Jerusalem to Gaza. And he arose, and went: when behold! an eunuch of Æthiopia, of great authority under Candace queen of the Æthiopians, and entrusted with all her
 28 treasure, who had been to worship at Jerusalem, was on his way home, and was sitting in his chariot, reading the prophet
 29 Esaiah. Then the spirit said unto Philip: Go up to that
 30 chariot. So Philip ran up, and heard him reading the prophet Esaiah, and said *unto him*: Dost thou understand then what
 31 thou art reading? But he answered: How can I, except some one guide me? And he desired Philip to get up and
 32 sit with him. Now the part of scripture, which he was reading, was this: *He was carried, like a sheep, to be slain; and as a lamb before the butcher is dumb, so he opened not his*
 33 *mouth. In his humiliation his justice was taken away: and, who will testify to his conduct? for his life is taken from the*
 34 *earth.* Then the eunuch said unto Philip: I pray thee, of whom doth the prophet say this? of himself, or of some other
 35 man? Upon this Philip opened his mouth, and began from
 36 this scripture to preach unto him Jesus. Now, as they were going along the road, they came to some water; and the eunuch saith: See, *here is water.* Why may not I be baptized?
 37 Then Philip said: If thou believe with all thy heart, thou mayest. And he answered and said: I believe that
 38 Jesus Christ is the son of God. Upon which he ordered the chariot to stop; and Philip and the eunuch both went down
 39 into the water; and *Philip* baptized him. Now, after they came up out of the water, a spirit of the Lord took away Philip; and the eunuch saw him no more, but continued his
 40 way rejoicing. So Philip came to Azotus; and preached the gospel to all the cities, which he passed through, till he came to Cæsarea.

CH. IX. Now Saul, still breathing out threatening and slaughter
 2 against the disciples of the Lord, went to the high-priest, and desired of him letters to the synagogues of Damascus; that, if he found any of this doctrine, he might bring them bound,
 3 both men and women, to Jerusalem. And, as he was on the road, near unto Damascus, a light from heaven suddenly

4 flashed round him ; and he fell on the earth, and heard a voice saying unto him, Saul, Saul, why art thou molesting me ?
5 Then Saul said : Sir, who art thou ? And *the voice* answered : I am Jesus, whom thou art persecuting. It is dangerous
6 for thee to kick against a goad. Then he, trembling and astonished, said : Sir, what dost thou wish me to do ? And the Lord *said* unto him : Arise, and go into the city ; and it
7 will be told thee what thou must do. Now his fellow-travelers continued speechless ; hearing the sound, but seeing no
8 one. Then Saul arose from the earth, and opened his eyes, but could see nothing : and his companions led him by the
9 hand to Damascus. And he continued sightless three days, and without meat and drink.

10 Now there was a certain disciple in Damascus, named Ananias, unto whom the Lord had said in a vision, Ananias !
11 And he said : Behold ! *here am I*, Lord. Then the Lord *said* unto him : Arise, and go into the street called Straight, and inquire at the house of Judas for *one* Saul of Tarsus ; for
12 behold ! whilst he was praying, he saw in a vision a man, named Ananias, come in, and put *his* hand upon him to
13 restore his sight. And Ananias answered : Lord, I have heard from many about this man, how much evil he hath done
14 to thy saints in Jerusalem : and he is here with authority from the chief priests to bind all, that call themselves by thy name.
15 But the Lord said unto him : Go ; for he is unto me a chosen vessel, to bear my name before nations, and kings, and sons
16 of Israel : for I will give an example in him of what may be endured for my name's sake.

17 So Ananias went away, and entered the house ; and put his hands *on Saul*, and said : Brother Saul, the Lord, *even* Jesus, who appeared to thee on the road as thou camest *hither*, hath sent me, that thou mayest receive thy sight, and be filled
18 with a holy spirit. And immediately something like scales fell from his eyes, and he recovered his sight that moment,
19 and arose, and was baptized ; and strengthened himself by taking nourishment.

Now, as soon as Saul had been in Damascus with the
20 disciples some days, he was constantly declaring in the syn-
21 agogues : Jesus is the son of God ! At which all, who heard

him, were greatly amazed, and said : Is not this he, who made havoc at Jerusalem of those, that call themselves by this name ? and lo ! he is come hither for the purpose of carrying
22 them bound to the chief priests ! But Saul was gaining confidence more *and more*, and confounding the Jews, who dwelt at Damascus, by asserting, This is the Christ !

23 Now, after a good many days, the Jews were contriving to
24 kill him ; and kept watching the gates both day and night for
25 this purpose. But their design was known to Saul : so the disciples took him, and let him down the side of the wall by
26 night in a basket. So, when Saul was come to Jerusalem, he tried to join himself to the disciples ; but they were all
27 afraid of him, not believing him to be a disciple. Then Barnabas took him, and brought him to the apostles ; and related to them, how he had seen the Lord on the road ; who had spoken to him : and how boldly he had preached at Damas-
28 cus in the name of Jesus. So he continued in the company
29 of the apostles at Jerusalem, using great freedom of speech in the name of the Lord Jesus, and talking and disputing with the Grecians ; who were constantly endeavouring to slay him.
30 Now, when the brethren knew *this*, they brought him down to Cæsarea, and sent him on to Tarsus.

31 Then had the churches peace throughout all Judea and Galilee and Samaria, and went on multiplying and prospering in the fear of the Lord and in the support of the holy spirit.

32 Now, as Peter was passing through all the country, he
33 came down also to the saints, that dwelt at Lydda : where he met with a certain man named Æneas, who had kept his
34 bed eight years with a palsy. And Peter said unto him : Æneas, Jesus Christ maketh thee well. Arise, and make
35 thine own bed. And he arose immediately : and all the inhabitants of Lydda and Saron, who had turned to the Lord, saw him.

36 Moreover, there was among the disciples at Joppa, a woman named Tabitha, who was always doing good works and giving
37 alms. And it came to pass, at this time, that she fell sick and died : and they washed her, and laid *her* in an upper
38 chamber. Now, Lydda being nigh to Joppa, the disciples heard that Peter was there ; and sent two men unto him

39 desiring *him* not to think much at coming over to them. So Peter arose, and went with them : and, when he was come, they carried him up into the chamber ; and all the widows stood weeping by him, and shewing *some* coats and garments, 40 which Tabitha was making, when she died. Then Peter put all *the people* out, and kneeled down and prayed ; and, turning to the body, said : Tabitha, arise ! So she opened her eyes ; 41 and, upon seeing Peter, sat up. Then he gave her *his* hand, and raised her up : and called the saints and the widows, and 42 presented her alive. Now *this* was known throughout all 43 Joppa ; and many believed on the Lord. And *Peter* staid a good many days in Joppa, at the house of one Simon a tanner.

CH. X. Now there was a certain man in Cæsarea, named Cornelius, a centurion, of the band called Italian, a devout man, and a worshipper of God with all his family ; a giver of much 3 alms to the people, and praying unto God continually. He saw plainly in a vision, about *the* ninth hour of the day, an angel of God coming in unto him, and saying, Cornelius ! 4 But he, looking steadfastly at the angel, and affrighted, said : What is the matter, Sir ? And *the angel* said unto him : Thy prayers and thine alms have come up for a memorial before 5 God. Now, therefore, send *some* men to Joppa, to fetch 6 Simon, surnamed Peter : he lodgeth with one Simon a tanner, whose house is by the sea. He will tell thee what thou art 7 to do. So Cornelius, when the angel who had spoken to him was gone, called two of his household-servants, and a devout 8 soldier of those, that attended him : and, after telling them the whole matter, sent them to Joppa. 9 Now, on the morrow, whilst they were on the road, and were coming near the city, Peter went upon the house-top to 10 pray, about *the* sixth hour. And he was hungry, and wished to eat ; but, while they were making ready, he fell into a 11 trance, and saw heaven opened, and a kind of vessel, like a large sheet, let down, by strings at *the* four corners, to the 12 earth : in which was every four-footed creature of the earth, and wild beasts, and creeping things, and fowls of heaven. 13 And a voice said unto him : Rise, Peter ! slay and eat. 14 But Peter said : Not so, Sir : for I have never eaten any

- 15 thing unclean. And a voice, in answer to this, said a second time unto him: *That*, which God hath purified, esteem not
16 thou unclean. Then, after this had been thrice done, the vessel was taken up again into heaven.
- 17 Now, as Peter was doubting, after he had come to himself what could be the meaning of this vision, which he had seen; behold! the messengers of Cornelius had inquired out
18 Simon's house, and were come up to the porch, and asking,
19 If Simon, surnamed Peter, lodged here? So, while Peter was thinking on the vision, the spirit said unto him: Behold!
20 three men are asking for thee. Arise therefore, get thee down, and go with them, without scruple; for I sent them.
21 Then Peter went down to the men, and said, Behold! I am
22 *he*, whom ye are seeking: for what cause are ye come? And they said: Cornelius, a centurion, a righteous man, a worshipper of God, and well spoken of by all the nation of the Jews, was warned from God by a holy angel to send for thee
23 to his house, that he may hear what thou hast to say. Then Peter called them in, and lodged them: and, on the morrow, went with them; and some of the brethren at Joppa accompanied him. And the next day they came into Cæsarea; and Cornelius was expecting them, and had called together to
24 his house his kinsmen and near friends. Now, when Peter entered, Cornelius met him, and fell at his feet, and paid him
25 homage. But Peter raised him up, and said: Rise up! for
26 I myself am but a man. And he went in, talking with Cornelius, and found much company *there*; and said unto them:
27 Ye know that it is unlawful for a Jew to keep company with, or to come near a stranger: God, however, hath directed me
28 to esteem no one unholy or unclean. And therefore I came, when I was sent for, without gainsaying; and wish to know
29 on what account ye sent for me. And Cornelius said: Four days ago I was fasting until this hour, and at the ninth hour I was praying in my house; when behold! a man stood
30 before me in white raiment, and said: Cornelius, thy prayer is heard, and thine alms are remembered in the sight of God.
31 Send therefore unto Joppa to fetch Simon, whose surname is Peter; who lodgeth in a house by *the* sea belonging to Simon
32 a tanner; that he may come, and talk with thee. So I sent

to thee immediately ; and it is well that thou art come : now, therefore, we are all present before God, to hear all the directions, which God hath given thee. Then Peter opened *his* mouth, and said : Of a truth I perceive, that God is no respecter of persons ; but in every nation, he, who feareth him and worketh righteousness, is accepted by him. That doctrine, which God sent to the children of Israel, when he delivered to *them* a gospel of peace by Jesus Christ, belongeth *equally* to all. For ye know that affair of Jesus of Nazareth, which took place throughout all Judea, beginning from Galilee after the baptism, which John proclaimed ; how God anointed *this Jesus* with a holy spirit and with power ; and how he went through *the country* doing good, and healing all, that were oppressed by the devil ; for God was with him. And we are witnesses of all *those* things, which he did both in the land of the Jews and in Jerusalem. Him indeed they slew by hanging on a cross ; but this very man God raised up to *life* on the third day, and appointed to shew himself, not to all the people, but to witnesses chosen before by God, *even* to us, who ate and drank with him after his resurrection from the dead : and he commanded us to preach and give earnest assurance to the people, that it is he, who is ordained by God a judge of *the living* and *the dead*. To him all the prophets bear *this* testimony, that every believer in him would receive a remission of sins in his name.

While Peter was yet speaking these words, the holy spirit fell upon all, who were listening to *his* doctrine : and the believers of *the* circumcision, who had come with Peter, were astonished, that this gift of the holy spirit was poured out on the Gentiles also : for they heard them speaking in different languages, and magnifying God. Then said Peter : Can any one forbid water, that these, who have received the holy spirit, should not be baptized as well as we ? So he directed them to be baptized in the name of the Lord. Then they asked him to stay some days more.

CH. XI. Now the apostles and the brethren in Judea heard, that the Gentiles also had received the word of God. So, when Peter went up to Jerusalem, they of the circumcision questioned him, saying : Didst thou go then into the houses of

4 uncircumcised men, and eat with them? Then Peter began,
5 and laid *the matter* before them in order, saying: Whilst I
was praying in the city of Joppa, during a trance I saw a
vision, a kind of vessel coming from heaven, let down by
6 four strings, and reaching to me. And I looked earnestly
upon it, and saw the four-footed *creatures* of the earth, and
wild beasts, and creeping things, and the fowls of heaven :
7 and I heard a voice, saying, Arise, Peter! slay and eat. But
8 I said: Not so, Sir: for nothing common or unclean hath
9 ever come into my mouth. Then the voice in answer said
a second time from heaven: What God hath purified, esteem
10 thou not unclean. Now, when this had been done three times,
11 every thing was drawn up again into heaven. And behold!
immediately three men, sent from Cæsarea unto me, came up
12 to the house where I was. So the spirit bade me go with
them without scruple: and these six brethren also accom-
13 panied me; and we went into the man's house. And he
related to us, how he saw the angel in his house, saying unto
him, Send men unto Joppa to fetch Simon, whose surname
14 is Peter: he will declare a doctrine to thee, by which thou
15 and thy family may be saved. And, after I had begun to speak,
16 the holy spirit fell upon them, as upon us at first. Then I
called to mind this saying of the Lord: *John indeed baptized*
17 *in water, but ye will be baptized with a holy spirit.* Foras-
much then as God hath given unto them, upon believing on
the Lord Jesus Christ, the same gift as unto us; was I able to
18 hinder God? And, upon hearing these things, they were
satisfied, and glorified God, saying: Hath God then given to
the Gentiles also repentance unto life?
19 Moreover, they who had been scattered abroad upon the
persecution *occasioned* by Stephen, went forwards as far as
Phœnice and Cyprus and Antioch, declaring the word to
20 Jews only. But some of them, Cyprians and Cyreneans, went
to Antioch, and preached the gospel of the Lord Jesus to the
21 Greeks. And *the hand of the Lord* was with them; so that
a great number of *people* believed, and turned to the Lord.
22 Now these tidings reached the ears of the church in Jerusa-
23 lem; and they sent Barnabas thence to Antioch: who, when
he was come, and saw this kindness of God, was glad; and

constantly exhorted all to continue close unto the Lord with
24 the same determination of heart ; for he was a good man, and full of the holy spirit, and of faith. And a great number was added to the Lord.

25 Now Barnabas went away for Tarsus to seek Saul ;
26 and, when he had found him, brought him to Antioch : and for a whole year they came together in that church, and taught a great multitude : and the disciples were first called
27 Christians at Antioch. Now, in those days, some teachers came down from Jerusalem to Antioch ; one of whom, named
28 Agabus, arose, and signified by the spirit, that there was going to be a great famine throughout all the world : which came to
29 pass accordingly under Claudius Cæsar. Then every one of the disciples, after his ability, determined to send relief to
30 their brethren of Judea : which they did accordingly ; and sent it to the elders by the hands of Barnabas and Saul.

CH. XII. Now about that time Herod the king put forth his
2 hands to hurt some of the church : so he slew James, the
3 brother of John, with the sword : and, when he saw it pleased the Jews, he proceeded to seize Peter also. Then were the
4 days of unleavened bread. Accordingly, he apprehended Peter, and put him in prison, and set a guard of sixteen soldiers over him ; intending to bring him out, after the passover, to the people. Peter, therefore, was kept in prison ; but earnest prayer was made by the church unto God for him.

6 Now, the very night before Herod intended to bring him forth, as Peter was asleep between two soldiers, bound with two chains, and the keepers before the door were watching
7 the prison ; behold ! an angel of the Lord presented himself, and a light shone in the room : and the angel smote Peter on the side, and awakened him, saying, Rise up quickly !
8 And the chains fell off his hands. And the angel said unto him : Gird thy coat about thee, and tie on thy sandals. And he did so. Then saith the angel to him : Cast thine upper
9 garment about thee and follow me. And Peter went out after him, but knew not what was done by the angel to be true ; for
10 he was thinking, that he saw a vision. Now, when they had passed the first and second ward, they came to the iron gate, which leadeth into the city : and this opened to them of its

- own accord : so they went out *of the prison* ; and, as soon as
11 they had gone through one street, the angel left him. Upon
~~this~~ *the* Peter came to himself, and said : Now I know certainly,
that *the* Lord hath sent out this messenger of his, to deliver
me from *the* hand of Herod, and *from* all this expectation of
12 the people of the Jews. And, after *some* consideration, he
went to the house of Mary the mother of John, surnamed
Mark ; where a good many were gathered together, and pray-
13 ing. Now, when Peter had knocked at the door of the porch, a
14 maid-servant, named Rhode, came up to listen ; but, knowing
Peter's voice again, did not *stay* to open the door for gladness ;
but ran in and told *them*, that Peter was standing before the
15 porch. And they said unto her : Thou art mad. But she
kept positively affirming, that it was so. Then said they :
16 *It* is his angel. But Peter continued knocking : so they
opened *the door* ; and, on seeing him, were greatly astonished.
17 But he waved his hand for them to be silent, and related to
them, how the Lord had brought him out of the prison : and
he said : Tell these things from *me* to James and the brethren.
Then he left *them*, and went out on his way to another
place.
18 Now, as soon as it was day, there was no small disturbance
19 among the soldiers, what was become of Peter. But Herod,
after seeking him in vain, and examining the keepers, ordered
them to be carried away for execution ; and went down from
Judea, and continued in Cæsarea.
20 Now Herod had a quarrel with *the* Tyrians and Sidonians ;
and they came to him with one accord ; and, having made
Blastus, the king's chamberlain, their friend, desired peace ;
because their country was nourished by the king's *country*.
21 So, on a day appointed, Herod, in his royal robes, and seated
22 on the throne, was making *his* harangue unto the people ; who
kept crying out thereupon, *The* voice of a god, and not of a
23 man ! when immediately an angel of the Lord smote Herod,
because he gave not God the glory : and he expired, eaten up
by worms.
24 Now the word of the Lord continued thriving and abound-
25 ing : and Barnabas and Saul returned from Jerusalem, after

fully performing *their* service; and took with them John, whose surname was Mark.

- CH. XIII. Now there were in the church at Antioch certain prophets and teachers; as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manaen, who had been brought
 2 up with Herod the tetrarch; and Saul. And, whilst they were ministering to the Lord, and fasting, the holy spirit said: Separate for me Barnabas and Saul for the office, unto
 3 which I have called them. So *the church*, after fasting and
 4 praying, and laying hands on them, sent them away: and they, having been thus sent forth by the holy spirit, went
 5 down to Seleucia, and thence took ship for Cyprus: and, when they had reached Salamis, they continued to declare the word of God in the synagogues of the Jews; and had John
 6 for their assistant. Now, after passing over the island of *Cyprus* as far as Paphos, they found a certain magician, a
 7 false teacher, a Jew, named Barjesus, in the train of the deputy-governour Sergius Paulus, a man of understanding, who called to him Barnabas and Saul, and desired to hear the
 8 word of God. But the magician, otherwise called Elymas, opposed them, endeavouring to turn aside the governour from
 9 the faith. Then Saul, who *was called* Paul also, filled with a
 10 holy spirit, set his eyes upon him, and said: O! full of all guile and of all craftiness: son of *the* devil! enemy of all righteousness! wilt thou not cease making crooked the straight
 11 ways of the Lord? Behold! therefore, *the* hand of the Lord is now against thee; and thou wilt be blind, without seeing the sun, for a season: when immediately a mist and a darkness fell upon him; and he was going about in search of a guide.
 12 Then the governour, upon seeing that, believed; in astonishment at this doctrine of the Lord.
 13 Now Paul and his companions bore away from Paphos, and came to Perga in Pamphylia; except John, who left them,
 14 and returned to Jerusalem. So they went on from Perga, and came to Antioch; where they entered the synagogue on
 15 the sabbath-day, and sat down. And, after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying: Brethren, speak; if ye have any subject of
 16 exhortation to the people. Then Paul stood up, and waved

his hand, and said : *Ye* men of Israel, and *ye* worshippers of
17 God ! hearken *unto me*. The God of this people Israel chose
our fathers for himself, and prospered this people during their
pilgrimage in the land of Egypt, and brought them out thence
18 with an uplifted arm, and for the space of forty years fed
19 them in the wilderness ; and divided among them the country
of seven nations, whom he destroyed, in the land of Canaan.
20 And, after these things, during four hundred and fifty years,
21 he gave *them* judges, until Samuel the prophet. And after-
ward they desired a king ; and God gave them Saul the son
22 of Cis, a man of *the* tribe of Benjamin, for forty years : and,
after removing him, raised up for them David to be their king :
to whom also he gave this testimony : *I have found David,*
the son of Jesse, a man after my own heart ; who will perform
23 *all my will*. Out of this *man's* race hath God, according to
24 promise, raised unto Israel Jesus *for* a saviour ; before whose
appearance, John first preached a baptism of repentance to all
25 the people of Israel. Now John, as he was finishing his
course, said : I am not he, whom *ye* suppose me to be : but
behold ! *one* is coming after me, the shoe of whose feet I am
not worthy to untie.

26 Brethren, sons of *the* race of Abraham, and *ye* worshippers
of God among you ! unto you was the doctrine of this salva-
27 tion sent. For the inhabitants of Jerusalem and their rulers,
not attending to this *doctrine*, nor to the declarations of the
prophets, which are read every sabbath-day, fulfilled *them* by
28 condemning *Jesus*. And, though they found no *just* cause of
29 death *in him*, desired Pilate, that he might be slain. So,
after accomplishing all that had been written of him, they
30 took him down from the cross, and laid *him* in a tomb : but
31 God raised him up from the dead. And he was seen several
days by those, who had come up with him from Galilee to
32 Jerusalem ; and are witnesses for him unto the people. And
we are declaring unto you the glad tidings of the promise
33 made unto the fathers ; how God hath performed this for
their children, by sending Jesus to us ; as indeed it is written
in the second psalm : *Thou art my son ; this day have I be-*
34 *gotten thee*. Now, that he raised him up from the dead to
return no more to corruption, *the scripture* hath thus declared :

35 *I will give unto you the sure mercies of David.* Wherefore, it saith also in another place: *Thou wilt not suffer thy holy*
36 *one to see corruption.* For David indeed, after serving, during his own life, the will of God, fell asleep, and was laid with
37 his fathers; but God raised up *Jesus*, so that he saw no corruption. Be it known, therefore, unto you, brethren, that
38 through him a remission of sins is declared unto you; and to every believer in him, an acquittal from all those sins, from
39 which ye could not be acquitted under the law of Moses.
40 Take care then, that this declaration of the prophets come
41 not upon you: *Behold! ye despisers! and be astonished, and hide yourselves: for I am performing a work in your days; a work, which ye will in no wise believe, though a man plainly declare it unto you.*

42 Now, as they went out of the synagogue, the Gentiles were desiring, that the same doctrine might be delivered to them
43 on the next sabbath-day. And, after the synagogue broke up, many of the Jews and the devout proselytes went with Paul and Barnabas, who were constantly talking with them, and persuading them to continue in this gracious dispensation of God.

44 Now, on the next sabbath, almost the whole city was got
45 together to hear the word of God. When the Jews, however, saw such multitudes, they were filled with envy, and continued contradicting what was said by Paul; adding also wicked
46 speeches to their contradiction. But Paul and Barnabas, with great presence of mind, said unto them: It was necessary, that this word of God should be first spoken unto you; but, since ye thrust it from you, and do not think proper to accept this offer of everlasting life, we turn ourselves to the
47 Gentiles: for thus hath the Lord commanded us, *saying, I have set thee as a light to the Gentiles, to be a salvation to the*
48 *extremity of the land.* Now, when the Gentiles heard this, they were rejoicing and glorifying God; and, as many as
49 were so disposed, believed unto eternal life. And the word of the Lord continued to spread itself through all that country. But the Jews stirred up the devout women of high rank and the chief men of the city, and raised an uproar against
50 Paul and Barnabas, and drove them out of their borders: but

they shook off the dust of their feet against them, and went
52 towards Iconium. And the disciples continued full of joy
and a holy spirit.

CII. XIV. Now at Iconium, *Paul and Barnabas* went together
into the synagogue of the Jews, and spake in such a manner,
that a great multitude both of the Jews and Greeks believed.

2 But the unbelieving stirred up the Gentiles, and made their
3 minds ill affected to the brethren. The *apostles* abode, how-
ever, a long time *there*, speaking boldly about the Lord ; who
bore testimony to his gracious doctrine by granting signs and
4 wonders to be performed by their hands. So the multitude
of the city was divided ; and part held with the Jews, and
5 part with the apostles. But, when both the Gentiles and
Jews with their rulers had a design to assault and stone them,
6 they were aware of it, and escaped to Lystra and Derbe, the
7 cities of Lycaonia, and to the neighbouring country ; and
continued preaching the gospel there.

8 And there was a man in the neighbourhood of Lystra, who
had no use of his feet, having been lame from his birth and
9 never walked : he was listening to the speech of Paul : who
looked steadfastly at *the man* ; and, perceiving that he had
10 faith to be healed, said with a loud voice, Stand upright on
thy feet. And he rose up with a leap, and began to walk
11 about. Now, when the multitudes saw what Paul had done,
they lifted up their voices, saying in the language of Lycaonia :
12 The Gods are come down to us in the likeness of men. And
they called Barnabas, Jupiter ; and Paul, Mercury ; because
13 he was the chief speaker. Then the priest of Jupiter, the guar-
dian-god of the city, brought oxen and garlands to the gates ;
and, together with the multitudes, was going to sacrifice them.
14 But, when the apostles Barnabas and Paul heard of *this*, they
rent their clothes, and rushed in among the multitudes, cry-
15 ing out, and saying, Sirs, why are ye doing thus ? We too are
but men, of like weakness with yourselves ; declaring unto
you glad tidings, that ye may turn from these vanities unto
God, the living *God* ; who made the heaven and the earth
16 and the sea, and all things that are therein : who, in the ages
past, suffered all the Gentiles to walk in their own ways ;
17 though indeed he by no means left himself without testimony.

inasmuch as he did us good from heaven, by giving rains and fruitful seasons, *and* filling our hearts with food and good
18 cheer. And by these words they could hardly restrain the multitudes from sacrificing to them.

19 Then some Jews of Antioch and Iconium came thither ; and, having gained over the multitudes, stoned Paul, and
20 dragged *him* out of the city, supposing him to be dead. But, while the disciples were standing round him, he arose and went into the city ; and, the next day, departed with Barnabas to Derbe ; and, after preaching the gospel in that city,
21 and making a good many disciples, they went back to Lystra and Iconium and Antioch ; confirming the minds of the disciples, exhorting them to continue in the faith, because through many afflictions we must come into the kingdom of God.
22 Then, after appointing elders in the church for them, and praying, and fasting, they commended them to that Lord, on
23 whom they had believed. So they passed through Pisidia, and came to Pamphylia ; and, after preaching the word at
24 Perga, they came down to Attalia ; and thence sailed away for Antioch, from which *place* they had been recommended to the favour of God for the work, which they had performed.
25 Now, after they had got thither, and gathered the church together, they related what God had done by their means,
26 and that he had opened a door of faith to the Gentiles : and they continued there a good while with the disciples.

CH. XV. Now some, who came down from Judea, were teaching the brethren, Except ye circumcise yourselves after the manner of Moses, ye cannot be saved. As, therefore, Paul and Barnabas differed with them much in opinion, and could not settle the dispute ; *the brethren* determined, that Paul and Barnabas with some other of their number should go up to Jerusalem to the apostles and elders about this question.
3 They, therefore, being *thus* sent by the church, declared fully, as they passed through Phœnicia and Samaria, the conversion
4 of the Gentiles ; and caused great joy to all the brethren. Now, when they were come to Jerusalem, they were received with approbation by the church and the apostles and the elders, and related what God had done by their means, and *how* cer-
5 tain believers of the sect of the Pharisees had risen up, and

said, that it was proper to circumcise *the Gentiles*, and to command them to keep the law of Moses.

6 Accordingly, the apostles and the elders met together to
7 consider this matter: and, after much debate, Peter rose up,
and said unto them: Brethren, ye know, that a good while since
God made choice of us, that the Gentiles by my mouth might
8 hear the word of the gospel, and believe. And God, who
knoweth the heart, bare testimony to them, by giving unto
them the holy spirit, even as *he had given it* also unto us:
9 and made no difference between us and them, having purified
10 their hearts by faith. Now, therefore, why would ye try God,
by putting a yoke upon the neck of these disciples, which
11 neither our fathers nor we have been able to bear? But I
believe, as well as these *men*, that *the Gentiles* are saved
through the favour of *the Lord Jesus Christ*.

12 Then all the multitude listened in silence to Barnabas and
Paul, while they related what signs and wonders God had
13 wrought by them among the Gentiles. Now, when they had
done speaking, James answered: Brethren, hearken unto me.
14 Simeon hath related, how God, some time ago, shewed kind-
ness to the Gentiles, by taking out of *them* a people for his
15 name. And with this agree the words of the prophets, as it
16 is written, *After these things, I will again build up afresh the
tabernacle of David, which had fallen down; and will restore*
17 *its ruins, and set it up: that the rest of mankind may dili-*
gently seek the Lord, and all the Gentiles, who are called by
18 *my name, saith the Lord, who doeth all these things*. Known
unto God are all his works from the beginning of the world.
19 Wherefore, my opinion is, that *we* give no improper trouble
20 to those Gentiles, who turn to God; but charge them by
letter to abstain from eating the sacrifices to idols, and from
21 fornication, and from things strangled, and from blood. For
Moses hath of old his preachers in every city, and is read on
every sabbath in the synagogues.

22 Upon this, it seemed good to the apostles and the elders
and all the church, to choose out of themselves *these men* to
go to Antioch with Paul and Barnabas; *namely*, Judas sur-
named Barsabas, and Silas; leading men among the brethren:
23 by whom they sent this letter.

The apostles and the elders and the brethren *wish* health unto *their* brethren of the Gentiles in Antioch, and Syria, and Cilicia ! Forasmuch as we have heard, that some, who went out from us, have troubled you with doctrines, and unsettled your minds, by enjoining circumcision and the keeping of the law ; to whom we gave no *such* commission : we have all agreed to send chosen men unto you, with our beloved brethren Barnabas and Paul ; men, who have delivered up their lives for the name of our Lord Jesus Christ. Accordingly, we have sent Judas and Silas with them, who will also tell you the same *things that we have written*. For it seemeth good to the holy spirit and to us, to lay upon you no other burden than these necessary things ; to abstain from eating sacrifices to idols, and from blood, and from things strangled, and from fornication : from which if ye wholly keep yourselves, ye will do right. Fare ye well !

So *the messengers* went away, and came to Antioch, and delivered the letter to all *the brethren* assembled together : who read *it*, and rejoiced at this encouragement. Then Judas and Silas, who were themselves also teachers, in a long discourse exhorted the brethren and confirmed *them* : and, after staying some time, they went in peace from the brethren to the apostles ; except Silas, who thought proper to continue there. Moreover, Paul and Barnabas also staid at Antioch ; teaching and preaching, with many others also, the glad tidings of the word of the Lord.

Now, some days after, Paul said to Barnabas : Let us go back and see how the brethren go on in every city, where we preached the word of the Lord. And Barnabas determined to take with them John called Mark : but Paul did not think fit to take with *him* a man, who had left them in Pamphylia, and not gone with them upon that business. The dispute, therefore, was so sharp between them, that they parted from each other ; and so Barnabas took Mark with *him*, and sailed away for Cyprus : but Paul chose Silas, and departed also ; after he had been commended to the favour of God by the brethren : and passed through Syria and Cilicia, confirming the churches.

CH. XVI. Now when *Paul* came to Derbe and Lystra, behold ! he found there a certain disciple, named Timothy, (son of a woman who was a Jewess and a believer, but his father was a Greek) well spoken of by the brethren about Lystra: and in Iconium. This man Paul wished to go forth with him: so he took and circumcised him, because of the Jews, who were in those parts: for they all knew that his father was a Greek.

4 Now, as *Paul and Silas* passed through the cities, they recommended to them all to keep the decrees, that had been agreed upon by the apostles and the elders at Jerusalem. 5 So the churches were constantly strengthening in the faith, and increasing in number every day.

6 Now, when they had passed through Phrygia and the country of Galatia, being hindered by the holy spirit from publishing the word in the lesser Asia, they came to Mysia, and attempted to go along Bithynia; but the spirit of Jesus suffered them not: so they went by Mysia and came down to Troas. And Paul saw a vision in the night; a man of Macedonia standing by him, and entreating him in these words: Cross over into Macedonia, and help us. So, as soon as he had seen this vision, we were desirous of departing for Macedonia: assuring ourselves that God had called us to preach the gospel to them. We bore away accordingly for Troas, and came straight to Samothrace, and the next day to Neapolis, and thence to Philippi, by which city there is an entrance into that part of Macedonia, a colony: and we continued some days in that city.

13 And, on the sabbath-day, we went out at the city-gate by a river's side, where prayer was usually made; and were sitting in discourse with some women, who had assembled there; when one, named Lydia, a seller of purple, of the city of Thyatira, a worshipper of God, was listening to us: and the Lord so opened her heart, that she received the doctrines of Paul, and was baptized with all her family. Then she besought us, saying: If ye think me faithful to the Lord, come and stay in my house. And she pressed us to compliance.

16 Now, as we were going to prayer, there met us a maid-

servant, who had a spirit of Python, and brought much gain
17 to her masters by divination. She kept following Paul and
us, and crying out, These men are servants of the most high
18 God, and proclaim unto us a way of salvation. And she
continued to do this for many days; so that Paul was wearied
out, and turned, and said to the spirit: I charge thee, in the
name of Jesus Christ, to come out of her. And it came out
19 that moment. But, when her masters saw that this hope of
their gain was gone out of *her*, they seized Paul and Silas,
20 and dragged them into the market-place, and brought them
before the magistrates, saying: These men, *these* Jews, are
21 grievously disturbing our city, and teaching practices, which
22 it is not lawful for us Romans to receive, or observe. And the
multitude rose up in a body upon them; and the magistrates
tore off their clothes, and commanded them to be beaten with
23 rods. So they laid many stripes on *the apostles*, and threw
them into prison, with orders to the gaoler to keep them
24 safely: and he, according to these orders, threw them into
25 the inner prison, and fastened their feet in the stocks. Now,
at midnight, as Paul and Silas were praying, and singing
26 hymns to God, and the prisoners listening to them; on a
sudden there was a great shaking, so that the prison rocked
from its foundations, and the doors opened instantly, and the
27 chains of all *the prisoners* fell off. Then the gaoler, being
roused from sleep, and seeing the doors of the prison opened,
drew a sword, and was going to destroy himself; supposing
28 that the prisoners had escaped. But Paul cried out with a
29 loud voice, Do thyself no harm; for we are all here. Then
the gaoler called for a light, and sprang in, and fell down
30 trembling before Paul and Silas, and led them out, and said:
31 Sirs, what must I do to be safe? And they said: Believe on
the Lord Jesus Christ, and thou and all thy family will be
32 safe. Then they spake the word of the Lord unto him, and
33 unto all, who were in his family. And he took *Paul and*
Silas that very hour of the night, and washed *them* from
their stripes; and was baptized immediately with all his
34 family: and brought the apostles up into his house, and set
viactuals before them; and he rejoiced exceedingly, with all
his family, upon believing in God.

35 Now, when it was day, the magistrates sent the officers,
 36 saying, Let those men go. And the gaoler told Paul of this
 order, The magistrates have sent to discharge you : now,
 37 therefore, come out, and depart in peace. But Paul said
 unto them : They have beaten us, who are Romans, publicly,
 without any trial, and thrown us into prison ; and now they
 are for sending us away privately. Not so indeed : but let
 38 them come themselves and conduct us out. Now the officers
 related these words to the magistrates ; who were affrighted,
 39 when they heard that *Paul and Silas* were Romans. So they
 came out and besought them, and conducted *them* out, and
 40 desired *them* to leave the city. Upon this, *Paul and Silas*
 came out of the prison, and went to *the house of Lydia* : and
 after seeing the brethren and exhorting them, departed.

CH. XVII. Then *Paul and Silas* travelled through Amphipolis
 and Apollonia, and came to Thessalonica, where there was a
 2 synagogue of the Jews. Now Paul, as his custom was, went
 in among them : and, for three sabbath-days, continued rea-
 3 soning with them from the scriptures ; explaining *the scrip-*
tures, and proving thereby, that it was necessary for the
 Christ to suffer *death*, and to rise from the dead ; and that
 the same Jesus, whom I am declaring unto you, is this Christ.
 4 Hereupon some of them were convinced, and joined them-
 selves to Paul and Silas ; and of the devout Greeks a great
 5 multitude, and of women of the first *rank* not a few. But
 the unbelieving Jews, moved with envy and vexation, taking
 with them a disorderly rabble, and raising a mob, kept riot-
 ing through the city ; and came up to the house of Jason,
 with a design of bringing *Paul and Silas* out to the people.
 6 But, not finding them *there*, they dragged Jason and some of
 the brethren before the magistrates, crying out, These *men*,
 that have turned the world upside down, are come hither also,
 7 and Jason hath entertained them, though they all act in
 opposition to the decrees of Cæsar, by affirming, that there
 8 is another king, *one Jesus*. And the magistrates, as well as
 9 the common people, were alarmed upon hearing this : so they
 took security of Jason and the rest, and let them go.
 10 Then the brethren immediately sent away Paul and Silas
 in the night to Berea ; who, on their arrival *there*, went into

- 11 the synagogue of the Jews. Now these *Bereans* were more noble than the *Jews* of Thessalonica, inasmuch as they received the word with the utmost willingness, inquiring daily
- 12 of the scriptures, if these things were so. And accordingly many of them believed; and of the Grecian women of high rank, and of men, not a few.
- 13 But as soon as the Jews of Thessalonica knew that the word of God was preached by Paul in Berea, they came there
- 14 also, raising a disturbance among the multitudes. Upon this the brethren sent away Paul immediately, as if on his way to the sea, but Silas and Timothy staid behind at Berea.
- 15 Then they, who had the conduct of Paul, brought him as far as Athens; and, after receiving an order from him to Silas and Timothy, to come to him as soon as possible, went away.
- 16 Now while Paul was waiting for them at Athens, his mind was provoked within him, at seeing the city so full of images.
- 17 Moreover, he was constantly reasoning with the Jews and with the *Gentile* proselytes in the synagogue, and every day
- 18 in the market-place with such as came in his way. And some of the Epicurean and the Stoic philosophers happened to meet with him, some of whom said, What doth this babblers mean to say? And others: He seemeth to be a strange publisher of new dæmons! because he was preaching to them *JESUS*
- 19 and *THE RESURRECTION*. So they took him, and brought him to the court of Areopagus, saying: We cannot understand what this new doctrine, which is proposed by thee, is:
- 20 for thou bringest some strange things to our ears. We wish,
- 21 therefore, to know what these things can mean. (For all the Athenians and the strangers, that came among them, were constantly employed in nothing else but in telling, or in hearing, something new.) Then Paul, placing himself in the midst of the Areopagus, spake *thus*:
- Ye men of Athens! I perceive you altogether much given
- 23 to religious worship. For as I was going about and taking notice of your deities, I found, among other things, an altar with this inscription, *To an unknown God*. Whom, therefore, ye reverence without knowing him, the same do I now
- 24 make known unto you. That God, the creator of this world

and of all things, which it containeth ; that *God*, the Lord of heaven and earth, dwelleth not in temples made with hands :
 25 nor doth he require service at men's hands to supply his wants ; since he is the giver of life and breath unto all *man-*
 26 *kind*. And he made of one blood every nation of men, to dwell over the whole earth, having fixed from the first the
 27 appointed times and boundaries of their habitation ; that they might seek for God, inasmuch as they would find him by
 28 feeling after him : for indeed he is not far from every one of us, as in him we live, and move, and have our being. And to this purpose some of your poets also have spoken : *For we*
 29 *are indeed his offspring*. Since then we are God's offspring, we ought not to think this divine being like unto any golden or silver or stone *image*, a curious workmanship of man's
 30 fancy. God, however, condemning such ignorance in these times, now chargeth all men every where to reform them-
 31 selves ; because he hath settled a day, on which he is going to judge the world according to justice, by a man, whom he hath appointed ; *of whose appointment* he hath given proof to all by raising him from the dead.

32 Now, when they heard of a resurrection of the dead, some began to laugh ; but others said, We will hear thee again of
 33 this matter. Upon this, Paul went away from among them.
 34 Some, however, kept with him, and believed ; among whom *was* even Dionysius, a judge of the Areopagus, and a woman named Damaris ; and others besides them.

CH. XVIII. Now, after this Paul left Athens, and went to
 2 Corinth : and, finding *there* a certain Jew named Aquila, born in Pontus, lately come from Italy with Priscilla his wife because of an order from Claudius that all Jews should depart
 3 from Rome ; he applied himself to them ; and, as he was of the same trade, he continued with them, working at it : for
 4 they were tent-makers by trade. And he constantly reasoned in the synagogue every sabbath ; and endeavoured to convince Jews and Greeks.

5 But, when Silas and Timothy were come down from Macedonia, the mind of Paul was violently disturbed by the opposition and wicked speeches of the Jews, whilst he was earnestly assuring them that Jesus was the Christ ; so that

he shook his upper garment, and said unto them : Your blood is upon your own head ! From this moment I am clean *there-
7 from* : I will go unto the Gentiles. So he departed thence, and went to *the* house of a man named Justus, a worshipper
8 of God, whose house was very near the synagogue. Now, Crispus, the ruler of the synagogue, believed in the Lord with all his family : and many of the Corinthians, upon hearing *the word*, were constantly believing *it*, and receiving baptism.

9 Then the Lord said to Paul in a vision by night : Fear not ;
10 for I am with thee, and no one shall come upon thee to hurt thee : but speak and be not silent ; because I have much people in this very city. And he staid among them a year and six months, teaching the word of God.

12 But, when Gallio was governour of Achaia, the Jews rose up with one mind against Paul, and brought him to the
13 judgment-seat, saying, This *man* is persuading our people
14 to worship God contrary to the law. So, when Paul was going to open his mouth, Gallio said unto the Jews : If this were a matter of injustice, or villany, or mischief, O ! ye
15 Jews, it would be reasonable for me to bear with you : but, if it be a question about words and names and your law, look to
16 it yourselves ; for I will be no judge of these matters. And
17 he drave them from the judgment-seat. Then all the Greeks took Sosthenes, the ruler of the synagogue, and were beating him before the judgment-seat : and Gallio did not regard them.

18 But Paul, after staying there a good many days longer, left the brethren, and was sailing away towards Syria, in company with Priscilla and Aquila, who had shorn his head
19 in Cenchrea, having made a vow. These *Paul* left at Ephesus ; where, on his arrival, he had gone into the synagogue, and reasoned with the Jews. Now, when they desired him
20 to stay longer with them, he consented not ; but parted from them, saying, I must by all means keep this next festival at Jerusalem : but I will come again unto you, if God be willing.
22 So he went away from Ephesus ; and, after reaching Cæsarea, and going up and saluting the church, he went down to Antioch : and, when he had staid some time *there*, he passed

through the country of Galatia and Phrygia in order, confirming all the disciples.

- 24 Now a certain Jew, named Apollos, an Alexandrine by birth, a well-informed man, mighty in the scriptures, came to
25 Ephesus. This *man* had been instructed in the way of the Lord; and being of a zealous disposition, was constantly speaking and teaching concerning the Lord; *and* exactly, for
26 one, who knew only the baptism of John. Accordingly, he began to speak with freedom in the synagogue; but, when Aquila and Priscilla heard him, they took him to them, and
27 laid before him the way of God more exactly. Now as he was disposed to go forwards into Achaia, the brethren, after exhorting *him*, wrote to the disciples to receive him courteously: and, when he was come among *them*, he contributed
28 much to the believers by *his* gift: for he was constantly urging against the Jews, with great power, publicly, *by* proofs from the scriptures, that Jesus is the Christ.

CH. XIX. Now, while Apollos was at Corinth, Paul, having passed through the upper parts of *the country*, came to Ephesus;
2 where he found certain disciples, and said unto them: Did ye receive a holy spirit when ye believed? And they said unto him: We have not even so much as heard, whether there be a holy
3 spirit. Then said he unto them: Unto what then were ye
4 baptized? And they said: Unto John's baptism. Then Paul said: John indeed baptized with a baptism of repentance, telling the people to believe on *one*, who was coming after
5 him; meaning Jesus. So, when they heard *this*, they were
6 baptized in the name of the Lord Jesus. And, after Paul had laid on them *his* hands, the holy spirit came upon them; and they continued speaking in *different* languages, and teaching.
7 And the men were twelve in all.

8 Now Paul went into the synagogue, and was speaking with great freedom for three months; disputing and persuading
9 concerning the kingdom of God. But, as some continued hardened and unconvinced, reviling this doctrine before the multitude, he left them, and took away the disciples; disputing
10 daily in the school of one Tyrannus. And this he did for two years; so that all the inhabitants of this *part of* Asia heard the doctrine of the Lord Jesus, both Jews and Greeks:

11 and God was performing no common miracles by the hands
12 of Paul ; so that, when handkerchiefs or aprons were brought from his body to the sick, the diseases left them, and the evil spirits went out of them.

13 Then some of the vagabond Jews, exorcists, took upon them to name over those, who had these evil spirits, the name of the Lord Jesus, saying : We adjure you by that Jesus, whom
14 Paul preacheth. Now the seven sons of Sceva, a chief priest
15 of the Jews, were among those who did this. Then the evil spirit answered and said : I know Jesus and am acquainted
16 with Paul : but who are ye ? Then the man, in whom the evil spirit was, leaped on them, and overpowered them so much, as to make them flee from that house naked and wounded.
17 Now this became known to all, both Jews and Greeks, inhabitants of Ephesus : and fear fell upon them all ; and the name
18 of the Lord Jesus was magnified. And many believers continued coming with a confession and declaration of their
19 practices : and a good many magicians brought together their books, and burnt them in public ; and the value of them altogether was reckoned to be fifty thousand *pieces* of silver :
20 in such a manner did the word of God continue thriving mightily and growing strong !

21 Now after these things were completely settled, Paul resolved in his mind, when he had passed through Macedonia and Achaia, to go to Jerusalem ; saying, After I have
22 been there, I must see Rome also. So he sent into Macedonia two of his ministers, Timothy and Erastus ; *whilst* he himself staid a while in that *part* of Asia.

23 Now at this very time *there was* no small disturbance about
24 this doctrine. For one Demetrius by name, a silversmith, by making silver models of the temple of Diana, used to furnish
25 no small employment to the workmen. These, and all employed in this business, he got together and said : Sirs, ye
26 know that our prosperity ariseth from this employment : and ye see and hear, that this Paul by his persuasions hath turned aside a considerable multitude not only of Ephesus, but of almost all Asia ; affirming, that these, which were made with
27 hands, are no gods : so that not only this concern of ours is in danger of detection, but this temple also of the great goddess

Diana, of being despised, and her magnificence destroyed ;
 28 whom all Asia and the *whole* world doth reverence. When
 they heard ~~this~~, they were full of wrath, and kept crying out,
 29 Great is Diana of the Ephesians ! And the whole city was filled
 with confusion : and they rushed with one accord into the
 theatre, after seizing in a body Gaius and Aristarchus, *both*
 30 of Macedonia, the fellow-travellers of Paul. Then Paul was
 desirous of going in among the populace ; but the disciples
 31 would not suffer him. And some also of the governours of
 Asia, who were his friends, were sending to him, and entreat-
 32 ing him not to expose himself to the theatre. Now some of
 the *populace* were crying one thing, and some another ; for the
 assembly was in confusion, and the greater part knew not for
 33 what purpose they were come together. So the multitude
 encouraged Alexander, the Jews *also* putting him forward :
 and he waved his hand, and was desirous of making a defence
 34 to the people. But, when they knew him to be a Jew, they
 all kept crying out, for about two hours, with one voice, Great
 35 *is* Diana of the Ephesians ! Now, when the town-olerk had ap-
 peased the multitude, he said : *Ye* men of Ephesus, where
 then is the man, who doth not know, that the city of the Ephe-
 sians is the guardian of the temple of the great goddess Dia-
 36 na, and of the *image* that fell down from Jupiter ? Since then
 these things cannot be gainsayed, ye ought to be quiet, and do
 37 nothing rashly. For ye have brought these men, who have
 neither been guilty of profaneness, nor of speaking evil against
 38 your goddess. Wherefore, if Demetrius and the workmen,
 that *are* with him, have an accusation against any one, it is
 sessions-time, and the governour is here : let them bring their
 39 charges against each other : but, if ye want any thing else of
 another kind, it shall be determined in this assembly, *when*
 40 lawfully *met together*. For indeed we are in danger of being
 called in question for this day's *meeting* ; there being no
 reason for it : nor shall we be able to give an account of this
 41 riotous company. And, when he had thus spoken, he dismissed
 the assembly.

CH. XX. Now, when this uproar had ceased, Paul called unto
 him the disciples, saluted *them*, and went away to go into
 2 Macedonia. So, after passing through those parts, and

- giving much exhortation to the brethren, he came into Greece :
 3 and, when he had staid *there* three months, he was going to
 bear away for Syria ; but, upon a plot being laid for him by
 4 the Jews, he purposed to return through Macedonia. Now,
 Sopater of Berea accompanied him ; but Aristarchus and Se-
 cundus of Thessalonica, Gaius of Derbe, Timothy of Lystra,
 5 and Tychicus and Trophimus of Asia, went before, and waited
 6 for us at Troas. So we sailed away from Philippi after the
 days of unleavened bread, and came unto them at Troas in
 five days ; where we staid seven days.
- 7 And, upon the first *day* of the week, when the disciples
 were got together to break bread, Paul was discoursing with
 them, intending to depart on the morrow ; and lengthened out
 8 the discourse till midnight : for there were a good many lights
 9 in the upper room, where they were assembled. Now a certain
 young man, named Eutychus, sitting in the window, as Paul
 discoursed so long, was seized with a deep sleep ; and hav-
 ing fallen backwards as he was sleeping, tumbled from the
 10 third story to the bottom, and was taken up dead. Then
 Paul went down, and fell upon him ; and, as he closely em-
 braced *him*, said : Do not disturb yourselves ; for his life is
 11 in him. So *Paul* went up *again*, and brake bread, and ate ;
 and then, after conversing a good while, till break of day,
 12 departed. And they brought away the young man alive ; and
 were not a little comforted.
- 13 Then we went forwards to the vessel, and bore away for
 Assos, meaning to take up Paul there ; for so he had appoint-
 14 ed, intending himself to go by land. So he met with us at
 15 Assos ; where we took him up, and came to Mitylene. And,
 sailing thence, on the next *day* we reached over against Chios ;
 but the day after, fell in with Samos : and, after staying in
 16 Trogyllium, we came, on the second *day*, to Miletus. For
 Paul had determined to sail by Ephesus, that he might
 not lose time in that *part of* Asia : for he was hastening
 to be at Jerusalem, if it were possible for him, by the day of
 Pentecost.
- 17 Now from Miletus Paul sent to Ephesus, and called to him
 18 the elders of that church ; and, when they were with him, he
 said unto them : Ye know how, from the first day of my

coming into Asia, I have behaved among you all this time ;
19 serving the Lord with all lowliness of mind, and in many
fears, and trials, which befel me from the contrivances of the
20 Jews : *and* how I forbore to declare unto you and to teach
21 you nothing, that was profitable ; earnestly maintaining, pub-
lickly and in private, both to Jews and Greeks, repentance
22 toward God, and faith toward our Lord Jesus Christ. And
now behold ! I feel myself forced in *my* mind to go unto
Jerusalem, though I know not what will befall me there ;
23 save that the holy spirit in every city pronounceth, saying :
24 Bonds and afflictions await thee. But I make no account of
any *such* thing, nor do I regard *even* my life of any value to
myself, in comparison with finishing this race of mine with
joy, and this ministry, which I received from the Lord Jesus,
that I should earnestly declare these glad tidings of the
25 favour of God. And now behold ! I know that ye all, among
whom I have passed preaching the kingdom of God, will see
26 my face no more. Wherefore, I declare unto you this very
27 day, that I *am* pure from the blood of you all ; for I forbore
28 not to tell you the whole will of God. As for yourselves,
therefore, and all that flock, of which the holy spirit made you
overseers, take care to tend the church of God, which he
29 gained for himself by his own son. For I know this, that,
'after my departure, grievous wolves will come in upon you,
30 not sparing the flock : and from among yourselves will men
rise up, speaking perverse things, to draw away the disciples
31 after them. Therefore, be watchful ; and remember, that,
for three years, I ceased not, night and day, to warn every
32 one of you, with tears. And now, brethren, I commend you
unto God and his gracious doctrine, which is able to build you
33 up, and to give you an inheritance among all the saints. I have
34 coveted no one's silver, or gold, or apparel : yea, ye yourselves
know that these very hands wholly supplied my own wants
35 and those of my companions. I have given you an example
how, *even* by labouring in this manner, ye ought to assist the
weak ; and to remember this saying of the Lord Jesus : *It is
more happy to give than to receive.*
36 And when he had thus spoken, he knelt down and prayed
37 with them all. So they all wept much ; and fell upon Paul's

38 neck, and fondly kissed him ; sorrowing most at his declaration, That they would see his face no more. And they accompanied him to the ship.

CH. XXI. Now, when we had separated from them and were at sea, we came by a straight course unto Coës, and on the next 2 day to Rhodes, and thence to Patara : and, finding a vessel, that was passing over to Phœnicia, we went aboard, and bore 3 away, and made Cyprus, and left it on the left, keeping our course towards Syria ; and landed at Tyre, for there the 4 vessel was to leave her lading. Here we staid seven days upon finding some disciples, who were telling Paul through 5 the spirit, not to go up to Jerusalem. Now, when these days were ended, we departed on our way ; all of *them*, with wives and children, accompanying us beyond the city : and we knelt 6 down on the shore and prayed ; and, after taking leave of each other, we went on board the vessel, and they returned 7 home. But we, to finish our voyage, from Tyre came to Ptolemais ; where we saluted the brethren, and staid with 8 them one day. And, the next day, Paul and we departed *thence*, and went on board for Cæsarea ; where we entered the house of Philip the Evangelist, one of the seven ; and 9 abode with him : and he had four daughters, virgins, who were teachers.

10 Now, as we continued there several days, a teacher, named 11 Agabus, came down from Judea to us ; and, after taking Paul's girdle, and binding his own hands and feet *with it*, said : Thus declareth the holy spirit ; After this manner will the Jews bind at Jerusalem the man, that owneth this girdle ; 12 and will deliver *him* up into *the* hands of *the* Gentiles. When we heard these things, both we, and they of that place, con- 13 tinued, beseeching Paul not to go up to Jerusalem. But he answered : What are ye about, weeping, and breaking my heart ? for I am ready, not only to be bound, but even to suffer 14 death at Jerusalem, for the name of the Lord Jesus. So, when he would not be persuaded, we were quiet, saying : The will of the Lord be done !

15 Now, after those days, we made ourselves ready, and went 16 up towards Jerusalem : and *some* of the disciples of Cæsarea went also with us, bringing one Mnason a Cyprian, an old disciple, with whom we were to lodge.

17 So, when we were come to Jerusalem, the brethren received
18 us gladly. And, on the *day following*, Paul went with us to
the house of James, where all the elders were already come :
19 whom Paul saluted, and began to relate fully every particular
of what God had done among the Gentiles by his ministry.
20 Now, when they heard *these things*, they glorified God, and
said unto Paul : Thou seest, brother, how many thousands of
21 Jewish believers there are, all zealous for the law. But they
have been told concerning thee, that thou teachest all the
Jews, *who live* among the Gentiles, to forsake Moses ; com-
manding them not to circumcise their children, nor to walk
22 in the customs of the law. What then is *to be done* ? A
multitude will certainly get together ; for they will hear that
23 thou art come. Do this, therefore, which we advise thee.
There are among us four men, who have a vow on them.
24 Take these with *thee*, and purify thyself with them, and bear
the charges for them, that they may shave *their* heads, and all
may know that there is nothing in what they have been told
about thee ; since thou also walkest in obedience to the law.
25 But, concerning the Gentile believers, we have sent by letter
our judgment, that they should observe no such thing, save
only to abstain from the sacrifices unto idols, and from
blood, and from what hath been strangled, and from forni-
cation.
26 Upon this Paul took the men with him ; and, on the next
day, he purified himself, and went into the temple with them :
signifying the accomplishment of the days of purification, till
27 the offering should be made for every one of them. Now,
when the seven days were almost ended, the Jews of Asia,
seeing him in the temple, set all the multitude in an uproar,
28 and laid hands on him, crying out ; Men of Israel, help !
This is the man, who is teaching every body every where
against this people and the law and this place : and besides
hath brought Greeks also into the temple, and hath polluted
29 this holy place : (for they had seen before in the city with
him Trophimus, the Ephesian : whom they supposed that
30 Paul had brought into the temple.) And the whole city was
in motion : and the people ran together, and seized Paul, and
dragged him out of the temple : and immediately the doors

31 were shut. Now, as they were about to kill him, tidings came up to the captain of the guard, that all Jerusalem was
32 in confusion: so he took with *him* immediately soldiers and centurions, and ran down upon them; and when they saw
33 the captain and the soldiers, they left off beating Paul. Then the captain drew near, and laid hold on him, and ordered him to be bound with two chains; and was inquiring who he was,
34 and what he had done. But, as some kept crying one thing, and some another, among the multitude, *the captain* was unable to know the certainty because of the uproar; and
35 *therefore*, ordered him to be carried into the castle. Now, when *Paul* was upon the stairs, it so happened that he was borne away by the soldiers, because of the violence of the
36 crowd; for the multitude of the people were following, and
37 crying out, Kill him! And, when Paul was brought to the entrance of the castle, he said unto the captain: May I be allowed to say something to thee? *The captain* said: Thou
38 canst speak Greek then! What? art thou not that Egyptian, who, some time ago, stirred up and led off into the wilderness
39 those four thousand ruffians? But Paul said: I am a Jew, of Tarsus in Cilicia; a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 Then Paul, when leave was given, stood upon the stairs, and waved with his hand unto the people; and, a great silence taking place, he addressed *them* in the Hebrew tongue,
CH. XXII. saying: Brethren and fathers, hear my defence unto
2 you at this time. Now, when they heard *him* speaking to them in the Hebrew tongue, they were the more silent: and
3 he *went on*, saying: I indeed am a Jew, born at Tarsus in Cilicia, but brought up in this very city, instructed, after the strictness of the law of *our* fathers, at the feet of Gamaliel; and zealous *in the service* of God, as ye all are this day.
4 And I harassed this doctrine unto death, binding and deliver-
5 ing up into prisons both men and women: as even the high-priest, and all the elders, can bear me witness; from whom also I received letters to the brethren, and went unto Damascus, that I might bring those, which were there also, bound
6 unto Jerusalem to be punished. But it came to pass, as I was on the road, near Damascus, about noon, that a great

- 7 light from heaven suddenly flashed round me : and I fell to the ground, and heard a voice saying unto me, Saul ! Saul !
8 why art thou molesting me ? But I answered : Who art thou, Sir ? And he said unto me : I am Jesus of Nazareth, whom thou
9 art persecuting. Now they, who were with me, saw indeed the light, but understood not the voice of him, who was speaking to me. And I said : What must I do, Sir ? And the
10 Lord said unto me : Arise, go to Damascus ; and there thou
11 wilt be told of all that is appointed for thee to do. But, as I was unable to see because of the excessive brightness of that light, I was led by the hands of my companions to Damascus.
12 Now one Ananias, a devout man according to the law, well
13 spoken of by all the Jews who dwelt there, came unto me, and said, as he was standing by me : Brother Saul, receive
14 thy sight. And I looked upon him that very moment. Then he said : The God of our fathers hath specially chosen thee for himself, to know his will, and to see the righteous *Jesus*,
15 and to hear a voice from his mouth : for thou wilt be a witness for him unto all men, of what thou hast seen and heard.
16 And therefore why dost thou delay ? Arise ; get thyself baptized, and wash away thy sins, taking upon thyself his name.
17 Now, after my return to Jerusalem, as I was praying in the
18 temple, I fell into a trance, and saw *Jesus* saying to me : Make haste, and get thee quickly out of Jerusalem ; for they
19 will not receive thy testimony concerning me. And I said : Lord, they know that I have been accustomed to imprison and beat throughout the synagogues them who believe on thee :
20 and, while the blood of Stephen thy witness was shedding, I stood by, gladly consenting to his death, and taking care of
21 the upper garments of his murderers. But he said unto me, Go : for I will send thee away far off unto the Gentiles.
22 Now they continued listening to him thus far ; but, at this word, lifted up their voices, saying : Away with such a *fellow*
23 from the earth : for it is not fit that he should live. And, as they were crying out, and shaking their upper garments, and
24 throwing dust into the air ; the captain ordered him to be brought into the castle, and examined by scourging, that he

might know for what cause they were crying out so against
 25 him. And, when they had stretched him out with cords, Paul
 said to the centurion, who was standing by, Is it lawful for
 26 you to scourge a Roman, and uncondemned? Now, when the
 centurion had heard *this*, he went up, and told the captain,
 saying, Take care what thou art about: for this man is a
 27 Roman. Then the captain came up, and said unto *Paul*:
 28 Tell me, art thou a Roman? And he said: Yes. Then the
 captain answered: With a great sum did I buy the freedom
 of that city. And Paul said: But I was even born *free*.
 29 Upon this, they, who were going to examine him, kept from
 him; and the captain was alarmed, when they heard him to
 30 be a Roman. Now, on the morrow, wishing to know from the
 Jews the certainty of what he was accused, he loosed
Paul from his bonds, and ordered the chief priests and all
 their council to meet; and brought *Paul* down, and set him
 before them.

CH. XXIII. Then *Paul*, looking steadfastly upon the council,
 said *thus*: Brethren, I have behaved myself altogether before
 2 God with a good conscience to this very day. Upon this
 Ananias the high-priest commanded the standers-by to smite
 3 him on the face. Then said *Paul* unto him: God is going to
 smite thee, thou whited wall! Art thou then sitting to judge
 me according to the law, and dost thou command me to be
 4 smitten contrary to law? And the standers-by said: Dost
 5 thou revile God's high-priest? And *Paul* said: I did not
 consider, brethren, that he is the high-priest; for it is written,
 6 *Thou shalt not revile a ruler of thy people*. Then *Paul*, per-
 ceiving one part to be Sadducees and the other Pharisees,
 cried out in the council: Brethren, I am a Pharisee, son of a
 Pharisee; concerning *the* hope of a resurrection of the dead
 7 I am *now* judged. Now, when he had said *this*, there was a
 dissension between the Pharisees and the Sadducees; and the
 8 multitude was divided. For Sadducees maintain, that there
 is no resurrection, and no angel, or spirit; but Pharisees allow
 9 both these. And there was a great shouting: and the scribes
 on the part of the Pharisees rose up, and strove earnestly,
 saying: We find nothing amiss in this man; and, if a spirit,
 or an angel, have spoken to him, let us not fight against God.

- 10 So, a great dissension taking place, the captain, through fear that Paul would be torn in pieces by them, ordered the soldiers to go down and snatch him from among them, and bring *him* into the castle.
- 11 Now, the night following, the Lord stood by him, and said : Take courage, Paul ! for as thou hast testified of me in Jerusalem, so must thou testify also at Rome. And, when it was day, some of the Jews got together, and bound themselves by an oath neither to eat nor drink, till they had slain Paul.
- 13 And more than forty had taken this oath together : and they went up to the chief priests and the elders, saying, We have bound ourselves by a great curse to taste nothing till we have slain Paul. So, therefore, do ye and the council signify to the captain, that he bring *Paul* down unto you to-morrow, as if ye were going to determine more exactly about him ; and we are prepared to kill him before he can get to *you*. Now Paul's sister's son heard of this plot : and came up, and went into the castle, and told Paul of it. Upon which Paul called to him one of the centurions, and said : Take this young man to the captain ; for he hath something to tell him. Accordingly the *centurion* brought him to the captain, and saith : Paul the prisoner called me to him, and desired *me* to bring this young man, who hath something to tell thee. So the captain took *the young man* by the hand ; and, going aside privately, asked *him*, What hast thou to tell me ? And he said : The Jews have agreed to ask thee to bring Paul down into the council to-morrow, as if they were going to inquire more exactly concerning him : but do not thou be persuaded by them ; for more than forty of them, who have bound themselves by an oath neither to eat nor drink till they have slain him, are lying in wait for that purpose ; and are now in readiness, expecting this promise from thee. Then the captain sent away the young man, after charging him, Tell no one what thou hast signified to me : and called to him two centurions, and said : Make ready two hundred soldiers to go as far as Caesarea, and seventy horsemen, and two hundred spearmen, at the third hour of the night ; and provide beasts to carry Paul safe through to Felix the governour. And he wrote a letter to this purpose :

26 . Claudius Lysias to the most excellent governour Felix
27 *sendeth* health. This man, who had been seized by the Jews
in a body, and was on the point of being killed by them, I
rescued by coming up with the soldiers; and have since
28 learned that he is a Roman. Now, being desirous of knowing
their charge against him, I brought him down into their coun-
29 cil; *but* I found him accused *only* upon *some* questions of
their law, and nothing laid to *his* charge worthy of death or
30 of bonds. But, having been informed of a plot laid against the
man by the Jews, I sent *him* immediately to thee; and have
given notice to his accusers also to bring their charges against
him before thee. Farewell!

31 So upon this, the soldiers, according to their orders, took
32 away Paul, and conveyed *him* by night to Antipatris: and,
on the morrow, leaving the horsemen to go with him, they
33 went back to the castle. But the *horsemen* came to Cæsarea,
and delivered the letter to the governour, and presented Paul
34 also to him. Now, when the governour had read *the letter*,
he asked of what province *Paul* was; and, understanding
35 that he was of Cilicia, I will give thee a full hearing, said he,
when thine accusers also are come. And he commanded him
to be kept in Herod's judgment-hall.

CH. XXIV. Now, five days after, Ananias the high-priest and
the elders came down, with one Tertullus an orator, and laid
2 an information before the governour against Paul, who was
called up; when Tertullus began the accusation, saying:
That we enjoy through thee great peace and much prosperity,
arising to this nation, at all times and in every place, through
3 thy prudent administration; we acknowledge, most excellent
4 Felix, with all thankfulness. That I may not be, however,
further tedious unto thee, I beseech thee to hear me of thy
5 goodness a few words. Finding then this man *to be* a pest,
and a mover of sedition among all the Jews throughout the
world, and a ringleader of the sect of the Nazarenes, and one,
6 who presumed also to profane the temple; we laid hold on
7 him, and would have judged *him* according to our law: but
Lysias the captain came up with great violence, and took *him*
8 away out of our hands, commanding his accusers to come to
thee; whereby thou wilt be able, from examining *him* thyself, to

gain a knowledge of all those things, of which we accuse him
9 Now the Jews also assented, declaring that these things were so.

10 Then Paul, after the governour bade him by a nod to speak, *thus* answered: As I know thee to have been a judge unto this nation for many years, I the more cheerfully enter on
11 my defence. Now thou must know, that it is not more than
12 twelve days, since I went up to worship at Jerusalem: and they neither found me in the temple disputing with any one, nor bringing the multitudes together either in the synagogues
13 or about the city: nor can they prove before thee what they
14 now accuse me of. This indeed I confess unto thee, that according to that doctrine, which they call a heresy, so pay I religious service to the God of my fathers; believing all
15 that is written throughout the law and in the prophets: having a hope in God, which they also entertain, that there will be a resurrection from death both of righteous and unrighteous
16 men. And this is my endeavour, to have always a conscience
17 without offence towards God and men. Now, after several years, I came to *Jerusalem* to bring alms unto my nation, and
18 offerings: at which time some Jews of Asia found me purified in the temple; but with no crowd, and without disturbance;
19 who ought to have been here before thee, and accuse *me*, if
20 they had any *charge* against me. But, as it is, let these very *people here* speak, if they found any injustice in me before
21 the council, or with respect to this single declaration, which I spake loudly among them, Concerning a resurrection of the dead I am this day judged before you.

22 Now Felix, upon hearing these things, put them off, by saying, When Lysias the captain is come down, after I have gained a more exact knowledge of this doctrine, I will inquire
23 fully into your business. Then he gave orders to the centurion to have Paul in custody, but without confinement; and to hinder none of his friends from serving *him* or coming to him.

24 Now, after some days, Felix came thither with his wife Drusilla, a Jewess; and sent for Paul, and heard him concerning the faith in Christ. And, whilst he was discoursing of righteousness and temperance and a judgment to come,

Felix was alarmed, and said: Go thy way for the present ;
 26 and, when I find an opportunity, I will send for thee. Now
 he was in hopes also that money would have been given him
 by Paul for his liberty : and, for this reason, he used to send
 27 for him oftener, and converse with him. But after two years,
 Felix was succeeded by Porcius Festus ; and Felix, wishing to
 gratify the Jews, left Paul bound.

CH. XXV. Festus came accordingly into the province ; and,
 2 after three days, went up from Cæsarea to Jerusalem ; where
 the high-priests and the rulers of the Jews laid information
 3 against Paul before him, and were entreating him to favour
 them by sending for Paul to Jerusalem ; intending to lie in
 4 wait on the road to kill him. But Festus answered, That
 Paul was in custody at Cæsarea, and that himself was going
 5 thither from Jerusalem very soon. Therefore, said he, let
 those of you, who are able to bring any charge against this
 6 man, go down with me to accuse him. So, after a stay of
 eight or ten days longer, he went down to Cæsarea ; and,
 the very next day, sat on the judgment-seat, and command-
 7 ed Paul to be brought ; and, on his appearance, the Jews of
 Jerusalem, who had come down, stood round, and brought
 many and heavy charges against Paul, which they could not
 8 prove ; whilst he answered for himself, Neither against the
 law of the Jews, nor against the temple, nor against Cæsar,
 9 have I done any wrong. But Festus, wishing to gratify the
 Jews, answered Paul, and said : Art thou willing to go up
 to Jerusalem, and there be tried for these things before me ?
 10 But Paul said : I am now standing at the judgment-seat of
 Cæsar, where I ought to be tried. To the Jews have I done
 11 no wrong, as thou also knowest very well. For, if I were
 an offender, and had done any thing worthy of death, I should
 not think much to die : but, if there be nothing in what they
 accuse me, no one can gratify them at my expense : I appeal
 12 unto Cæsar. Then Festus, after a conference with the coun-
 cil, answered : Thou hast appealed unto Cæsar ; unto Cæsar
 shalt thou go.
 13 Now, in the course of some days, king Agrippa and Bernice
 14 came to Cæsarea, to pay their respects to Festus ; and, as
 they continued there several days, Festus laid Paul's case

- before the king, saying: There is a man, left in prison by
 15 Felix, against whom, when I was at Jerusalem, the chief
 priests and the elders of the Jews laid an information, re-
 16 quiring his condemnation. To whom I answered, That it
 is not a custom with the Romans to gratify any man with the
 condemnation of *another*; but *that* the accused must have
 the accusers face to face, and be allowed an opportunity of
 17 defence from the charge. Accordingly, they all came hither;
 and, the day after, without loss of time, I sat on the judg-
 18 ment-seat, and ordered the man to be brought: against whom
 his accusers, on their appearance, brought no *capital* charge,
 19 as I expected; but had against him some questions concern-
 ing their own religion, and concerning one Jesus, who had
 20 died, but was affirmed by Paul to be alive. Now, because I
 was at a loss on such a question, I asked, if he were willing
 to go to Jerusalem, and there be tried for these things.
 21 But, as Paul appealed to be reserved for the determination
 of Augustus, I commanded him to be kept, till I could send
 22 him to Cæsar. Then Agrippa said to Festus: I also could
 have liked to hear this man myself. To-morrow, said he,
 thou shalt hear him.
- 23 Accordingly, on the morrow, Agrippa and Bernice came
 with great pomp, and entered the judgment-hall with the
 captains and principal men of the city; when Festus gave
 24 orders for Paul to be brought. And Festus said: King
 Agrippa! and all ye that are here present! behold this *man*
 against whom the whole multitude of the Jews applied to me
 both at Jerusalem and in this place, crying out again and
 25 again, that he ought to live no longer. But, when I found
 that he had done nothing worthy of death, and he himself
 appealed to Augustus, I determined to send him thither:
 26 and, as I have nothing certain to write unto my Lord, I have
 brought him forth before you, and chiefly before thee, king
 Agrippa! that, after this examination, I may have something
 27 to write. For I think it foolish to send a prisoner, without
 signifying also the charges *laid* against him.
- CH. XXVI. So Agrippa said unto Paul: Thou hast leave to
 speak for thyself. Then Paul stretched forth *his* hand, and
 began his defence.

2 I think myself happy, king Agrippa ! in making my defence
before thee this day against all the accusations of *the Jews* ;
3 especially as thou art acquainted with all the customs and
questions among the *Jews* : wherefore I beseech thee to hear
4 me patiently. Now, as to my life since my youth, which I
spent from the first among mine own nation at Jerusalem,
5 all these *Jews*, who were acquainted with me many years
ago, know, if they would own it, that, after the strictest sect
6 of our religion, I lived a Pharisee. And now I stand to be
judged for a hope of that promise, made by God unto our
7 fathers ; which our twelve tribes, earnestly paying religious
service to *God* night and day, hope to obtain. On account
of this hope, king Agrippa ! I am accused by the *Jews*.
8 What ? It is thought *then* by you *to be* incredible, that God
9 should raise up the dead ! And I indeed was of opinion once
that I ought to make great opposition to the name of *Jesus*
10 of Nazareth : and so I did in Jerusalem ; and, after procur-
ing the authority of the chief priests, I shut up many of the
saints in prisons, and gave my vote against those, who were
11 put to death ; and, by continually punishing them through
all the synagogues, I often compelled *them* to revile the name
of *Jesus* ; and, through excessive rage against them, even to
12 madness, I was pursuing *them* to foreign cities also. As I
was going to Damascus too upon this business, with the
13 authority and permission of the chief priests, at mid-day,
as I was on the road, I saw, O ! king, a light from heaven,
above the brightness of the sun, shine round me and my
14 fellow-travellers. Now, after we had all fallen to the earth,
I heard a voice speaking unto me, and saying, in the Hebrew
tongue, Saul ! Saul ! why art thou molesting me ? It is dan-
15 gerous for thee to kick against a goad. Then I said : Who
art thou, Sir ? And he said : I am *Jesus*, whom thou art
16 persecuting. But arise, and stand upon thy feet : for I have
appeared unto thee for this purpose, to appoint thee a min-
ister and a witness both of what thou hast seen, and of
17 what I will shew thee ; *and* I will deliver thee from this
people and *from* the Gentiles, unto whom I am now sending
18 thee, to open their eyes, that *they* may turn from darkness
unto light, and from the power of Satan unto God, to receive

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a remission of sins, and a lot among the saints, by faith in
 19 me. On which account, king Agrippa ! I was not disobedient
 20 to this heavenly vision ; but was constantly declaring to
 them of Damascus and in Jerusalem, and through all the
 country of Judea, first, and *then* to the Gentiles, that they
 should repent and turn to God, by doing works worthy of
 21 this repentance. Because of these things, the Jews in a
 body seized me in the temple, and were preparing to kill
 22 me : but, having obtained help from God, I continue till this
 very day testifying both to small and great, saying nothing
 but what the prophets and Moses declared was about to come
 23 to pass ; that the Christ would suffer death, and would be
 the first to proclaim salvation to this people and to the Gen-
 tiles by a resurrection from the dead.

24 Now, whilst he was in this part of his defence, Festus
 said with a loud voice : Paul, thou art beside thyself : much
 25 learning hath made thee mad. But *Paul* said : I am not
 mad, most excellent Festus ; but am uttering words of truth
 26 and of a sound mind. For these things are well understood
 by the king ; before whom, for this reason, I speak with
 confidence ; and I persuade myself that none of these things
 are unknown to him ; for this affair hath not been done in a
 27 corner. King Agrippa, believest thou the prophets ? I know
 28 that thou believest *them*. Then Agrippa said unto Paul :
 29 Thou almost persuadest me to become a Christian. And
 Paul said : I would to God, that not only thou, but all like-
 wise, who hear me this day, were both almost and altogether
 such as I also am, except these bonds.

30 And, when *Paul* had thus spoken, the king, and the gov-
 ernour, and Bernice, and those who were sitting with them,
 31 rose up, and went aside, and were conferring with each
 other, saying : This man is doing nothing worthy of death
 32 or of bonds. Then Agrippa said unto Festus : This man
 might have been set at liberty, if he had not appealed unto
 Cæsar.

CH. XXVII. So, when it was determined, that we should sail
 into Italy, they delivered up both Paul and some other pris-
 2 oners to a centurion, named Julius, of the august band : and,
 having gone on board a vessel of Adramyttium, with a view

of coasting by Asia, we bore away, with Aristarchus, a Macedonian of Thessalonica, in our company. And, the next day, we reached Sidon; and Julius treated Paul with much kindness, and gave him leave to go to his friends for refreshment. And we bore away thence, and sailed under Cyprus, because the winds were contrary: and, after sailing across the sea by Cilicia and Pamphylia, we came to Myra in Lycia; and the centurion, finding there an Alexandrine vessel bound for Italy, put us on board. Now, after sailing slowly for a good many days, and hardly making Cnidus, as the wind opposed us, we sailed under Crete by Salmone; and, having passed by with difficulty, we came to a place called Fairhavens, near which was a city named Lasea. Now, as much time had been spent, and sailing was become dangerous at this season, (for the Jewish fast had now come); Paul advised them, saying: *Sirs, I perceive, that this voyage will be attended with damage and great loss, not only to the lading and the vessel, but even of our lives. But the centurion paid more regard to the pilot and the master of the vessel, than to the advice of Paul. Now, this harbour being unfit to winter in, the greater part advised to bear away thence also, if by any means they might reach Phoenix to winter there; a haven of Crete, which looketh towards the south-west and north-west. Accordingly, upon the springing up of a gentle south-wind, supposing themselves to have obtained this purpose, they set sail, and were passing close under Crete. But, not long after, a tempestuous wind, called Euryclydon, beat against them: so, the vessel being forced away with it, and unable to face the wind, we gave up, and were driven along. Now, as we ran under a little island called Claude, we were scarcely able to make ourselves masters of the boat: but at last they took her, and employed all in assisting to undergird the vessel; and, being afraid of striking on the quick-sands, slackened sail, and so were driven. But, on the next day, the storm continuing very violent, we began to throw overboard; and, on the third day, cast out with our own hands the lading of the vessel. Then, as neither sun nor stars had appeared for several days, and no small tempest lay upon us, all hope of safety at length*

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21 failed us, especially as there was a great scarcity of provisions: on which Paul stood up in the midst of them, and said: Sirs, ye should have followed my advice, and not have loosed from Crete to get this rough treatment and this loss.

22 Now, however, I exhort you to take courage: for there will be no loss of life among you, but of the vessel *only*. For an angel of that God, to whom I belong and to whom I pay religious service, stood by me this very night, and said: Fear not, Paul! thou wilt be brought before Cæsar; and behold! God hath graciously given thee *the lives of* all that are sailing with thee. Wherefore, Sirs, take courage: for I trust God, 26 that it will so happen as I was told. Moreover, we must be cast on a certain island.

27 So, on the fourteenth night, as we were driven backwards and forwards in the Adriatic, about midnight, the sailors began to suspect, that they were drawing near to some land; 28 and, upon sounding, found twenty fathoms; and, sounding again soon after, found fifteen fathoms. Upon this, afraid of falling upon rocks, they cast four anchors astern, and were 30 wishing for the day. Now, the sailors being desirous to quit the vessel, and letting down the boat into the sea, under a 31 pretence of carrying out anchors from *the fore-castle*; Paul said to the centurion and to the soldiers: Unless these stay 32 in the vessel, ye cannot be saved. Then the soldiers cut asunder the ropes of the boat, and let her go from *the vessel*. 33 Now, while the day was coming on, Paul continued exhorting them all to take some nourishment; saying: It is the fourteenth day of *the storm*, that ye are remaining in suspense 34 without food. Wherefore I advise you to take some nourishment, for this concerns your safety; and not a hair will 35 fall from the head of any one of you. So, when he had thus spoken, he took a loaf, and gave thanks to God in the presence of *them* all; and brake it, and began to eat. Then they 37 were all encouraged, and took nourishment themselves. Now we were in the vessel two hundred, three score, and sixteen 38 souls in all. And, when they had satisfied themselves with food, they began to lighten the vessel, by casting out the corn 39 into the sea. And, when it was day, they knew not the land; but observed a bay with an even shore: in which they resolv-

40 ed, if possible, to save the vessel. So they cut away the
anchors, and left them in the sea ; and, loosing the rudder-
bands at the same time, and hoisting up the main sail to the
41 wind, they held on towards the shore. But, falling into a
place, where two currents met, they ran the vessel aground ;
and the fore-castle stuck fast, and remained immoveable ; but
the stern was falling in pieces with the violence of the waves.
42 Now it was the advice of the soldiers to kill the prisoners,
43 lest any of them should swim away, and escape ; but the
centurion, desirous of saving Paul, hindered their design ;
and ordered those, who could swim, to throw themselves first
44 from *the vessel*, and get to land : and the rest to *place*
themselves, some on planks, and some on things belonging to
the vessel. And thus they all contrived to get entirely safe
to land.

CH. XXVIII. After they had *thus* escaped, they knew that the
2 island was called Melita. And the barbarians shewed us no
common humanity ; for they entertained us all, after kindling
a fire, because of the rain at that time, and because of
3 the cold. And, when Paul had gathered a bundle of sticks,
and laid it on the fire, a viper, driven out by the heat, fastened
4 on his hand. Now, when the barbarians saw the viper hang-
ing from his hand, they said to each other : No doubt this
man is a murderer ; and, though he hath escaped from the
5 sea, vengeance will not suffer him to live. But he shook off
6 the viper into the fire, and felt no harm : while they were
expecting, that he was going to swell, or to fall down dead
suddenly. After waiting, however, a good while, and seeing
nothing amiss befall him, they changed their minds, and said
that he was a god.

7 And near this part were the lands of the chief man of the
island, whose name was Publius : he entertained and lodged
8 us kindly three days. Now it happened, that the father of
Publius lay sick of a fever and a bloody flux : into whose
house Paul went and prayed, and laid *his* hand on him, and
9 healed him. And, upon this, others also in the island, who
had diseases, continued coming to *Paul*, and were healed.
10 And they shewed us great respect ; and, when we set sail, put
us necessaries on board.

- 11 Now, after three months, we put to sea in a vessel of Alex-
andria, that had wintered in this island; the sign of which
12 vessel was the sons of Jupiter. So we landed at Syracuse,
13 and staid *there* three days. And thence we went round and
reached Rhegium: and, a day after, a south wind sprang up,
14 and we came on the second day to Puteoli; where we found
some brethren, and were prevailed by their entreaties to tarry
15 seven days; and then set out for Rome: whence the brethren,
hearing of us, came forth to meet us as far as Appii-forum
and Three-taverns: at the sight of whom Paul thanked God,
16 and took courage. And, when we were come to Rome,
the centurion delivered up the prisoners to the chief captain;
but Paul was suffered to continue with a soldier, who guarded
him.
- 17 Three days after, Paul called the principal men of the Jews
together unto him; and, when they were assembled, he said
to them; Brethren, though I have done nothing against this
people, or the customs of *our* fathers, yet was I delivered a
18 prisoner from Jerusalem into the hands of the Romans; who,
after an examination, wished to let me go, as there was no
19 cause of death in me. But the Jews opposed *this*, so that I
was forced to appeal unto Cæsar, not that I had aught, of
20 which to accuse my nation. On this account, therefore, I
have called you hither, that I might see and talk with *you*;
for because of the hope of Israel I am compassed with this
21 chain. Then they said unto him: Neither any letters, that
we have received from Judea concerning thee, nor any of the
brethren, who came hither, have related or spoken any harm
22 of thee. But we desire to hear from thee what thou think-
est; for, as to this sect, we know that it is every where spoken
against.
- 23 Accordingly, on a day, which they had appointed with him,
a good many came unto him at his lodgings; to whom he
expounded, with much earnestness of declaration, the king-
dom of God: endeavouring to convince them concerning
Jesus, both by the law of Moses and the prophets, from the
24 dawn of day till evening. And some were convinced by his
25 words, but others continued to disbelieve. Thus, disagreeing
with each other, they began to go away, after Paul had spoken

one word more : Well did the holy spirit speak by *Isaiah* the
26 prophet concerning your fathers, saying : *Go to this very
people, and say ; Ye will hear plainly, but not understand ;
27 and see clearly, but not perceive. For the heart of this people
is become gross, and their ears are dull of hearing, and their
eyes have they closed ; so as not to see with their eyes, nor
hear with their ears, and understand with their heart, and
28 turn, that I may heal them.* Be it known, therefore, unto you,
that this salvation of God was sent for the Gentiles ; and they
29 will listen to it. And, when he had thus spoken, the Jews
went away, debating much among themselves.
30 New Paul continued two whole years in his own hired place,
and gladly received always every one, that came unto him :
31 preaching the kingdom of God, and teaching with all confidence concerning the Lord Jesus Christ, without hindrance.

THE
EPISTLE OF SAINT PAUL
TO
THE ROMANS.

CHAP. I.

PAUL, a servant of Jesus Christ, called to be an apostle, separated for *the* gospel of God, which he promised aforetime by his prophets in holy writ, concerning his son, who was of *the* race of David by the flesh, *and* was proved to be a son of God, by the holy spirit, through a miraculous resurrection from the dead, *even* Jesus Christ our Lord ; from whom I received the favour of an apostleship, that all the Gentiles might receive a belief in his name ; among which ye *also* have been called unto Jesus Christ : to all the beloved *brethren* in Rome called *and* made holy of God ; favour *be* unto you and peace from God our father and *our* Lord Jesus Christ !

In the first place, I thank my God through Jesus Christ on account of you all, that your faith is proclaimed in all the world. For God, to whom my mind payeth its religious service in this gospel of his son, is my witness, how I make mention of you without ceasing in my prayers ; requesting that I may by some means at length, through the will of God, enjoy an opportunity of coming to you. For I long to see you, that I may impart unto you some spiritual gift for your establishment, and for our mutual comfort among you from the faith of each other ; *even* from your *faith* and mine. Now, I wish you to know, brethren, that I have been hindered hitherto, when I had often purposed to come unto you, that I might reap some fruit among you also, as among the other Gentiles. I am a debtor both to Greeks and Barbarians, both to *the* learned and unlearned : so that I am ready to preach the gospel to you at Rome also. For I am not ashamed of this gospel ; because it is a divine power for the salvation of

every one that believeth it ; to *the Jew* first, and also to *the*
17 Greek. For thereby a pardon from God is proclaimed to a
reliance upon faith ; as it is written, *He, who trusteth to faith*
18 *for pardon, will save his life.* And severe punishment is
denounced from heaven against all ungodliness and unright-
eousness of men, who hinder the truth by *their* wickedness :
19 and shew not in their conduct, that knowledge of God, which
is displayed to them by God himself.

20 For his invisible *properties*, even his eternal power and
godhead, when considered in his works, are clearly manifest,
ever since *the* creation of *the* world ; so that *men* are without
21 excuse, since they knew God, for not glorifying and thanking
him as God ; and for their vain reasonings, and their dark
22 and stupid heart. Pretending to be wise, they were but fools,
23 in changing the glory of the uncorruptible God into images
of corruptible man, and of birds and beasts and creeping
24 things. Therefore God, in his turn, delivered them up, in
the lusts of their hearts, unto uncleanness, to dishonour their
25 bodies with each other ; because they changed the true into
a false God, and paid religious reverence and service to the
creature and not to the creator, who is blessed for evermore !
Amen.

26 On this account God gave them up to *such* vile passions ;
for even their woman changed the natural use for that against
27 nature : and the men likewise left the natural use of the
woman, and burnt with appetite for each other, practising
mutual abominations, and receiving the due recompense of
28 their sin. Accordingly, as they did not inquire after a
knowledge of God, God gave them up to an undiscerning
29 mind, so that they committed these crimes, and abounded
in all unrighteousness, wickedness, extortion, malice ; and
were full of envy, murder, strife, deceit, malignity : whisper-
30 ers, slanderers, haters of God, injurious, proud, boastful,
31 devisers of mischief, disobedient to parents, senseless, morose,
32 without natural affection, implacable, without pity : who,
knowing the righteous appointment of God, that they, who
commit such things, are worthy of death, not only commit
them, but approve *them* in others also.

CH. II. Therefore, thou art inexcusable, O! man, whosoever *thou be*, who judgest: for, by judging the other, thou condemnest thyself; because thou, who judgest, committest the same things. Now we know, that the punishment of God will be without distinction upon them, who commit such things. And dost thou suppose, O! man, who judgest them that commit such things, and doest them *thyself*, that thou wilt escape this punishment of God? Or dost thou despise *him* for his abundant gentleness and patience and forbearance; not considering that this gentleness of God is leading thee to repentance? And layest thou up in store for thyself, through thy hard and unrepenting heart, punishment against the day of punishment and of *the* display of the righteous sentence of God? who will render to every one according to his works: to them, who, by a patient continuance in well-doing, are seeking glory and honour and incorruption, an eternal life; but to them, that oppose and disobey the truth, and devote themselves to error, indignation and punishment, tribulation and distress, upon every soul of man that continueth to do evil, whether Jew or Greek; but glory and honour and peace to every one that doeth good, whether Jew or Greek: for there is no respect of persons with God. For, whosoever have sinned in defiance of all law, they will also without scruple be sentenced to death; and, whosoever have sinned under a law, they will be condemned by a law, in *the* day when God will judge the secrets of men by Jesus Christ, according to my gospel. For *it* is not the hearers of any law *that will be* righteous before God, but the practisers of this law will be acquitted. For, when nations, born without a law, perform the *commandments* of the law; though they have no law, they are a law unto themselves, as they shew the efficacy of the law *to be* written on their hearts; their conscience also bearing testimony, and their reasonings amongst each other in their accusations and defences.

Behold! thou callest thyself a Jew, and reposest thyself on the law, and gloriest in God, and knowest his will, and art taught to distinguish the excellencies of the law; and takest upon thyself to be a guide of *the* blind, a light to them that are in darkness, an instructor of *the* ignorant, a teacher

of babes ; as possessing the characters of knowledge and truth
 21 in the law : dost thou then, who teachest another, neglect to
 teach thyself ? Dost thou, who preachest against stealing,
 22 steal thyself ? Dost thou, who forbiddest adultery, commit
 adultery ? Dost thou abhor idols, and yet *profanely* rob the
 23 temple ? Dost thou glory in a law, and, by the transgression
 24 of this *very* law, dishonour God ? for *the name of God is evil-*
spoken of through you among the Gentiles, as it is written.
 25 For truly circumcision is of use, if thou perform *the* law ; but,
 if thou be a transgressor of *the* law, thy circumcision is no
 26 better than uncircumcision. If, therefore, the uncircumcised
man keep the righteous precepts of the law, will not his uncir-
 27 cumcision be regarded as circumcision ? And will *not* he,
 who is born to uncircumcision, if he fulfil the law, condemn
 thee, who hast a written rule of circumcision, and yet trans-
 28 gressest *thy* law ? For he is not a Jew, who is one outwardly ;
 29 neither *is that* circumcision, which is outward, in the flesh : but
he is a Jew, who is one inwardly ; and *that is* *circumcision,*
which is a circumcision of the heart, in the mind, not in
 precept : whose praise is not from men, but from God.

CH. III. What then is the advantage of the Jew ? and what the
 2 benefit of this circumcision ? Much, every way : and chiefly
 because the oracles of God were confirmed unto them by
 3 proof. For what, if some were not convinced, shall their
 4 unbelief destroy the credibility of God ? by no means : rather
 let God be true, and every man a liar : as it is written : *That*
thou mayest be justified in thy words : and prevail, when
 5 *thou art called to account.* But what shall we say, if our
 unrighteousness display *the* righteousness of God ? Is not
 God *then* unjust for inflicting punishment ? I speak *freely* as
 6 with a man. By no means : for then how shall God judge
 7 the world ? But, *thou wilt say*, If the truth of God receive
 more abundant glory through my falsehood, why am I then
 8 condemned as a sinner ? And *why dost thou not then say*,
 as some maliciously affirm that we say, We should do
 evil that good may come ? Whose condemnation is just.
 9 Well then ; we are better than *they*. Not in every
 respect : for we have before brought a charge of sin against
 10 all, both Jews and Greeks ; as it is written : *There is none*

11 *righteous, no not one; there is none that hath understanding,*
 12 *there is none that diligently seeketh God. They have all*
turned aside; they are altogether become unprofitable: there
 13 *is none that doeth good, no not one. Their throat is an open*
sepulchre; they have deceived with their tongues: poison of
 14 *asps is under their lips; their mouth is full of cursing and*
 15 *16 bitterness: their feet are swift to shed blood. Straightness*
 17 *and distress are in their ways; and the way of peace have*
 18 *they not known. There is no fear of God before their eyes.*
 19 Now we know that the words of the law are spoken to them,
 who are under the law; so that every mouth must be stopped,
 20 and all the world be subject to the judgment of God; for by
 the works of any law will no man be acquitted in his sight:
 for by a law is a conviction of sin.

21 But now, independently of law, is made known an acquittal
 22 before God, declared by the law and the prophets, even an
 acquittal before God through faith in Jesus Christ, to all
 23 believers; (for there is no distinction, inasmuch as all have
 24 sinned, and come short of the glory of God) who are freely
 pardoned by his favour, through the deliverance in Jesus
 25 Christ: whom God hath set forth to be a mercy-seat through
 faith in his blood, for the remission of former sins, in the
 26 forbearance of God, to shew his mercy at this time, by the
 gracious acquittal of the believer in Jesus.

27 Where then is that boasting of the Jew? It is excluded.
 By what law? a law of works? Nay; but by a law of faith.
 28 We reckon, therefore, that man is acquitted by faith, inde-
 29 pendently of any works of law. For doth God belong to
 Jews only? Doth he not also belong to Gentiles? Yes; to
 30 Gentiles also: inasmuch as one is the God of all, who will
 acquit the circumcised after faith, and the uncircumcised
 31 through the same faith. Do we then destroy law by this faith?
 By no means: we rather establish law.

CH. IV. What advantage then shall we say that Abraham our
 2 father had as to the flesh? For, if Abraham were justified by
 3 works, he may boast. But he cannot boast before God: for
 what saith the scripture? *Abraham believed God, and it was*
 4 *reckoned unto him for righteousness.* Now the pay of the
 5 workman is not reckoned a favour, but a debt: but to this

man, who had done no work, but believed *only* on him, who
 acquitteth the ungodly, was this belief reckoned for righteous-
 6 ness: in the same manner as David also declareth the
 happiness of that man, unto whom God imputeth righteous-
 7 ness independent of works: *Happy they, whose iniquities*
 8 *have been forgiven, and whose sins blotted out! Happy the*
 9 *man, unto whom the Lord will not impute sin!* Doth this
 happiness then belong to circumcision, or to uncircumcision
 also? for we affirm, that his faith was reckoned unto Abraham
 10 for righteousness. How was it then reckoned to him? after
 circumcision, or whilst he was uncircumcised? Not after
 11 circumcision, but whilst he was uncircumcised. And he
 received circumcision as a sign and a seal of that acquittal
 by faith, *granted* to him when uncircumcised, that he might
 be a father of all uncircumcised believers, so that this acquit-
 12 tal might be allowed to them also: and a father after circum-
 cision, not to those only, who received circumcision, but to
 those also, who walk in the steps of that faith of our father
 13 Abraham, which *he had* before his circumcision. For the
 promise, that Abraham should be heir of the world, *was not*
made to him, or his race, under any law, but under an acquit-
 14 tal through faith. For if the *professors* of a law *are* heirs,
 this faith is become void, and that promise of none effect:
 15 because *every* law produceth punishment; so that, where no
 16 law is, there *can be* no transgression. Therefore, the promise
 was through faith, that it might be of favour, and be perform-
 ed to all the race of Abraham; not those under the law only,
 but those also, who imitated his faith, who is father to us all
 17 (as it is written, *I have made thee father of many nations*) in
 the sight of that God, in whom he trusted: who raiseth the
 dead to life, and calleth the things that are not, as though
 18 they were. For *Abraham*, at a time when there was no *room*
for hope, trusted to a hope of being father to many nations;
 19 according to that declaration, *Thus will thy race be*. Nor
 was his confidence so weak as to regard scrupulously his own
 body, now become dead, (for he was a hundred years old)
 20 nor the deadness of Sarah's womb: nor was he in doubt about
 this promise of God through mistrust: but was strong in con-
 21 fidence, giving up *his* opinion unto God, and fully satisfied

22 that *God* was able to perform his promise. And therefore righteousness was imputed to him.

23 Now this was not written on his account only, but on ours
24 also ; to whom *this righteousness* will be imputed, for believing
25 on him, who raised Jesus our Lord from the dead : *that Jesus*,
who was given up for our sins, and raised again for our deliverance.

CH. V. Therefore, being justified by faith, we are at peace with
2 God through our Lord Jesus Christ : through whom also we
have received this access *to God*, by confiding in that kindness, on which we stand ; and we boast in *our* hope of the
3 glory of God. And not only *so*, but we boast also in these afflictions ; knowing, that affliction at last produceth patience ;
4 and patience, proof ; and proof, hope. Now this hope will
5 not disappoint *us* ; for the love of God hath been poured out
6 into our hearts by a holy spirit, which is given us. For, whilst we were yet without strength, Christ died at an appointed time for *the* ungodly. Now scarcely will any one
7 die for a righteous *man* ; (though indeed some possibly may
8 venture even to die for a good *man*) but God displayeth his love for us, in that Christ died for us, while we were yet
9 sinners. Much more then, after we have been now acquitted by his blood, shall we be saved through him from punishment.
10 For if, when we were enemies, we were reconciled to God by the death of his son ; how much more, after reconciliation, shall we be saved by his life ?

11 Moreover, we boast also in God, through our Lord Jesus Christ, by whose means we have now received this reconciliation.

12 So then, as through one man sin came into the world, and death through sin, thus also death passed over to all mankind,
13 because all sinned. (For sin was in the world all the time before the law : and, though sin is not charged, when there is
14 no law, yet death reigned from Adam to Moses, even over them that had not sinned after the likeness of Adam's transgression ; who is a pattern of him, that was to come.)
15 But the kindness *was* not like the sin : for, if by the sin of one all *men* died ; much more hath the gracious gift of God, by the kindness of one man, Jesus Christ, abounded unto all.

16 And this gift *was* not as in the case of that single sin : for
the sentence *followed* one *sin* unto condemnation, but the
17 gracious gift *followed* many sins unto acquittal. For, if death
reigned through the sin of one *man*, much more will they,
who receive the abundantly gracious gift of this acquittal,
18 reign in life through that one, Jesus Christ. As then by one
sin all men *came* into condemnation ; so also by one kindness
19 all men *came* into a deliverance of life. For, as by the diso-
bedience of one man all became *as* sinners ; so likewise, by
20 the obedience of one, all will be constituted righteous. Now,
by the coming in of a law, sin abounded ; but, where sin
21 abounded, favour did much more abound : that, as sin reigned
in death, so also favour might reign, through pardon, unto
eternal life, through Jesus Christ our Lord.

CH. VI. What shall we say then ? Shall we continue in sin, that
2 favour may abound ? By no means : how shall we, who have
3 died to sin, live any longer therein ? Do ye not know then, that
as many of us, as were baptized unto Jesus Christ, were
4 baptized unto his death ? By this baptism, therefore, unto
his death, we were buried with him ; that, as Christ was
raised from the dead by the power of the father, so we too
5 might walk in newness of life. Since then we have conform-
ed to the likeness of his death, *let us conform to the likeness*
6 *of his resurrection* also ; considering this, that our old man
hath been crucified with *him*, that the sinful body might be
7 destroyed, and we no longer be slaves to sin : for he, that is
8 dead, is set free from sin. But, if we have died with Christ,
9 we are persuaded, that we should also live with him : know-
ing that Christ, being raised from the dead, dieth no more ;
10 Death hath no more dominion over him. For, when he died
unto sin, he died once for all ; but now he liveth, he liveth
11 unto God. Likewise reckon ye also yourselves to be dead
indeed unto sin, but alive unto God through Christ Jesus our
Lord.

12 Let not sin, therefore, reign in your dead bodies, so as to
13 obey its lusts : neither give up your members unto sin *for*
instruments of unrighteousness ; but give yourselves up unto
God, as alive after being dead ; and your members *also, for*
14 instruments of righteousness, unto God. For sin must not

have dominion over you ; since ye are not under a law, but
 15 under favour. What then ? Shall we sin, because we are
 16 not under a law, but under favour ? By no means. Do ye
 not perceive, that to whatsoever ye yield obedience, ye are
 so far slaves to what ye obey ; whether of sin unto death, or
 17 of obedience unto deliverance ? But thanks be unto God,
 that, after being slaves of sin, ye are become obedient from
 the heart to a form of doctrine, unto which ye were trans-
 18 ferred ; and have left the service of sin to become slaves to
 19 righteousness : (I speak in the *familiar language* of men,
 because of the weakness of your flesh) for as ye made your
 members slaves of uncleanness to iniquity, so now ye have
 made your members slaves of righteousness unto holiness.
 20 For, when ye were slaves of sin, ye performed no service for
 21 righteousness. Now what fruit had ye from those things at
 that time, of which ye are now ashamed ? for the end of
 22 those things is death. But, now ye have been made free from
 the service of sin, and are become slaves to God, ye have
 23 your fruit unto holiness, and the end, everlasting life. For
 the wages of sin *are* death ; but the gracious gift of God is
 eternal life in Christ Jesus our Lord.

CH. VII. Know ye not then, brethren, (for I am speaking to men
 acquainted with a law) that the law hath power over the man,
 2 as long as it is in force ? For the married woman is bound
 by law to *her* husband, while he liveth ; but, if the husband
 3 die, she is at liberty from this law of the husband. So then
 she will be deemed an adulteress, if she take another husband,
 while this husband is alive : but, at the death of this husband,
 she is free from that law, so as to be no adulteress, though she
 4 take another husband. In like manner, my brethren, ye also
 are discharged from the law through the body of Christ, so as
 to belong to another, who was raised from the dead, that we
 5 might bring forth fruit unto God. For, when we were in the
 flesh, the affections of sin during the law were working in
 6 our members, to bring forth fruit unto death. But now we
 have been released by death from that law, by which we were
 holden, so as to become subject to a new spirit, instead of an
 old letter.

7 What shall we say then ? Is the law sin ? By no means :

nay, I had not been sensible of sin without some law; for I
 had not known the *wickedness of* desire, unless the law had
 8 said, *Thou shalt not covet*. But sin, having got an oppor-
 tunity, produced in me, by this commandment, all manner of
 9 desire: for without a law, sin is dead. For I lived without a
written law once; but, when the commandment came, sin
 10 received fresh life, and I died: and *so* the commandment of
 11 life became fatal unto me. For sin, having gained an oppor-
 tunity, seduced me by the commandment, and slew me there-
 12 by. So then the law *is* holy, and the commandment *is* holy,
 13 and just, and good. Did then this good thing *come* to be
 death to me? By no means: but that sin might appear to be
 sin from producing death to me by this good thing; that sin
 might become exceedingly grievous by the commandment.
 14 For we know that the law is spiritual, but I am carnal, *a slave*
 15 sold to sin. For I am not aware what I am doing: but, what
 16 I approve, I do not; and keep doing what I hate. If then
 17 I disapprove my doings, I allow the law to be good; and
 so no longer act thus myself, but sin *acteth thus*, which
 18 dwelleth in me. For, I know, in me, that is, in my flesh,
 dwelleth no good thing: the desire indeed is with me, but
 19 the complete performance of what is good I find not. For
 the good, which I wish, I do not; but keep doing the evil,
 20 which I disapprove. But, if I do what I disapprove, I no
 longer act thus myself, but sin *acteth thus*, which dwelleth in
 21 me. I find, therefore, this condition; that, when my mind
 22 wisheth to do good, evil is close to me. For I delight in the
 23 law of God after the inward man, but perceive another law
 in my members making war against the law of my mind, and
 bringing me into captivity to the law in my members.
 24 Wretched man that I *am*! who will deliver me from this
 25 deadly body? The favour of God through Jesus Christ our
 Lord. So then, in my mind I am subject to a law of God,
 but in my flesh, to a law of sin.

CH. VIII. There *is*, therefore, now no condemnation to them, that
 2 are in Christ Jesus; for the spiritual law of life in Christ Jesus
 3 hath made me free from the law of sin and death. For (what the
 law could not do, because it was weak through the flesh) God,
 by sending his own son, on account of sin, in the fashion of a

4 sinful body, condemned sin by that body ; that the righteous precepts of the law may be fully performed by us, who walk
5 not after *the* flesh, but after *the* spirit. For they of the flesh mind the things of the flesh ; and they of the spirit, the things
6 of the spirit. For to be carnally minded, is death ; but to be
7 spiritually minded, is life and peace : because the inclinations of the flesh *are at* enmity with God, since they do not submit
8 themselves to the law of God ; nor indeed can they : so that
9 they of *the* flesh cannot please God. But ye are not of *the* flesh, but of *the* spirit ; inasmuch as *the* spirit of God dwelleth in you. But, if any one have not *the* spirit of Christ, he doth
10 not belong to *Christ*. But, if Christ *be* in you, the body *may be* dead, because of sin ; but the spirit *is* life, because of *your*
11 acquittal. Now, if the spirit of him, who raised Jesus from the dead, dwell in you ; he, who raised up Christ from the dead, will also give life to your mortal bodies through his spirit that dwelleth in you.

12 So then, brethren, we are not debtors to the flesh, to live
13 after *the* flesh : for, if ye live after *the* flesh, ye will die ; but, if ye mortify the deeds of the body by *the* spirit, ye will live.
14 For as many, as are led by *the* spirit, are sons of God. For
15 ye received not another spirit of slaves, *which produceth* fear ; but a spirit of adopted sons ; by which we cry out *unto* God,
16 O ! *my* father ! This very spirit beareth testimony with our
17 spirit, that we are children of God, but, if children, then heirs ; heirs of God, and joint-heirs with Christ, if we suffer
18 with *him*, so as to be glorified with *him* also. Now I look upon the sufferings of this present time as of no consequence with respect to the glory, that is going to be displayed to us.
19 For the creation is looking out, with an anxious expectation,
20 for this discovery to the sons of God. For, though the creation hath become subject to vanity, (not willingly, but by reason of him, who brought it into this subjection) *it is* in
21 hope, that this very creation will be set free from this bondage of corruption by the glorious liberty of the children of
22 God. For we know that the whole creation groaneth and is
23 in labour until now. Nay, not only so, but we too, who have received the first-fruits of the spirit, even we ourselves groan within us, expecting an adoption of sons for our redemption

24 from the body. For under this hope were we saved : but hope, that is attained, is not hope : for how can a man hope, 25 for what he hath attained ? So then, as we can hope *only* for 26 what we have not attained, let us wait with patience. And accordingly this spirit likewise helpeth our infirmities ; for we know not as we ought, what to pray for ; but the spirit 27 intercedeth for us with secret groans. Now he, who searcheth the hearts of *men*, knoweth what the mind of the spirit *is*, that it maketh intercession for the saints, according to *the* 28 *will of God* : and we know that it worketh in all things for good with such as love God ; such as have been called according to *his* purpose. For *those* whom he foreknew, he also 29 foreordained to conform to the image of his son ; that *this son* 30 might be a first-born of many brethren. Now, whom he foreordained, those he also called ; and, whom he called, those he also pardoned ; and, whom he pardoned, those he also glorified.

31 What shall we say, then to these things ? If God *be* for us, 32 who *shall be* against us ? He, who spared not his own son, but gave him up for us all ; how, will he not also with him 33 freely give us all things ? Shall any one bring an accusation 34 against the chosen of God ? God *will* acquit *them*. *Shall* any condemn *his chosen* ? Christ hath died *for us*, or rather hath been raised again : he is also at the right-hand of God ; 35 he manageth our concerns for us. Who shall separate us from the love of Christ ? *Shall* tribulation, or imprisonment, or wrongful usage, or famine, or nakedness, or danger, or *the* 36 sword ? (as it is written, *For thy sake are we killed all the* 37 *day long : we are accounted as sheep for the slaughter.*) Nay, in all these things we are more than conquerors through him, 38 who loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things 39 present, nor things to come, nor height, nor depth, nor any other creature, will be able to separate us from the love of God in Christ Jesus our Lord.

CH. IX. I speak truth in Christ, I lie not, my conscience also 2 bearing me testimony in *the* holy spirit ; that I have great 3 grief and continual sorrow of heart, (for I also was once an alien from Christ) on account of my brethren, my kinsmen

4 according to the flesh : who are Israelites ; whose was the adoption of sons, and the glory, and the covenants, and the giving of the law, and the religious service, and the promises ;
 5 whose were the fathers, and of whom was Christ according to the flesh ; who is, as God, over all, blessed for evermore !
 Amen.

6 Not that by any means the word of God hath failed : for
 7 all the posterity of Israel are not true Israelites ; nor all Abraham's offspring, children of promise ; but, saith the scripture, *The posterity of Isaac shall be the children* : that is, the children of the flesh are not God's children ; but the children
 9 of the promise are counted his children. For this was the word of promise : *According to this time will I come, and*
 10 *Sarah shall have a son.* And not only so, but it was thus with Rebecca likewise, who had conceived twins by our fa-
 11 ther Isaac. For, before their birth, when they had done nothing either good or evil, that God's purpose of choice, (not from works, but from the will of him, who calleth) might
 12 remain ; it was said unto her : *The elder will serve the*
 13 *younger* ; as it is written : *Jacob have I loved, but Esau have I hated.*

14 What shall we say then ? Is there unrighteousness with
 15 God ? By no means : for he saith unto Moses : *I will shew*
 16 *mercy to whom I please ; and pity, to whom I please.* So then to wish is nothing, and to run is nothing ; but to receive
 17 mercy from God. For the scripture saith unto Pharaoh : *For this very purpose have I raised thee up, that I might*
 18 *shew my power in thee ; and that my name might be declared*
 18 *throughout all the earth.* So that he hath mercy, where he chooseth ; and hardeneth, where he chooseth.

19 Thou wilt say then unto me : Why doth he still find fault ?
 20 Who hath opposed his will ? Nay but, O ! man, who art thou that disputest with God ? Shall the work say to the
 21 workman, Why didst thou make me thus ? Hath not then the potter such power over the clay, as to make out of the
 22 same lump one vessel for honourable uses, and another for
 23 vessels of wrath fit for destruction ; that he might make

known his glorious riches towards vessels of mercy, which he
 24 had before prepared for glory? Whom he also called, even
 us; not only from among Jews, but from among Gentiles also.
 25 As he saith too in Hosea: *I will call that my people, which
 was not my people; and her beloved, who was not beloved.*
 26 And: *In the place where it was said unto them, Ye are not
 my people: there will they be called sons of a living God.*
 27 But Esaiiah crieth out concerning Israel: *Though the number
 of the sons of Israel be as the sand of the sea, that remnant*
 28 *only will be preserved. For a complete and short account*
 29 *will the Lord make upon the earth. And, as Esaiiah foretold;*
Unless the Lord of hosts had left us a race, we should have
become as Sodom, and have been like Gomorrah.
 30 What shall we say then? Truly, that the Gentiles, who
 did not go after righteousness, overtook righteousness, even
 31 righteousness which is of faith: but that Israel, who went
 after a law of righteousness, did not reach a law of righteous-
 32 ness. And why? Because they sought it not by faith, but by
 33 works of a law: for they stumbled against that stone; as it
 is written: *Behold! I lay in Sion a stone to stumble at and*
to strike against: and none, who trusteth in it, will be disap-
pointed.

CH. X. Brethren, the desire of my heart and my prayer to God
 2 in behalf of Israel is indeed for their salvation: and I bear
 them testimony, that they have a godly zeal, but not accord-
 3 ing to knowledge. For, not considering the righteousness of
 God, and seeking to establish their own righteousness, they
 have not submitted themselves to this righteousness from
 4 God. For Christ is the end of law, to justify every believer
 5 in him. Now Moses writeth of the justification by the law,
 6 that *the man, who doeth these things, will live by them.* But
 the justification by faith speaketh thus: Say not in thy heart,
Who shall go up into heaven? for that is *the same as* to bring
 7 Christ down from heaven. Or: Who shall go down into the
 depth below? for that is *the same as* to set aside the resurrec-
 8 tion of Christ from the dead. But what saith the scripture?
The word is nigh thee, even in thy mouth and thy heart:
 9 meaning that word of faith, which we are preaching. For, if
 thou confess with thy mouth, that Jesus is the Lord; and

believe in thy heart, that God raised him from the dead, thou
 10 wilt be saved. For by *the* heart men believe unto justification,
 11 and make confession with *the* mouth unto salvation: and the
 scripture saith, *No believer on him will be disappointed.*
 12 For there is no difference between Jew and Greek: all have
 the same Lord, abundantly kind to all, who call themselves
 13 by his name; *according to the scripture, Whosoever taketh*
 14 *upon himself the name of the Lord, he will be preserved.* How
 then can they take his name, on whom they have not believ-
 ed? And how can they believe on *one*, whom they never
 15 heard? And how can they hear without a preacher? And
 how can there be preachers, unless they be sent? as it is writ-
 ten, *How beautiful are the feet of the joyful preachers of good*
 16 *things!* But all did not obey these joyful tidings. For
 17 Esaiah saith: *Lord, who believed our report?* So then this
 faith cometh from hearing: and this hearing through a mes-
 18 sage from God. But I say, Have they not heard? Yes,
 verily; *Their voice went forth into all the earth, and their*
 19 *words unto the extremities of the world.* I say moreover,
 Did not Israel know of this? First Moses saith: *I will*
raise your jealousy by a people of no account: by a foolish
 20 *nation will I anger you.* But Esaiah boldly saith: *I was*
seen by them, who sought me not: I was found by them, who
 21 *asked not for me:* but concerning Israel he saith: *All the*
day long did I stretch out my hands towards a disobedient and
gainsaying people.

Cn. XI. I say then, hath God rejected his own people? By no
 means: for I also am an Israelite, of Abraham's race, of *the*
 2 tribe of Benjamin: God hath not rejected his own people,
 whom he hath known so long. Know ye not then what the
 scripture saith concerning Elias? how he appeareth before God
 3 with respect to Israel, saying: *Lord, they have killed thy*
prophets, and digged up thine altars; so that I only am left,
 4 *and they are seeking my life.* But what is the divine answer
 to him? *I have left myself seven thousand men, who have not*
 5 *bowed a knee to Baal.* Accordingly, at this present time
 6 also, there is a remnant, chosen out by favour: and, if by
 favour, not then from works; otherwise this were no longer
 a favour. As, on the contrary, if from works, it were not

then a favour: otherwise, these works would no longer be
 7 what they are. How then? What Israel is seeking for, he
 hath not attained: the chosen few have attained, but the rest
 8 were blinded; as it is written, *God hath given them a spirit*
of stupefaction; eyes without sight, and ears that hear not,
 9 *unto this day. And David saith: Let their table become a*
snare, and a net, and a stumbling-block, and a recompense
 10 *unto them: let their eyes be darkened so as not to see; and do*
thou bend down their back always.

11 I say then, have the *Israelites* stumbled so as to fall?
 By no means: but, by their stumbling, salvation, to raise
 12 their jealousy, is come unto the Gentiles. Now, if their stum-
 bling be an advantage to the world, and their loss a gain to
 13 the Gentiles; how much more their fulness? For I am
 speaking to you, Gentiles: inasmuch as I am an apostle to
 14 the Gentiles, I magnify my ministry; if by any means I may
 15 raise jealousy in my brethren, and save some of them. For,
 if rejection of them be reconciliation to the world; what *will*
 16 *the acceptance of them be, but life from the dead?* Now, if
 the first-fruits be holy, so is the lump: and, if the root be
 17 holy, so are the branches. And, if some of the branches have
 been broken off, and thou, a wild olive, hast been grafted on
 them, and become a partaker of the root and fatness of the
 18 olive-tree; boast not over these branches: for, though thou
 boast over them, thou bearest not the root, but the root thee.
 19 Thou wilt say then, The branches were broken off, that I
 20 might be grafted on. Well: they were broken off for *their*
want of faith, and by thy faith thou standest. Be not high-
 21 *minded, but afraid. For, if God spared not the natural*
 22 *branches, perhaps he will not spare thee. Behold, therefore,*
the kindness and severity of God: to those, who fell, severi-
 23 *ty; but kindness to thee, if thou persevere under that kind-*
ness: otherwise, thou also wilt be cut off; as they too, if they
persevere not in unbelief, wilt be grafted on: for God is able
 24 *to graft them on again. For, if thou wert cut out of thy nat-*
ural wild-olive, and hast been grafted, against thy nature,
into a good olive; how much more may these natural branches
be grafted on their own olive?

25 For I wish you to understand, brethren, this mystery, lest

ye be wise in your own conceits ; that blindness hath befallen part of Israel, until the fulness of the Gentiles be come in ;
 26 and then all Israel will be saved, as it is written : *The deliverer will come out of Zion, and turn away ungodliness from*
 27 *Jacob. And this is my covenant with them, when I take*
 28 *away their sins.* So then, as to the gospel, the Israelites are disliked for your sakes ; but, as to the choice of God, are
 29 beloved for their fathers' sakes ; because the kindness of God
 30 to them, and their calling by him, are not repented of. For, as ye also were once disobedient to God, but have now ob-
 31 tained mercy during their disobedience ; so have they now disobeyed the mercy shewn to you, and will hereafter obtain
 32 mercy. For God hath shitten all alike under unbelief, that
 33 he may have mercy upon all. O ! the deep riches of wisdom and knowledge, that are in God ! How unsearchable are his
 34 determinations, and his ways not to be traced out ! For who hath known a purpose of the Lord ? Or who hath been his
 35 counsellor ? And who hath given him first, so as to receive
 36 only a recompense in return ? For from him, and through him, and unto him, are all things. To him be the glory for ever ! Amen.

CH. XII. I beseech you, therefore, brethren, by these compassionate kindnesses of God, to present your bodies for a living sacrifice and holy, well-pleasing unto God ; that religious service
 2 of reason, which ye owe. And conform not yourselves to the present manners, but transform yourselves by the renewal of your mind ; that ye may shew in yourselves what is that
 3 good and acceptable and perfect will of God. For, by the authority, which hath been graciously given unto me, I charge every one among you not to think more highly than he ought to think, but to think with sobermindedness, according as
 4 God hath distributed to each a measure of faith. For, as we have many members in one body, but all these members have
 5 not the same office ; so we, though many, are but one body in Christ ; and each of us severally fellow-members thereof.
 6 And, as we have different gifts according to the favour shewn unto us, if to explain the scriptures, let it be agreeable to the
 7 faith ; if a ministry, let us attend to this ministry ; let the
 8 teacher attend to his teaching ; he, that exhorteth, to his ex-

hortation: let him, that bestoweth, *bestow* liberally; him, that ruleth, *rule* with diligence; him, that sheweth mercy, 9 *shew* it with cheerfulness. *Let your love be without dis-*
 10 *simulation; abhor evil, cleave to goodness. Let your af-*
fection for each other be the fondness of a brother: be
 11 *more forward than each other in mutual respect: not back-*
ward to diligence, of an active mind, serving yourselves
 12 *of the opportunity: rejoicing in hope; patient in tribulation;*
 13 *constant in prayer; sharing the necessities of the saints;*
 14 *seeking occasions of hospitality. Give good words to them,*
 15 *who rail at you; give good words, and curse not. Rejoice*
 16 *with the joyful, and weep with them that weep; having the*
same dispositions towards each other. Set not your minds on
high things, but be guided by humility. Be not wise in your
 17 *own conceits. Render no one evil for evil. Attend, if ye*
 18 *can, to what is honourable in the sight of all men. As much*
 19 *as lieth in you, be at peace with all men. Beloved, avenge*
not yourselves, but give way to the anger of another; for it
 20 *is written: Vengeance longeth unto me; I will repay, saith*
the Lord. Therefore, if thine enemy be hungry, give him
 21 *food; if he be thirsty, give him drink: for by doing this, thou*
mayest heap coals of fire upon his head. Be not overcome by
evil, but overcome evil with good.

CH. XIII. Let every soul submit itself to powers in authority: 1
 for, *as* there is no power but from God, these powers are ap-
 2 pointed by God. Whosoever, therefore, setteth himself
 against the power, he opposeth the appointment of God; and
 3 such opposers will bring punishment upon themselves. For
 these rulers are not a terror to good, but to wicked, actions.
 Dost thou wish then not to be afraid of *their* power? Do
 4 what is right, and thou wilt be praised by it: for it is God's
 minister for thy good. But, if thou do evil, be afraid: be-
 cause *this power* carrieth not the sword in vain; but is *then*
 an avenging minister of God for the punishment of every
 5 wicked person. Wherefore, it is necessary, that ye submit
 yourselves, not only because of punishment, but even for con-
 6 science sake. And for the same reason ye pay tribute also;
 for they, who attend to this *business*, are public servants of
 God.

7 Render, therefore, to all *their* dues: tribute, to whom
 tribute is due; custom, to whom custom; reverence, to whom
 8 reverence; honour, to whom honour. Owe no one any thing
 but mutual love; for he, who loveth his neighbour, hath fully
 9 performed *the law*: (for these *commandments*, *Thou shalt not*
commit adultery, Thou shalt do no murder, Thou shalt not
steal, Thou shalt not bear false testimony, Thou shalt not
covet, and every other *such* commandment, is comprehended
 10 in this precept, *Thou shalt love thy neighbour as thyself*: as
 love *then* doeth no ill to *its* neighbour, it is the fulfilling of
 11 law) especially considering this season, that *it is* now time to
 arise from sleep; for our deliverance is nearer now than
 12 when we *first* believed. The night is far spent, and the day
 is at hand: let us lay aside, therefore, the works of darkness,
 13 and put upon us the garments of light. Let us walk orderly,
 as in *the* day-time; not in riotings and drunkennesses, not in
 14 lusts and impurities, not in strife and rivalry: but put on
 yourselves the Lord Jesus Christ, and make no carnal provi-
 sion for your lusts.

CH. XIV. Now the weak in faith kindly receive; not unto doubts
 2 and reasonings. For one scruplet not to eat any thing; but
 3 another, *that is* weak, eateth *only* herbs. Let not him, that
 eateth, despise him, that eateth not; nor him, that eateth not,
 judge him, that eateth; for God hath taken him to himself.
 4 Who art thou, that judgest another's servant? To his own
 master he standeth or falleth: yea, he shall be established;
 5 for God is able to set him up. This esteemeth one day above
 another; that esteemeth every day *alike*: let each be fully
 6 persuaded in his own mind. He, who regardeth the day, re-
 gardeth *it* to a master; and he, who disregardeth the day,
 disregardeth *it* to a master. He, who eateth, eateth to a
 master, for he giveth God thanks: and he, who abstaineth
 from meats, abstaineth to a master; and giveth God thanks.
 7 For none of us liveth to himself, and none dieth to himself:
 8 for, if we live, we live unto this master; and, if we die, we
 die unto this master: whether, therefore, we live, or die, we
 9 belong unto this master. For to that end Christ both died
 and rose again to life, that he might be master both of *the*
 10 dead and living. What then dost thou mean by judging thy

brother? or thou, by despising thy brother? for we must all
 11 present ourselves before the judgment-seat of Christ; for it
 is written: *As I live, saith the Lord, every knee shall bend to*
 12 *me, and every tongue acknowledge God.* So then each of us
 will give an account of himself to God.

13 Therefore, let us not judge each other any more; but do
 ye rather determine this, not to put a stumbling-block, or a
 14 hindrance, before *your* brother. I know and am satisfied,
 that, under the Lord Jesus, no *meat* is of itself unholy; but
 15 to him, who thinketh any *meat* unholy, it is unholy. Now, if
 thy brother be made uneasy by thy *meat*, thou no longer
 walkest according to love. Destroy not with thy *meat* him,
 16 for whom Christ died. Let not then our privilege be an oc-
 17 casion of reproach. For the kingdom of God is not *meat* and
 drink, but righteousness, and peace, and joy, in a holy mind.
 18 He, that is a servant to Christ in these things, is well pleas-
 ing to God and approved by men.

19 So then let us strive for peace, and for the improvement of
 20 each other. Pull not to pieces the workmanship of God be-
 cause of *meat*. All things indeed are pure; but *it is bad* for
 21 that man, who maketh *others* stumble by what he eateth. *It*
 is better neither to eat flesh nor to drink wine, nor *to do any*
 22 *thing else*, at which thy brother stumbleth. Hast thou confi-
 dence in thyself? Have it before God. Happy *is* he, who
 23 condemneth not himself for his own practices. But he, who
 doubteth, is condemned, if he eat; because *it is not done* with
 conviction; for, whatever is without conviction, *that is sin*.

CH. XV. We, therefore, who are able, ought to bear the infirmi-
 2 ties of the weak, and not to please ourselves. Let each of us
 then please *his* neighbour in what is good for *mutual* improve-
 3 ment. For Christ in like manner did not consider his own
 gratification; but, as it is written, *The reproaches of them,*
 4 *that reviled thee, fell on me.* For, whatsoever things were
 written aforetime for our instruction, *they were written, that,*
 through submission to the exhortation of those scriptures, we
 5 may have hope. Now the divine author of this submission,
 and of this exhortation, grant, that ye may be so disposed
 6 towards each other after the example of Jesus Christ! that
 with one mind *and* one mouth ye may glorify the God and

7 father of our Lord Jesus Christ. Wherefore, kindly receive each other, as Christ also received you, to *the* glory of God.

8 Now I say, that Jesus Christ was a minister of divine truth from among the circumcision, to confirm the promises unto
9 the fathers; and that the Gentiles were to glorify God for his mercy, according to this scripture: *For this cause I will acknowledge thee among the Gentiles, and sing praise unto*
10 *thy name.* And again the scripture saith: *Rejoice, ye Gen-*
11 *tiles, with his people.* And again: *Sing unto the Lord, all*
12 *ye Gentiles; and praise him, all ye people.* And again Esaiiah saith: *Out of Jesse will be the root, and he, who riseth up to rule the Gentiles: on whom will the Gentiles hope.*

13 Now may the God of this hope fill you with all joy and peace through the faith; that ye may abound in this hope
14 under *the* power of a holy spirit. And I myself am also persuaded of you, my brethren, that ye are even of yourselves full of goodness, filled with all knowledge, able even to ad-
15 monish one another. Nevertheless, brethren, by way of reminding you, I have written to you rather freely upon some
16 points, through the authority given to me by God, in making me a public servant of Jesus Christ unto the Gentiles, a ministering priest of this gospel of God; that this oblation of the Gentiles may be acceptable, sanctified by holiness of
17 spirit. I have, therefore, cause of boasting in Christ Jesus towards God. For I will only presume to speak of what
18 Christ hath done through me for *the* conviction of *the* Gentiles
19 by word and deed, by mighty signs and wonders, by a powerful display of God's spirit: so that, from Jerusalem and round about even to Illyrium, I have fully preached the gos-
20 pel of Christ. So ambitious have I been in publishing the gospel! not where the name of Christ had *already* reached,
21 lest I should build upon *the* foundation of another; but, as it is written, *They, who have not been told of him, shall see;*
22 *and they, who have not heard, shall understand.* Therefore,
23 though I have been often hindered from coming to you, yet now, as I have no further scope in these parts, and have been desirous of coming to you these many years; I will come to
24 you, whenever I go to Spain. For I hope to see you on my

passage thither, and to be set forwards by you on my journey,
 25 when I have been in some measure satisfied with you. But
 26 now I am going to Jerusalem on a service to the saints: for
 Macedonia and Achaia have been pleased to make a contri-
 27 bution for the poor saints in Jerusalem. And it is well that
 they have so pleased; for they are indeed debtors to these
 Jews: because, if the Gentiles have shared their spiritual
 28 gifts, they ought in return to minister unto them these carnal
 gifts. When, therefore, I have finished this *business*, and set
 the seal to this fruit of their *liberality*; I will pass through
 29 you to Spain. Now, I am sure, that, when I come unto you,
 I shall come with the full blessings of the gospel of Christ.
 30 So I beseech you, brethren! by our Lord Jesus Christ and
 by the love of the spirit, to strive together with me by prayers
 31 to God in my behalf: that I may be delivered from the
 unbelievers in Judea; and, that this service of mine for
 32 Jerusalem may be acceptable to the saints: that I may
 come to you with joy by the will of God, and refresh myself
 33 with you. Now the God of peace be with you all! Amen.

CH. XVI. Now I commend unto you Phœbe our sister, a min-
 2 ister of the church at Cenchræ: that ye may receive her in
 the Lord in a manner worthy of the saints, and assist her in
 whatsoever business she may want your *help*; for she also
 3 hath helped many, and me myself. Salute Priscilla and
 4 Aquila, my fellow-labourers in Christ Jesus; who have laid
 down their own necks for my life: unto whom not only I
 5 give thanks, but all the churches of the Gentiles also. Salute
 likewise the church in their house. Salute Epænetus, my
 6 beloved *friend*; who is a first-fruits of Asia in Christ. Sa-
 7 lute Mary; who hath laboured much for you. Salute Andro-
 nicus and Junia, my kinsmen and my fellow-prisoners; who
 are of note among the apostles, and acknowledged Christ
 8 before me. Salute Amplias, my beloved *friend* in the Lord.
 9 Salute Urbanus, my fellow-labourer in Christ; and Stachys,
 10 my beloved *friend*. Salute Apelles, the approved in Christ.
 11 Salute the family of Aristobulus. Salute Herodion, my
 kinsman. Salute those of the family of Narcissus, that are
 12 in the Lord. Salute Tryphæna and Tryphosa, who are la-
 bouring in the Lord. Salute the beloved Persis, who hath

13 laboured much in *the* Lord. Salute Rufus, the chosen in *the*
14 Lord; and his mother, *who* is also mine. Salute Asyncritus,
Phlegon, Hermas, Patrobas, Hermes, and the brethren that
15 are with them. Salute Philologus and Julia, Nereus and his
sister, and Olympas, and all the saints that are with them.
16 Salute each other with a holy kiss. All the churches of Christ
salute you.

17 Now I beseech you, brethren, mark them, that are making
these divisions, and *laying* these stumbling-blocks, contrary
to the doctrine, which ye have learned; and avoid them.
18 For such *men* are not servants of our Lord Jesus Christ, but
of their own belly; and by kind words and fair speeches are
19 deceiving the hearts of the simple. For your obedience is
come abroad unto all: I rejoyce, therefore, in you on this
account; and wish you to be wise unto goodness, and
20 uncorrupt concerning evil: and the God of peace will quickly
trample Satan under your feet. The favour of our Lord
Jesus Christ be with you! Amen.

21 Timothy, my fellow-labourer, and Lucius and Jason
22 and Sosipater, my kinsmen, salute you. I Tertius, the
23 writer of this epistle, salute you in the Lord. Gaius, my
host and *that* of the whole church, saluteth you. Eras-
tus, the city-steward, saluteth you; and Quartus, the
brother.

25 Now unto him, who is able to establish you according to
this gospel of Jesus Christ by me proclaimed, wherein a mys-
tery hath been revealed, which was kept secret from the
26 ages of old, but is now made plain by *the* scriptures of the
prophets, and published to all the Gentiles, according to an
appointment of the everlasting God, for *their* obedience to *the*
27 faith: to God, only wise, be the glory, through Jesus Christ,
for ever! Amen.

THE
FIRST EPISTLE OF ST. PAUL
TO THE
CORINTHIANS.

CHAP. I.

PAUL, called *to be* an apostle of Jesus Christ by a divine
2 appointment, and Sosthenes the brother ; to the church of
God which is in Corinth, unto them who have been sanctified
in Christ Jesus *and* called *to be* saints ; to all in every place
who take upon themselves the name of our Lord Jesus Christ,
3 their *Lord* indeed as well as ours ; favour *be* unto you and
peace from God our father and *our* Lord Jesus Christ !

4 I thank my God always concerning you for the favour of
5 God, which hath been shewn you in Christ Jesus ; because
in him ye are become rich in every thing, in all doctrine and
6 all knowledge, according to the strong proof of Christ among
7 you : so that ye are come short of no gift ; whilst ye are
9 waiting for the manifestation of our Lord Jesus Christ. God,
by whom ye were called into a communion with his son Jesus
8 Christ our Lord, will keep his word : and will also establish
you blameless unto *the* end, unto that day of our Lord Jesus
Christ.

10 Now I beseech you, brethren ! by the name of our Lord
Jesus Christ, that ye all speak the same thing, and *that* there
be no divisions among you ; but *that* ye be fitted together in
11 the same mind and in the same purpose : for it hath been
signified to me concerning you, my brethren, by the family of
12 Chloe, that there are strifes among you. Now I mean this ;
that each of you saith, I am of Paul ; but I, of Apollos ; but
13 I, of Cephas ; but I, of Christ. Is Christ *then* divided ? Was
Paul crucified for you ? Or were ye baptized in the name of
14 Paul ? I thank God, that I baptized none of you, but Crispus

15 and Gaius : so that no one can say that I baptized unto my
 16 own name. But I baptized also the family of Stephanus : *and*
 17 I am not aware that I baptized any one besides. For Christ
 sent me not to baptize, but to preach the gospel : not in
 wisdom of speech, lest the cross of Christ should be made of
 18 none effect. For unto them, that are lost, the doctrine of the
 cross is foolishness ; but a divine power unto us, that are saved.
 19 For it is written : *I will destroy the wisdom of the learned,*
 20 *and set aside the understanding of the wise.* To what purpose
 is a wise man ? To what purpose is a scribe ? To what
 purpose is a disputer of the present age ? Hath not God
 21 made the wisdom of this world folly ? For, since the world
 by this wisdom knew not God, it pleased God in his wisdom
 to save the believers by this foolishness, which we preach :
 22 so that, while Jews are asking for a sign, and Greeks are
 23 seeking wisdom, we are preaching a crucified Christ ; to Jews
 24 a stumbling-block, and to Greeks foolishness : but unto them
 that are called, both to Jews and Greeks, a Christ of divine
 25 power and divine wisdom : for this foolishness of God is wiser
 than men, and this weakness of God is stronger than men.
 26 For observe those, that have been called, among you, brethren ;
 that not many of *them* are wise after *the* flesh, not many
 27 mighty, not many of noble birth : but God hath chosen for
 himself the folly of the world to put the wise to shame ; and
 God hath chosen for himself the weakness of the world to
 28 shame the strong ; and those of mean birth and those of no
 account hath God chosen for himself, and those who were not,
 29 to do away those who were ; so that no flesh can boast before
 30 him. But of him are ye, both righteousness and holiness and
 deliverance in Christ Jesus, who is become unto us wisdom
 31 from God : so that, as it is written, *Let him, who boasteth,*
boast in the Lord.

CH. II. Accordingly, brethren ! when I came unto you, I came
 not with an excellency of speech or of wisdom, in declaring
 2 unto you the mystery of God. For, *while* among you, I
 judged nothing to be knowledge, but Jesus Christ and him
 3 crucified. And I was with you in weakness and in fear and
 4 in great trembling : and my conversation and my preaching
 was not with persuasive words of man's wisdom, but with a

5 demonstration of a mighty spirit ; that your trust might not
 6 be in human wisdom, but in divine power. Now we proclaim
 a wisdom that is perfect ; not a wisdom of this age, nor of the
 7 mighty ones of this age, who will come to nought : but we
 proclaim a mystery of divine wisdom, preordained by God,
 8 but hidden, before the ages, for our glory ; *a wisdom*, which
 none of the mighty ones of this time knew ; for, if they had
 known it, they would not have crucified the Lord of glory.
 9 But, as it is written, *What eye hath not seen, nor ear heard,*
nor the heart of man conceived, God prepared for them, who
 10 *love him* ; but revealed unto us by his spirit : for this spirit
 11 searcheth all things, even the depths of God. For who among
 men knoweth the *thoughts* of any man, save the spirit of that
 man, which is in him ? So likewise no one knoweth the
 12 *thoughts* of God, but the spirit of God. Now we have not
 received the spirit of the world, but the spirit which is from
 13 God ; that we may understand the gifts of God : which we
 declare also, not in words taught by human wisdom, but
 taught by a holy spirit, explaining spiritual things in spiritual
 14 *words*. But a carnal man receiveth not the things of the
 spirit of God, for they are foolishness unto him, and he can-
 not understand *them*, because they must be spiritually dis-
 15 cerned. But the spiritual *man* discerneth every one, and is
 16 himself discerned by none. For who hath so known a divine
 counsel, as to be able to instruct him ? Now we are in pos-
 session of a counsel of Christ.

CH. III. And I, brethren ! was not able to speak unto you as
 2 unto spiritual *men*, but as unto carnal. I fed you, as babes in
 3 Christ, with milk, and not with meat ; because ye were not
 then able to *bear it*, nor indeed are ye now able, since ye are
 still carnal. For, whereas rivalry, and strife, and divisions,
 are among you, are ye not carnal ; and do ye not walk as a
 4 carnal man ? For, while one is saying, I am of Paul ; and
 5 another, I am of Apollos ; are ye not carnal ? Who then is
 Paul, and who is Apollos ; but ministers, through whom ye
 6 believed ? Accordingly, as the Lord gave to each of us, I
 set the plant, Apollos watered it ; but God made it grow.
 7 So then neither is the planter any thing, nor the waterer ; but
 8 God who giveth growth. Now the planter and the waterer

are one thing; and each will receive his own reward according to his own labour. For we are fellow labourers with God: ye are God's tillage, *ye are* God's building. According to the office graciously conferred on me, as a wise master-builder I have laid a foundation, and another buildeth thereupon: but let each take heed how he buildeth thereupon. For no one can lay another foundation instead of that already laid; which is Jesus the Christ. Now, if any one build upon this foundation, gold, silver, precious stones, wood, hay, stubble; each *man's* work will become manifest: for that day, when it is revealed with fire, will shew it; and that fire will prove what the work of each *man* is. If the work of any one, which he hath builded upon *the foundation*, remain; it will receive a reward. But, if the work of any one be burned up, it will be lost; and he will escape, but so as through a fire.

Know ye not, that ye are a temple of God; and *that* the spirit of God dwelleth in you? If any one corrupt this temple of God, him will God destroy: for this temple of God, which ye are, is holy. Let no one deceive himself. If any one among you have the reputation of being wise, let him become a fool in *the wisdom of* this age, that he may become wise *indeed*. Now the wisdom of this world is folly with God; for it is written, *Who taketh the crafty in their own cunning*: and again, *The Lord knoweth the reasonings of the wise, that they are vain*. Therefore, let no one glory in men: for all things are yours; whether Paul, or Apollos, or Cephas, or *the world*, or life, or death, or things present, or things to come, all are yours; and ye are Christ's, and Christ is God's.

CH. IV. Let a man so think of us as ministers of Christ, and stewards of divine mysteries. Now, for the rest, it is required of a steward, that he be faithful. But I make no account at all of being questioned by you, or by man's judgment; nay, I do not even call myself to an account, for I am conscious to myself of no *evil*; but he, who calleth me to an account, is the Lord. Wherefore, judge not any thing before the time of the Lord's coming; who will both bring to light the secrets of darkness, and will make manifest the counsels of *all* hearts; and then will each have praise from God.

Now these things, brethren! have I applied to myself and

Apollos for your sakes, that ye may learn from us not to think above what is written: *and* that none may pride himself in any one *teacher* against another. Should any one call thee to an account; what hast thou which thou dost not receive? And, if thou didst but receive, why dost thou boast as if thou didst not receive? Are ye then already full with plenty? Are ye already become rich? Do ye reign as kings without us? I wish indeed ye did reign, that we also might reign with you. For I think, that God hath brought us the apostles last upon the stage, as devoted to destruction: for we are made a spectacle unto the world, to angels and to men. We *are* fools for Christ's sake, but ye *are* wise in Christ: we *are* weak, but ye *are* strong: ye *are* honourable, but we despised. To this very hour we continue both hungry and thirsty and naked; we are buffeted, and are driven from place to place: we endure labour, by working with our own hands: when reviled, we give good words; when reproached, we take it patiently; when railed at, we entreat: we are become as off-scourings of the world, a refuse of all things, until now.

I do not write these things, as commanding you; but to admonish *you*, as my beloved children. For, though ye may have ten thousand guides in Christ, yet ye *have* not many fathers; for I begat you in Christ Jesus through the gospel. I beseech you, therefore, be ye imitators of me. For this have I sent unto you Timothy, who is my beloved and faithful son in the Lord, and will bring to your remembrance my doctrines in Christ, how I teach every where in every church.

Now some are puffed up, as if I were not coming to you: but I will come unto you soon, if the Lord be willing; and I will discover, not the word of these boasters, but the power. For the kingdom of God is not in word, but in power. Which do ye choose? Shall I come unto you with a rod? or with love, and a spirit of meekness?

CH. V. Is then fornication certainly reported to be among you; and such fornication, as is not even among the Gentiles, that one should marry his father's wife? And are ye puffed up? and have ye not rather mourned; that he, who hath done this deed, may be removed from among you? For I indeed,

absent in body, but present in spirit, have already determined, as if *I were* present, concerning him, that hath so done this.

4 In the name of our Lord Jesus Christ, when ye and I, *who am with you* in spirit, are gathered together with the power of
5 our Lord Jesus Christ; deliver this *man* unto Satan for a punishment of the flesh, that the spirit may be saved in the day of our Lord Jesus.

6 This boasting of yours is not good. Are ye not aware,
7 that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump, inas-
much as ye are unleavened; for Christ is the passover, that
8 was slain for us. Therefore, let us keep a festival; not with old leaven, nor with a bitter leaven of iniquity; but without leaven, in purity of mind, and in truth.

9 I wrote to you in that letter not to keep company with
10 fornicators: but not *meaning* altogether, the fornicators of this world, or the extortioners, or rapacious, or worshippers
11 of images: for then ye must needs go out of the world: but this is what I write unto you; not to keep company with a brother, if any *such* be a fornicator, or an extortioner, or a worshipper of images, or a railer, or a drunkard, or rapacious:
12 with such an one not even to eat. Now, is it for me to judge even them that are without? No: *but* judge ye them that
13 are within; (for them, that are without, God will judge) and take away from among you that wicked person.

CH. VI. Doth any one of you, who hath a dispute with his friend, dare to go to law before the heathen, and not before the
2 saints? Know ye not that the saints will judge the world? But, if the world will be judged by you, these mean tribunals
3 become you not. Know ye not that we shall judge angels? 4 how much more the affairs of this life? Therefore, whilst ye have tribunals for the affairs of this life, do ye make them,
5 who are of no account in the church, *your* judges? I speak to your shame. Is there not then a single wise *man* among you, who is able to deterraine a *dispute* between his brethren;
6 but brother goeth to law with brother, even before unbeliev-
7 ers? Certainly, however, there is some defect among you, that ye go to law with each other *at all*. Why do ye not
8 rather suffer yourselves to be defrauded? Whereas your-

9 selves wrong and defraud even *your* brethren. Know ye not then, that *the* unjust will not inherit *the* kingdom of God? Do not deceive yourselves : neither fornicators, nor worshippers of images, nor adulterers, nor impure abusers of themselves with themselves and men, nor thieves, nor extortioners, nor drunkards, nor revilers, nor rapacious, will inherit *the* kingdom of God. And such were some of you ; but ye have washed yourselves, but ye are become holy, but ye are made righteous, by the name of the Lord Jesus and by the spirit of our God. All things are lawful unto me, but all things are not profitable : all things are lawful to me, but I will not be brought under the power of any thing. Meats are for the belly, and the belly for meats ; but God will destroy both it and them. Now the body is not for fornication, but for the Lord : and the Lord for the body. And, as God raised the Lord to life, he will also raise up you by the same power. Are ye not aware, that your bodies are members of Christ? Shall I then take these members of Christ to make *them* members of a harlot? By no means. And know ye not, that he, who joineth himself unto a harlot, is one body *with her* ? for, saith *the scripture*, *The two will be one flesh*. But he, who joineth himself unto the Lord, is one spirit *with him*.
 18 Flee fornication : every *other* sin, which a man may commit, is without the body ; but the fornicator sinneth against his own body. Are ye not then aware, that your body is a temple of the holy spirit within you ; of which ye receive from God, and are not your own ? for ye were bought with a price. Glorify, therefore, God with your body and with your spirit ; for they are God's.

CH. VII. Now, concerning the things whereof ye wrote unto me,
 2 it is better for a man not to take a wife. But, because of fornication, let each *man* have his own wife, and each *woman*
 3 have her own husband. Let the husband give unto the wife the benevolence that is due ; and in like manner also the
 4 wife unto the husband. The wife hath not the power over her own body, but the husband ; and, in like manner, even the husband hath not the power over his own body, but the
 5 wife. Deprive not each other unless by consent for a season ;

that ye may be at leisure for fasting and for prayer; and come together again, lest Satan tempt you through the incontinence of your flesh. But this I speak by permission, not by commandment. For I wish all men to be as I myself also ~~am~~: but each hath his own gift from God; one after this manner, and another after that. But I say to the unmarried and the widows; It is better for them to continue as I also ~~am~~. But, if they have not continence, let them marry: for it is better to marry than to be on fire.

But those already married I charge: yet not I, but the Lord: Let no wife separate herself from *her* husband. Now, if she should even separate herself, let her remain unmarried, or be reconciled to *her* husband: and, Let no husband put away *his* wife.

But to the rest I am speaking, not the Lord. If any brother have a wife *that* is an unbeliever, and they mutually agree to dwell together, let him not put her away. And let no wife also, if they mutually agree to dwell together, put away a husband *that* is an unbeliever. For that unbelieving husband is made holy by *his* wife; and that unbelieving wife is made holy by *her* husband: else your children would be unclean; whereas they are holy. And how canst thou tell, *O* wife, but thou mayest save *thy* husband? Or how canst thou tell, *O* husband, but thou mayest save *thy* wife? But, if the unbelieving wife or husband wish to separate themselves, let them separate; no brother, or sister, is a slave in such cases: moreover, God called us to peace. So then, as God hath distributed to each, as the Lord hath called each, so let every one walk; and so enjoin I in all the churches. Was any one called *when* circumcised? let him not alter his circumcision.

Was any one called in uncircumcision? let him not circumcise himself. Circumcision is nothing, and uncircumcision is nothing; but an observance of God's commandments is every thing. Let each continue in the condition, wherein he was called. Wast thou called *when* a slave? care not for it: yea, even if thou canst be free, continue as thou art. For the slave, that was called in *the* Lord, is the Lord's free-man: and, in like manner, he who was called *when* free, is a slave of Christ. Had ye bought your freedom? become not slaves

- 24 to men. In that *condition, therefore*, brethren, wherein each was called, let him continue with God.
- 25 Now, concerning young unmarried people, I have no commandment of *the Lord* ; but I will give an opinion, as *a man*
- 26 mercifully favoured with a trust from *the Lord*. It is better therefore, I think, on account of the present troubles, it is better
- 27 for a man to continue as he is. Art thou bound unto a wife? seek not to be loosed. Art thou free from a wife?
- 28 seek not a wife. If, however, thou marry, thou hast not done amiss ; and, if the virgin marry, she hath not done amiss ; though such will have trouble in the flesh : but I spare you.
- 29 This, however, I say, brethren ; the time henceforth is straightened : so that they, who have wives, should be as
- 30 though they had none ; and they, who weep, as though they wept not ; and they, who rejoice, as though they rejoiced not ;
- 31 and they, who buy, as possessing not ; and they, that use this world, as not using it to excess : for the fashion of this world
- 32 is passing away ; and I wish you to be without anxiety. The unmarried *man* is anxious about the things of the Lord, how
- 33 he may please the Lord : but the married *man* is anxious about the things of the world, how he may please his wife ;
- 34 and is distracted. The unmarried woman also, and the virgin, is anxious about the things of the Lord, that she may be holy both in body and mind : but the married *woman* is anxious about the things of the world, how she may please *her* husband.
- 35 Now I say this for your own good ; and not that I may cast a snare over you ; but for decency, and for an attendance
- 36 upon the Lord without distraction. But, if any one apprehend a dishonour from his virginity continued beyond the time ; it ought so to be, let him do what he pleaseth, he doeth
- 37 not amiss, let *such* marry. But he, who continueth steadfast in his heart, having no necessity, but hath power over his own will, and is determined in his heart to keep his virginity, doeth
- 38 well. So then even he, who giveth *it* in marriage, doeth
- 39 well ; but he, who giveth *it* not in marriage, doeth better. A wife is bound by law as long as her husband liveth ; but, if her husband fall asleep, she is free to marry whom she pleaseth, *but only in the Lord*. She will be happier, however, if she continue as she is, in my opinion ; and, I think, even I have a divine spirit.

CH. VIII. Now concerning idol-sacrifices, do we understand *this matter*, because we all have knowledge? This knowledge
 2 puffeth up, but love improveth. But, if any one have the credit of knowing any thing, he knoweth nothing yet as he
 3 ought to know. But, if any one love God, he knoweth *this*
 4 *matter* truly. Concerning therefore the eating of idol-sacrifices, we know that a worldly idol is nothing; and that there
 5 is no God but one. For, though there be gods, both cœlestial and terrestrial, by name: (as there are many gods and many
 6 lords *of this sort*) to us there is but one God, the father, from whom *are* all things, and we for him; and one Lord Jesus Christ, through whom *are* all things, and we through him.
 7 But all *have* not this knowledge: for some, accustomed to the idol, eat as of an idol-sacrifice to this hour; and their conscience, being weak, is defiled. But *our* food will not bring us into judgment before God: for neither, if we eat not, shall we gain any advantage; nor, if we eat, shall we suffer any
 9 loss. But take heed, lest this power of yours become by any
 10 means a stumbling-block to the weak. For, if any one see thee, who hast knowledge, sitting at meat in an idol-temple, will not the conscience of that *man*, as he is weak, be emboldened to eat the idol-sacrifices? And so thy knowledge
 12 will destroy this weak brother, for whom Christ died. Now, when ye sin thus against the brethren, and wound their weak
 13 conscience, ye sin against Christ. Wherefore, if food draw my brother into sin, I will not eat flesh for ever, that I may not draw my brother into sin.

CH. IX. Am I not a free *man*? Am I not an apostle? Have I not seen Jesus Christ our Lord? Are not ye my workman-
 2 ship in *the* Lord? If I be not an apostle unto others, yet doubtless I am to you: for ye are the seal of my commission
 3 from *the* Lord. Mine answer to them, who question me, is this: Have we not power to eat and to drink? Have we
 5 not power to take with us a sister *for* a wife, as well as the rest of the apostles and the brethren of the Lord and Cephas?
 6 Or have I and Barnabas alone no power to leave off labour-
 7 ing? Who ever goeth to war at his own charges? Who planteth a vineyard, and doth not eat of its fruit? Or who
 8 tendeth a flock, and eateth not of the milk of that flock? Say

I this *on the authority* of man? Doth not the law say it also?
 9 For it is written in the law of Moses: *Muzzle not an ox,*
whilst he is treading out the corn. Doth God care for the ox
 10 *only?* Or doth he certainly say *this* for our sakes *also?*
 For our sakes, no doubt, it was written; because the plough-
 man should plough in hope, and the thresher *be* in hope of
 11 partaking. If we have sown in you these spiritual things, *is*
it a great matter if we reap from you those carnal things?
 12 Since others, by this authority, are partakers of you, *ought*
 not we rather? Nevertheless, we have not used this author-
 ity, but endure all things, that we may cause no hindrance
 13 to the gospel of Christ. Know ye not, that they, who perform
 the services of the temple, live by the temple? *and that they,*
 14 who attend at the altar, partake of the altar? And, after
 the same manner, hath the Lord appointed that the preachers
 15 of the gospel should live by the gospel. But I have used
 none of these things: nor do I write thus, that it should be
 so done unto me; for it were better for me to die, than that
 16 any one should deprive me of this satisfaction. I cannot glory
 indeed in *thus* preaching the gospel; because a necessity
 lieth upon me: alas! for me, if I preach not the gospel!
 17 For, if I do this willingly, I have a reward: but, if I am
 18 entrusted with an office without my consent, what is my re-
 ward then? to make the gospel of Christ, whilst I preach it,
 without charge, in not using to the utmost my privilege in
 19 the gospel. For, when I was free from all men, I made my-
 20 self a slave to all, that I might gain the more. Accordingly,
 to the Jews I became as a Jew, that I might gain Jews: to
 those under a law, as under a law, that I might gain those un-
 21 der a law: to the lawless, as lawless, (though not lawless
 before God, but under the law of Christ) that I might gain *the*
 22 lawless. To the weak I became as weak, that I might gain the
 weak. I am become all things to all men, that I may save all.
 23 And all this I do for the gospel, that I may become a joint-par-
 24 taker *with others* of it. Do ye not observe, of the runners in a
 race, that all run, but one *only* receiveth the prize? So run ye
 25 *also*, that ye may win. Now every candidate is temperate in
 all things: and they indeed to obtain a crown, that will fade
 26 away; but we, an unfading crown. I therefore so run, as

one not doubtful of the prize ; I so fight, as one that striketh
 27 not the air only : but I bruise my body and keep it under ;
 lest by any means, after proclaiming others to be conquerors,
 I myself should lose the prize.

CH. X. Moreover, brethren, I wish you to observe, that all our
 fathers were under the cloud, and all past through the sea,
 2 and all were baptized unto Moses in the cloud and in the
 3 sea ; and all ate the same spiritual food, and all drank the
 4 same spiritual drink ; for they were drinking of a spiritual
 rock which followed them : and that rock was the Christ.
 5 With most of them, however, God was not well pleased ; for
 6 they were overthrown in the wilderness. Now these things
 are patterns for us, that we may not lust after hurtful things,
 7 as they also lusted : nor, like some of them, worship images ;
 as it is written : *The people sat down to eat and to drink, and*
 8 *rose up to play.* Neither let us commit fornication, as some
 of them committed ; and fell in one day three and twenty thou-
 9 sand. Neither let us weary out God with trials, as some of
 10 them also tried him ; and perished by serpents. Neither do ye
 murmur, as some of them also murmured ; and perished by
 11 the destroyer. Now all these things befel them, and were
 written to admonish us, upon whom the ends of the ages are
 12 come. Wherefore, let him, who thinketh himself to stand,
 13 beware lest he fall. No trial hath come upon you, but such
 as is common to man : and God may be relied on, that he
 will not suffer you to be tried above your ability ; but
 with the trial will also give you power to bear its effects.
 14 Wherefore, my beloved brethren ! flee from image-wor-
 15 ship. I am speaking unto men of understanding : judge ye
 16 what I say. That cup of blessing, over which we bless God,
 is it not a partaking of the blood of Christ ? The loaf, which
 17 we break, is it not a partaking of the body of Christ ? As
 there is one loaf, so we are all but one body : for we all par-
 18 take of that one loaf. Consider the carnal ordinances of
 Israel. Do not they, that eat the sacrifices, partake in com-
 19 mon of the altar ? What then do I mean ? that an idol is
 20 any thing, or that an idol-sacrifice is any thing ? By no
 means ; but that the Gentiles offer their sacrifices to dæmons,
 and not to God ; and I do not wish you to partake in the

21 worship of these *dæmons*. Ye cannot drink a cup of *the*
 Lord and a cup of *dæmons*: ye cannot partake of a table of
 22 the Lord and a table of *dæmons*. Do we wish then to pro-
 23 voke the Lord to jealousy? Are we stronger than he? All
 things are lawful, but all things are not profitable; all things
 are lawful, but all things do not contribute to improvement.
 24 Let no one seek his own *good*, but let each *seek the good also*
 25 of his neighbour. Eat whatsoever is sold in the shambles,
 26 asking no questions for conscience' sake: for the earth is
 27 the Lord's, and the fulness thereof. But if any unbeliever
 invite you, and ye wish to go, eat whatsoever is set before
 28 you; asking no questions for conscience' sake. But, if any
 one say unto you, This is an idol-sacrifice: eat not *of it*,
 because of him, who informed *thee*, and for conscience' sake:
 29 I mean not so much thine own conscience, as that of thy
 neighbour: for why should my liberty be condemned by
 30 another's conscience? But, if I partake with thankfulness,
 31 why am I evil-spoken of for what I am thankful for? Wheth-
 er, therefore, ye eat or drink, or whatsoever ye do, *do it all*
 32 to the glory of God. Put no stumbling-block before Jews, or
 33 Greeks, or the church of God; even as I please all *men* in
 all things, not seeking mine own advantage, but the *advantage*
 CH. XI. of all, that they may be saved: Be ye imitators of me,
 as I also am of Christ.

2 Now I praise you, brethren, for remembering me in all
 things, and holding fast the doctrines as I delivered them un-
 3 to you. And I wish you to know, that Christ is the head of
 every man; and that the man *is the* head of the woman; and
 4 that God *is the* head of Christ. Every man, who prayeth or
 5 teacheth with *his* head covered, dishonoureth his head: but
 every woman, who prayeth or teacheth with *her* head uncov-
 ered, dishonoureth her head; for it is the same *thing* as if
 6 she were shorn. For, if a woman be not covered, let her
 cut off her hair: but, as *it is* shameful for a woman to cut
 off her hair, or to shave herself, let her keep herself covered.
 7 For a man ought not to cover his head, as he is a glorious
 8 image of God; but woman is a glorious *image* of man. For
 9 man came not from woman, but woman from man: nor was
 10 man created for the woman, but woman for the man. For

this cause ought the woman to have a veil upon *her* head on
 11 account of the messengers. But neither *are* men to be sep-
 12 arated from women, nor women from men, in *the* Lord. For,
 as the woman *was* from the man, so also *is* the man by the
 13 woman: and all *things* are from God. Determine for your-
 selves. Is it becoming for a woman to pray unto God un-
 14 covered? Doth not nature herself teach you, that, if a man
 15 have long hair, it is a dishonour to him; but that, if a woman
 have long hair, it is a credit to her? since that hair was given
 16 for a veil. If any one, however, love contention, *neither* we
 17 nor the church of God allow this custom. And such is my
 charge to you.

But I praise you not, that your assemblies are not for the
 18 better, but for the worse. For, first of all, when ye come
 together in the church, I hear that there are divisions among
 19 you: and I partly believe it. For indeed there must be par-
 ties among you, that the approved among you may become
 20 manifest. So then, when ye meet together, it is not to eat a
 21 supper of the Lord: because, at the eating of it, each taketh
 first his own supper; and one is hungry, and another is
 22 drunken. Have ye not houses to eat and to drink in? Or
 do ye despise the church of God, and shame the poor?
 What can I say unto you? Shall I praise you in this? I
 23 praise you not. For I received from the Lord, what also
 I delivered to you, that the Lord Jesus, on the night when
 24 he was going to deliver himself up, took a loaf; and, when
 he had given thanks, brake it, and said, "Take, eat; this is
 my body, which is given for you: do this in remembrance of
 25 me." In the same manner also *he took* the cup after supper:
 and said, "This cup is the new covenant of my blood: this
 26 do in remembrance of me." For, as often as ye eat this loaf,
 and drink this cup, ye make a declaration of the Lord's death
 27 till he come. Wherefore, whosoever shall eat this loaf or
 drink this cup of the Lord unworthily, *he is* blameable on
 28 account of the body and blood of the Lord. But let a man
 approve himself, and eat accordingly of that loaf and drink
 29 of that cup: for he, that eateth and drinketh unworthily,
 eateth and drinketh punishment to himself; as he maketh no
 30 difference between the body of the Lord. For this cause

many of you are weakly and sick, and not a few are falling
 31 asleep. For, if ye yourselves had made a difference, ye would
 32 not have been so punished; but this punishment from the
 Lord is a lesson to us, that we may not be condemned with
 38 the world. Wherefore, my brethren, when ye come together
 34 to eat *this supper*, wait for each other; and, if any one be
 hungry, let him eat at home: that ye come not together unto
 punishment. And the other things I will set in order, when
 I come.

CH. XII. Now concerning these spiritual persons, brethren, I
 2 would not have you ignorant. Ye know, that ye were Gen-
 tiles, carried away unto those dumb idols, even as ye were
 3 led. Wherefore, I let you know, that no one, speaking with
 a divine spirit, saith that Jesus *should be rejected*; and no
 one can say, that Jesus is the Lord, but by a holy spirit.
 4 Now there are *various* distributions of gifts, but the same
 5 spirit; and there are *various* distributions of services, but
 6 the same Lord; and there are *various* distributions of opera-
 tions, but the same God causeth all these operations in all.
 7 And the manifestation of the spirit is given to each as it is
 8 expedient. For unto one is given by the spirit a word of
 wisdom; and to another, a word of knowledge, according to
 9 the same spirit; and to another, faith, by the same spirit;
 10 and to another, gifts of healing, by the same spirit; and to
 another, workings of miracles; and to another, teaching; and
 to another, discernment of spirits; and to another, *different*
 kinds of languages; and to another, an interpretation of
 11 languages. But all these operations are from this one same
 12 spirit, distributing severally to each as it pleaseth. For, as
 the body is one, and hath many members, but all these mem-
 13 bers of this one body, *which* are many, are *but* one body;
 so too is Christ. For we were all baptized in one spirit into
 one body; whether Jews or Greeks, whether slaves or free-
 14 men; and all received drink from one spirit. For indeed the
 15 body is not one member, but many: *so that*, if the foot should
 say, Because I am not a hand, I am not of the body; it is by
 16 no means on this account not of the body. And, if the ear
 should say, Because I am not an eye, I am not of the body;
 17 it is by no means on this account not of the body. If the

whole body were eye, where *would* be the hearing? If the
 18 whole were hearing, where *would* be the smell? Accord-
 ingly, therefore, God disposed the members severally in the
 19 body, as he pleased. Now, if all the members were one,
 20 what *would* become of the body? But, as it is, there are
 21 many members, and one body. So an eye cannot say to the
 hand, I have no need of thee: or, again, the head to the feet,
 22 I have no need of you. So far from it, these members of the
 body, which seem of less importance, are the more necessary:
 23 and to what we think the less honourable members of the
 body, to them we give more abundant honour: and our un-
 24 comely members obtain more abundant respect. For, our
 comely members have no need of honour; but, God hath
 tempered the body together, by giving greater honour to those
 25 members, which wanted it; that there may be no division in
 the body, but that the members may have the same anxiety
 26 for each other: so that, if one member suffer, all the mem-
 bers suffer with it; and, if one member receive honour, all
 27 the members rejoice with it. Now ye are Christ's body, and
 28 severally members thereof. And God hath appointed in the
 church, first apostles, secondly prophets, thirdly teachers,
 then miracles, then gifts of healing, helps, governments,
 29 different kinds of tongues. Are all apostles? Are all proph-
 30 ets? Are all teachers? Have all miracles? Have all gifts
 of healing? Do all speak with different languages? Do all
 interpret?

31 Now ye are ambitious of the greater gifts; I will shew
 you, therefore, a much better way for your ambition:
 CH. XIII. for, though I speak with the languages of men and of
 angels, and have not love, I am but sounding brass, or a tink-
 2 ling cymbal. And, though I have a gift of teaching, so as to
 understand all the mysteries and all the knowledge of the
 gospel; and, though I have all its faith, so as to remove
 3 mountains; but have not love, I am nothing. Yea, though I
 give in portions all my substance to nourish others; and,
 though I give up my body, so as to have cause of boasting;
 4 but have not love, I am benefited nothing. This love is for-
 bearing and kind; this love quarrelleth not; this love is not
 5 rash, nor puffeth itself up, nor behaveth with indecency, nor

seeketh its own *advantage*, nor is easily provoked, nor think-
 6 eth upon evil, nor rejoiceth in falsehood, but rejoiceth in the
 7 truth; is contented at all times, full of trust at all times, full
 8 of hope at all times, patient at all times. This love will
 never fail; whereas teaching will be done away, languages
 9 will be silent, and knowledge will be destroyed. For our
 10 knowledge is imperfect, and our teaching is imperfect: but,
 when perfection is come, then will these imperfections be
 11 done away. So, whilst I was a child, I talked like a child,
 I had the dispositions of a child, I reasoned like a child: but,
 when I became a man, I left off these manners of the child.
 12 For now indeed I see through a glass with uncertainty; but
 then I shall see face to face: now I know imperfectly; but
 13 then I shall know others, as they also have known me. So
 then there continueth faith, hope, love; these three: but the
 CH. XIV. best of these is love. Follow after this love.

Moreover, be ambitious of the gifts of the spirit; but espe-
 2 cially of the gift of teaching. For he, who speaketh with a
 different language, doth not speak unto men, but unto God:
 because no one understandeth him, and he speaketh mysteries
 3 to himself only; whereas the teacher speaketh to others im-
 4 provement and exhortation and comfort. He, who speaketh
 with a different language, improveth himself only; but the
 5 teacher improveth a whole church. I wish indeed, that ye
 all spake with different languages, but rather that ye should
 teach; for the teacher is better than him, who speaketh with
 different languages; unless he interpret, that the church may
 6 receive improvement. Accordingly, brethren, should I come
 unto you speaking with different languages, what shall I profit
 you, unless I speak to you, either by revelation, or with
 7 knowledge, or with instruction, or in doctrine? In like manner,
 those things without life, that give a sound, such as a pipe or a
 harp, except they give distinct sounds, how shall the tune of the
 8 pipe or of the harp be known? For, if a trumpet also give an
 9 uncertain sound, who will prepare himself for battle? And, in
 the same manner, ye, who speak with a different language,
 except ye speak plainly, how can your speech be understood?
 10 ye will continue talking to the air only. There are I know
 not how many kinds of languages in the world; but none of

11 them is without its meaning. Therefore, if I know not the power of the language, I shall be a barbarian to the speaker, and
 12 the speaker a barbarian to me. So then, as ye are ambitious of spiritual gifts, be desirous of abounding in them to the improvement of the church: and, therefore, let him, who speaketh with a different language, pray so as to interpret. For,
 13 if I pray with a different language, my mind prayeth, but my understanding yieldeth no fruit. What then is to be done? I will pray with the mind, I will pray with the understanding also: I will sing praises with the mind, and I will sing praises
 14 with the understanding also. For, if thou bless God to thyself only, how shall the unlearned hearer say, Amen! after thy thanksgiving, when he understandeth not what thou art saying? For thou indeed givest thanks well; but thy neighbour is not improved. I thank God, I speak with languages
 15 better than you all: but, in a congregation, I had rather speak five words with my understanding, so as to instruct others
 16 also, than ten thousand words in a different language. Brethren, be not children in your understandings: be even babes in malice, but men in your understandings. It is written in the law, *With the tongues and with the lips of strange nations will I speak unto this people; but even thus will they not*
 17 *listen to me, saith the Lord:* so that these different languages are a sign, not to the believers but to the unbelievers; and our teaching, not to the unbelievers, but to the believers.
 18 If, therefore, the congregation be met together and all be speaking with languages, and some unlearned men or unbelievers come in, will they not say that ye are mad? But, if
 19 all be teaching, and any unbeliever or unlearned man come in, he is led by all to conviction, he is led by all to an examination of himself: the thoughts of his heart are made manifest; and he accordingly filleth on his face to worship God, shewing thereby that God is indeed among you.
 20 What then, brethren, is to be done? When ye come together, hath any of you a psalm, hath he doctrine, hath he a language, hath he a revelation, hath he an interpretation? let all be done unto improvement. If any one speak with a language, let it be by two, or at the most by three, and in
 21 turn; and let one interpret: but let him be silent in a con-

gregation, unless there be an interpreter; and let him speak to
 29 himself and to God. Let also two or three teachers speak, and
 30 the rest determine. And, if a revelation be made to another,
 31 who is sitting down, let the first be silent. For ye may all teach
 one by one, that all may learn, and all may be admonished;
 32 and the spirits of teachers be subject to teachers; (for God
 33 hath nothing to do with confusion, but with peace) and so in
 all the assemblies of the saints.

34 Let women be silent in your assemblies: for they are not
 permitted to speak, but must be in subjection; as the law
 35 also commandeth. And, if they wish to learn any thing, let
 them ask their own husbands at home; as it is dishonourable
 for a woman to speak in a congregation.

36 What? did the word of God come forth from you? or hath
 37 it reached you only? If any one have the character of a
 teacher, or of a spiritual person, he will acknowledge, that
 38 what I am writing to you are commandments of the Lord; but
 whoso doth not acknowledge *this*, let him be unknown, as a
spiritual person.

39 Wherefore, brethren! be zealous of the gift of teaching,
 40 and be no hindrance to speaking with languages; but let all
 things be done decently and in order.

CH. XV. Now I wish you to consider, brethren! to what purpose
 I preached these glad tidings, which I did preach unto you,
 2 which also ye received, and on which ye stand, and by which
 ye must be saved; if ye maintain them not: for then ye
 believed in vain.

3 For I delivered unto you as a principal thing, such as I
 indeed received it, that Christ died for our sins, according to
 4 the scriptures; and that he was buried, and that he was
 raised to life on the third day, according to the scriptures;
 5 and that he was seen by Cephas, and then by the twelve.
 6 Afterwards he was seen by above five hundred brethren at
 once; of whom the greater part is yet alive, though some are
 7 fallen asleep. Afterwards he was seen by James, and then
 8 by all the apostles. Now last of all, he was seen by me also,
 9 as the one born out of due time: for I am the least of the
 apostles, unworthy to be called an apostle, because I harassed
 10 the church of God. But, by extraordinary favour, I am what

- I am; and this favour of God towards me was not vain, because I laboured more abundantly than they all: yet not
 11 I, but that favour of God, which *was* with me. Whether, however, I or they *have laboured*, such is our preaching, and such was your belief.
- 12 Since *then* the resurrection of Christ from *the* dead is *thus* proclaimed, why say some among you, that there is no resurrection of *the* dead? Now, if there be no resurrection of
 14 the dead, neither hath Christ been raised: and, if Christ have not been raised, then is our preaching vain, and your belief is
 15 also vain. Nay, we are detected also of false testimony concerning God; because we testified of God, that he raised
 16 up the Christ; whom he did not raise up: for, if *the* dead be
 17 not raised up, neither hath Christ been raised: and, if Christ have not been raised, your belief is vain; ye are yet in your
 18 sins. Then they also, who have fallen asleep in Christ, are
 19 lost; and we, since in this life we have no hope but in Christ, are more wretched than all *other* men.
- 20 But indeed Christ hath been raised from *the* dead; a
 21 first-fruits of them, who sleep. For, since by a man *came*
 22 death, by a man *will* also be a resurrection of the dead: for, as by Adam all die, even so by Christ will all be made alive.
 23 But each in his own order: Christ, a first-fruits; next they, that are Christ's, at his coming.
- 24 Then *will* the end be, when God the father delivereth up the kingdom *to him*; during which he will destroy all dominion and all authority and power: for he will reign till he
 27 hath put every enemy under his feet: inasmuch as *God* hath
 26 put all things under his feet: and so the enemy death will
 27 be destroyed at last. Now, when *the* scripture saith, *All things are put under him*, it manifestly means a *subjection* besides *the subjection* to him, who put all these things under
 28 Christ. But the son himself, when all these things are put under him, will also submit to God, who put all things under him; that God may be all in all.
- 29 Besides, what advantage above the *other* dead will they have, who are submitting constantly to baptism? Why indeed are they *thus* baptized, if *the* dead will certainly live
 30 no more? Why should we too expose ourselves to *the* danger

31 *of this baptism* every hour? I die daily on account of the boastful confidence, which I have in Christ Jesus our Lord.

32 And, though I fought, as far as a man could, with beasts at Ephesus, what advantage *shall I have?* If *the* dead will not

33 be raised, let us eat and drink, for to-morrow we die. Do not deceive yourselves: bad company corrupts good manners.

34 Be sober unto righteousness, and mistake not: for some have no knowledge of God. I speak *this* to your shame.

35 But some one will say, Why are the dead raised up? and,

36 With what body must they come? Thou foolish man! *that*,

37 which thou sowest, is not brought to life, except it die: and *that*, which thou sowest, is not sown the body, which it will be, but a bare grain; of wheat, perhaps, or one of the other

38 *grains*: and God giveth it a body as he pleaseth; and to

39 each of these seeds its peculiar body. All flesh is not the same flesh; but *there is* one flesh of men, and another flesh of

40 beasts, and another of birds, and another of fishes. *There* are also heavenly bodies and earthly bodies; but the glory of the heavenly is one, and that of the earthly is another.

41 *There is* one brightness of *the* sun, and another brightness of *the* moon, and another brightness of *the* stars: even one star

42 excelleth another star in brightness. So *will* the resurrection of the dead also *be*. *Man* is sown unto corruption; he is

43 raised in incorruption: he is sown in dishonour; he is raised in glory: he is sown in weakness; he is raised in power:

44 he is sown an animal body; he is raised a spiritual body.

45 There is an animal body, and there is a spiritual body; and thus saith the scripture: *The first man Adam became a living*

46 *soul*: but the last Adam is a spirit, that giveth life. The spiritual, however, *was* not first, but the animal; and after-

47 ward the spiritual. The first, a man from *the* ground, *was*

48 dust: the second, a man from heaven, *was* heavenly. They, that *are* earthy, *are* like the *Adam* of the ground; and they,

49 that *are* heavenly, like him from heaven. And, as we have borne the likeness of the earthly *man*, we shall also bear the

50 likeness of the heavenly. I mean this, brethren! that flesh and blood cannot inherit a divine kingdom; nor will this

51 corruption inherit the incorruption *thereof*. Behold! I tell you a mystery: we shall not all die indeed, but we shall all

52 be changed, in a moment, in the glance of an eye, at the last trumpet; for the trumpet will sound, and the dead will be
 53 raised incorruptible, and we shall be changed. For this corruptible must be clothed with incorruption, and this mortal
 54 must be clothed with immortality. But, when this corruptible shall be clothed with incorruption, and this mortal
 shall be clothed with immortality; then will that scripture
 55 be fulfilled, *Death is swallowed up in victory*. O! Grave,
 56 where is thy victory? O! Death, where is thy sting? The sting of Death is sin, and the power of sin is the law. But
 57 thanks be to God, who giveth us the victory through our Lord Jesus Christ! Therefore, my beloved brethren! be ye steadfast, immovable, always abounding in the work of the
 58 Lord; knowing, that your labour will not be vain in the Lord.

CH. XVI. Now concerning the collection for the saints, do ye also follow, on the first day of the week, my orders to the
 2 churches of Galatia. Let each of you lay by him in store according to his ability; that collections may not be made,
 3 when I come. Now, when I come, whosoever ye shall approve, them will I send with letters to carry your liberality
 4 unto Jerusalem; but, if it be worthy of my going also, they shall go with me. I will come to you, when I have gone
 5 through Macedonia; for I mean to go through Macedonia. But it may be that I shall continue with you, and even pass
 6 the winter with you, that ye may send me forwards whithersoever I shall go. For I do not choose to see you now, in
 7 passing only; as I hope to stay some time with you, if the Lord permit. But I shall stay at Ephesus until the Pentecost: for a great door of employment is opened to me, and
 8 there are many opposers. Now, if Timothy come, take care that he continue without fear among you; for he is performing the work of the Lord, as I also am. Let no one, therefore, set him at naught; but send ye him forwards in peace:
 9 for I am expecting him with the brethren. Now concerning our brother Apollos, I earnestly desired him to go unto you with the brethren: but it was not his wish altogether to go
 10 at this time; but he will go at a convenient season. Be

watchful; stand fast in the faith; acquit yourselves like
14 men; strengthen yourselves. Let all things be done *by* you
in love.

15 But I exhort you, brethren! with respect to the family of
Stephanus, (for ye know that it is a first-fruits of Achaia,
and *that* they have given themselves up to relieve the saints)
16 to submit yourselves unto such, and to every one that help-
17 eth us in our labours. I am glad at the coming of Stephanus
and Fortunatus and Achaicus, because, what was wanted on
18 your part, they have supplied; for they refreshed my spirit
and yours: acknowledge, therefore, such *men*.

19 The churches of Asia salute you. Aquila and Priscilla,
with the congregation in their house, send you many saluta-
20 tions in *the* Lord. All the brethren salute you. Salute each
21 other with a holy kiss. The salutation of *me* Paul with mine
22 own hand. If any love not the Lord Jesus Christ, let him
23 be separated *from* you. Our Lord is coming. The favour of
24 our Lord Jesus Christ *be* with you! My love *be* with you all
in Christ Jesus! Amen.

THE
SECOND EPISTLE OF ST. PAUL
TO THE
CORINTHIANS.

CHAP. I.

PAUL, an apostle of Jesus Christ by a divine appointment, and Timothy *our* brother, unto the church of God, which is
2 in Corinth, and to all the saints in Asia : favour *be* unto you
and peace from God our father, and *our* Lord Jesus Christ !
3 Blessed *be* the God and father of our Lord Jesus Christ !
4 the father of mercies and God of all comfort ; who giveth us
comfort in every affliction, so that we are able to comfort
others in all *their* affliction with that comfort, wherewith we
5 ourselves are comforted by God : for, as the sufferings of
Christ are abundant in us, so doth our comfort also abound
6 through Christ. For if we be afflicted, it is for your encouragement and salvation : and, if we be comforted, it is *also* for
your encouragement, which sheweth itself by enduring the same
7 sufferings that we also suffer. And our hope of you is firm ;
for we know that, as ye are partakers of these sufferings, *ye*
8 *will* likewise *be partakers* of this encouragement. For we
wish you to know, brethren ! concerning that affliction, which
befel us in Asia, that it lay exceedingly heavy upon us, above
9 our strength ; so that we despaired even of life. But we had
this conviction of death within ourselves, that we might
learn not to trust in ourselves, but in that God which raiseth
10 the dead to life ; who delivered us from so great a death, and
11 *now* delivereth ; and will, we trust, still deliver : whilst ye
also assist us by prayer ; that, as this gracious deliverance
was by the means of many persons, thanks might be returned
12 by many on our behalf. For we boast in this testimony of
our conscience, that, with the greatest simplicity and purity,

not in fleshly wisdom, but with the utmost kindness of behaviour, we have demeaned ourselves in the world ; and more
 13 particularly to you. For we are writing to you no other things than what ye know and acknowledge, and, I hope, will
 14 acknowledge (for ye in turn acknowledged us to be your boast, as ye are ours) to *the* last, even unto the day of our Lord Jesus Christ.

15 And, under this confidence, I was intending to come to
 16 you before, that ye might have a second advantage ; and to pass through you into Macedonia, and to return to you from Macedonia, and to be sent forwards by you towards Judea.
 17 Having this intention, therefore, was I fickle ? Or are my intentions like the intentions of fleshly *men*, that my *yea*
 18 should not be *yea*, and my *nay*, *nay* ? But, as God is true,
 19 our doctrine among you was not *yea* and *nay* : for Jesus Christ, the son of God, who was preached among you by us,
 by me and Silvanus and Timothy, was not *yea* and *nay*, but
 20 was *yea* in him, *even* in God, unto *his* glory through us : for all God's promises *are* thus *yea* in him, and thus truth in him.
 21 For he, who gave us authority unto you in Christ, and anoint-
 22 ed us, is God ; who also set his own seal upon us, and gave us
 23 the pledge of the spirit in our hearts. And I call upon God as a witness to myself, that out of tenderness to you I have
 24 not yet come to Corinth : not that we are Lords of your faith,
 CH. II. but helpers of your joy ; for by this faith ye stand. But

I determined this in myself not to come again unto you in
 2 sorrow : for, if I make you sorrowful, who then is to gladden
 3 me ? *none* but he, whom I have made sorrowful. And I wrote
 unto you for this very reason, that I may not have sorrow,
 when I come, from those who ought to gladden me : having
 this confidence in you all, that my joy is *the joy also* of you
 4 all. For in great affliction and distress of heart I wrote unto
 you with many tears ; not to make you sorry, but to make
 known unto you the more abundant love which I have to-
 5 wards you. Now, if any one have given me uneasiness, this
 uneasiness is not mine *only*, but the mutual *uneasiness* of you
 6 all. That I may not add any more burthen, let that rebuke
 7 of the many be sufficient for that *man* : so that, on the contrary, forgive the *man*, and comfort *him*, lest he be swallowed

8 up with excessive sorrow. Wherefore, I beseech you, con-
 9 firm *your* love towards him. And for this cause also did I
 10 write, to prove whether ye are obedient in all things. Now,
 whom ye forgive any thing, him I also *forgive*: for indeed,
 if I forgave any thing, I forgave *it* for your sakes, before
 11 Christ, that Satan may not gain an advantage over us; for
 we are not ignorant of his devices.

12 Now, when I was come to Troas on account of the gospel
 13 of Christ, and a door was opened for me in *the* Lord, I had
 no rest in my mind, because I found not Titus my brother:
 so I left them, and went away to Macedonia. And thanks
 14 be unto God! who leadeth us in triumph always in Christ;
 and maketh known by our means the smelling *incense* of his
 15 knowledge in every place: for we are in God a sweet savour
 of Christ *both* unto them prepared for deliverance, and them
 16 for destruction: to one a deadly savour unto death; to the
 other, a living savour unto life; according to the suitableness
 17 of each. For we do not, like most, corrupt the word of God;
 but, as in sincerity, but, as from God, speak we before God in
 Christ.

CH. III. Are we beginning to recommend ourselves again? *By
 no means*; unless we want, as some *do*, letters of recommen-
 dation to you, *rather* than *letters* of recommendation from
 2 you. Ye are our letter written in your hearts, understood
 3 and read by all men; shewing yourselves to be a letter of
 Christ delivered by us; written, not with ink, but with a
 power of a living God; not on plates of stone, but on plates
 4 of *flesh* in *the* heart. Now we have this confidence towards
 5 God through Christ: not that we are sufficient of ourselves
 to regard any thing as *coming* from ourselves, but this suffi-
 6 ciency of ours *is* from God; who hath also thought us worthy
 to be ministers of a new covenant, not of a letter, but of a
 7 spirit; for the letter killeth, but the spirit giveth life. Now,
 if that ministration in letters, engraven upon stones, was *so*
 glorious, that the children of Israel could not look upon the
 face of Moses, because of that brightness in his face, which is
 8 no more; must not this spiritual ministration be much more
 9 glorious? For, if that ministration of condemnation *were*
 glorious, much more must this ministration of acquittal

10 abound in glory. For indeed that glory is no glory with
 11 respect to the excessive glory of *the other* : for, if that, which
 is no more, *were* with glory ; much more *must that*, which
 12 continueth, *be* in glory. Having, therefore, this hope, we use
 13 great plainness of speech ; and *are* not like Moses, who used
 to put a vail upon his face, that the children of Israel might
 14 not at all look upon that, which is *now* no more : (but their
 understandings were blinded ; for until this very day the
 same vail remaineth over the reading of that old covenant,
 15 not discovered to be done away in Christ ; but, even at this
 16 day, when Moses is read, a vail covereth their heart ; yet
 when it shall turn to *the Lord*, that vail will be removed ;
 17 for the Lord is that spirit, and, where that spirit of *the Lord*
 18 is, there is liberty) but we all, with unvaild face, beholding,
 as in a looking-glass, the glorious brightness of *the Lord*, trans-
 form ourselves after that image from brightness to brightness,
 as through a divine power.

CH. IV. Wherefore, as we have been graciously entrusted with
 2 this ministry, we continue not in wickedness ; but have re-
 nounced the secret practices of shame, not walking with a
 mischievous cunning, nor employing the word of God deceit-
 fully ; but, by the manifestation of the truth, recommending
 ourselves to every man's conscience in the sight of God.
 3 (Now, if our gospel also be hid, it is hid through those de-
 4 structive sins, by which the God of this *present* age hath
 blinded the understandings of the unbelievers ; so that the
 brightness of this glorious gospel of Christ, who is an image
 5 of God, shine not upon them.) For we proclaim not ourselves,
 but *our Lord Jesus Christ* ; and ourselves your servants for
 6 Jesus' sake. Because that God, who commanded light to
 shine out of darkness, hath shined in our hearts, to enlighten
 us with the knowledge of that brightness of God, *which is on*
the face of Jesus Christ.

7 We have, however, this treasure in earthen vessels, that
 the extraordinary strength may in every thing *appear to be*
 8 from God, and not from ourselves. *We are* pressed, but not
 9 straightened ; perplexed, but not wholly at a loss ; driven
 away, but not utterly forsaken ; thrown down, but not killed ;
 10 bearing about every where the deadly marks of the Lord

Jesus on our body, that the life also of Jesus may be displayed
 11 in the same body. For we, who are alive, are constantly delivered over unto Death, that the life of Jesus also may be
 12 displayed in this mortal body : so that Death sheweth himself in us, but Life in you. Now, having that spirit of faith
 13 spoken of in scripture, *I believed, and therefore spake* ; we
 14 also believe, and therefore speak : knowing that he, who raised the Lord Jesus to life, will raise us through Jesus, and present us with you.

15 Now all these sufferings are for your sakes, that the favour of the gospel, abounding in many, may make thanksgivings
 16 abound also unto the glory of God. Therefore we faint not ; for, though our outward man decay, our inward man is renewed day by day. For this light affliction, which is but for a moment, at length produceth for us, in a measure exceedingly abundant, an eternal weight of glory. For we consider not the things, that are seen, but the things, that are not seen : for the things, that are seen, are only for a time ; but the

CH. V. things, that are not seen, are eternal. For we know, that, if this tent, wherein we dwell, which is fixed on the ground, be taken to pieces, we have a divine building, a house
 2 not made with hands, eternal, in the heavens. For indeed in this tent we sigh with an earnest desire of clothing ourselves
 3 with that heavenly habitation ; if indeed, when we have
 4 stripped ourselves, we shall not be found naked. For truly we, who are in this tent, groan with the weight thereof ; not that we wish so much to put off this, as to put on another ;
 5 that mortality may be swallowed up in life. But he, who will accomplish for us this very thing, is God ; who hath given us the pledge of the spirit. Therefore we are confident at all times, though we know, that, whilst we continue in the
 7 body, we are absent from the Lord : (for we walk by faith, not by sight) yet have we greater confidence and desire to
 9 depart from the body, and to be present with the Lord. So then, it is our ambition, whether present or absent from him,
 10 to be acceptable unto him. For we must all be presented before the judgment-seat of Christ, that each may receive either
 11 good or evil, according to his deeds in the body. Knowing, therefore, this terror of the Lord, we persuade men, and act

openly before God, and, I trust, appear plainly also to your
 12 consciences. For we are not recommending ourselves again
 unto you, but giving you an opportunity for boasting of us;
 that ye may be furnished against boasters of outward appear-
 13 ance, and not in heart. For, if we were extravagant in *our*
boasting, it was to God: and, if we are moderate, it is for
 14 you. For the love of Christ is urgent upon us, whilst we
 15 perceive, that, as one died for all, all then were dead; and he
 died for all, that they, being *thus* preserved unto life, might
 no longer live unto themselves, but unto him, who died for
 16 them and was raised up to life. So then we henceforth know
 no one after *the* flesh: and, if we have known even Christ
 17 after *the* flesh, yet now know we him no more: so that, if any
 one be in Christ, *he* is a new creation; the old things are
 18 passed away: behold! all things are become new from God,
 who reconciled us to himself by Jesus Christ, and gave us
 19 the ministry of this reconciliation: for it is God, who is reconciling
the world to himself in Christ, *by* not imputing their
 sins unto them; and who hath given to us the doctrine of
 20 reconciliation. We are ambassadors, therefore, for Christ:
 as if God were beseeching you, through us, we entreat you, in
 21 behalf of Christ, reconcile yourselves unto God: for he made
 him, who knew not sin, sin for us; that we might be acquit-
 CH. VI. ted before God through him. And, as fellow-labourers
 with God, we beseech you also, that this kindness of God,
 2 which ye have received, be not in vain. For he saith: *I*
listened to thee in an acceptable time, and in a day of deliver-
ance did I succour thee. Behold! now is a time most accep-
 3 table: behold! now is a day of deliverance. We give no
 4 offence in any thing, that our ministry be not blamed; but in
 every respect approve ourselves as ministers of God, by pa-
 tiently enduring much: by afflictions, by distresses, by
 5 straights, by blows, by imprisonments, by wanderings, by
 6 labours, by watchings, by fastings; by purity, by knowledge,
 by long-suffering, by kindness, by holy affections, by love
 7 unfeigned, by true doctrine, by divine power, by the arms of
 8 deliverance in the right-hand and left, by glory and disgrace,
 9 by evil report and good report; as deceivers, but true; as
 ignorant, but full of knowledge; as dying, and behold! we

- 10 are alive ; as chastened, but not killed ; as sorrowful, but always rejoicing ; as poor, but making many rich ; as having nothing, but possessing all things.
- 11 Our mouth is opened towards you, O ! Corinthians : our heart is enlarged. Ye are not straightened in us, but ye are straightened in your own affections. So then in return, I speak as unto children, do ye also enlarge yourselves. Be not yoke-fellows with unbelievers : for what fellowship *can* righteousness have with iniquity ? and what communion light with darkness ? and what agreement Christ with Belial ?
- 16 What part then *can* a believer have with an unbeliever ? and what consent *hath* a temple of God with idols ? For ye are a temple of a living God, as God hath said : *I will dwell among them, and will walk about among them ; and I will be their God, and they shall be my people. Therefore, come ye out from among them, and separate yourselves, saith the Lord ; and eat no unclean thing, and I will receive you to myself, and will be your father, and ye shall be my sons and daughters, saith the Lord Almighty.*

CH. VII. Having, therefore, these promises, beloved brethren ! let us cleanse ourselves from all filthiness of body and mind for complete holiness in the fear of God. Make room for us : we have done wrong to no one, we have corrupted no one, we have taken undue advantage of no one. I speak not *this* to condemn you ; for I have told you before, that ye are in our hearts to die together and live together. I use great plainness of speech towards you ; I have much boasting on your behalf : I am filled with comfort, and with joy exceedingly abundant, from every affliction, which I *endure*. For indeed, when we were come to Macedonia, our flesh had no respite, but we were afflicted on all *sides* : without *were* fightings ; within, alarms. But that God, which encourageth the humble, encouraged us by the coming of Titus : and not only by his coming, but also by that encouragement, which he received on your account ; reporting to us your longing, your sorrow, your zeal on my behalf ; so that I was the more glad, on seeing no reason to repent of the uneasiness, which I gave you by that letter ; though indeed I did repent. For perceiving that ye were made uneasy by that letter but for a short time,

9 I now rejoice; not because ye were made uneasy, but be-
 10 cause your uneasiness ended in repentance: for godly sorrow
 at length produceth a repentance, that will not change its
 mind, unto salvation; but the sorrow of the world at last
 11 produceth death. For behold! this godly sorrow of yours,
 what earnestness it produced in you! what excuses! what
 indignation! what reverence! what fond affections! what
 zeal! what revenge! Ye have shewn yourselves altogether
 12 pure in this matter. So then I wrote unto you, *not so much*
 on his account, who had done wrong, nor on his, who suffered
 wrong; but that the earnestness of your concern for me might
 13 be made manifest in the sight of God. On this account we
 were encouraged, and an abundantly greater joy was added
 to our encouragement by the joy of Titus; for his spirit was
 14 refreshed by you all: so that, if I had boasted of you at all to
 him, I was not ashamed; but, as all things, which I had
 spoken to you, were true, so this our boasting of you to Titus
 15 proved also true. And his affections are exceedingly towards
 you, when he calleth to mind the obedience of you all, how
 16 ye received him with fear and trembling. I rejoice, therefore,
 that I have confidence of you in every respect.

CH. VIII. Now, brethren! we signify unto you the extraordinary
 generosity that hath been displayed by the churches of Mace-
 2'donia: for, during much trial of affliction, the abundance of
 their want and their deep poverty were rich and plenteous
 3 in liberality. For, I declare, according to *their* ability and
 4 above *their* ability, they besought us, of their own accord,
 with much entreaty, to accept this liberal communication of
 5 their relief to the saints: and not as we supposed; for they
 devoted themselves to the Lord first and *then* to us through
 6 *the* will of God: so that we entreated Titus to finish among
 7 you also this contribution, in which he was engaged. Now,
 therefore, as ye abound in every thing, in faith, and doctrine,
 and knowledge, and all earnestness, and in your love towards
 8 us; so abound likewise on this *occasion* of liberality. I am
 not laying an injunction upon you, but am making trial of the
 9 genuineness of your love by the earnestness of others. For
 consider the kindness of our Lord Jesus Christ; how, while he
 was rich, for your sakes he became poor, that ye through his

10 poverty might be rich. But I am *only* giving my opinion in this matter, as for your advantage; for ye began, not only to
 11 be willing, but also to perform, a year ago. Now, therefore, finish your performance: that, as there *was* a forwardness from being willing, so there may be a finishing also from *your*
 12 present plenty. For, if this willingness be first found, it *will* be acceptable according to what it hath, not according to what
 13 it hath not. Not that others may be eased, and ye burthened;
 14 but *to make* an equality: your abundance at this time against their deficiency, as their abundance also *at another* against
 15 your deficiency; that there may be an equality, according to this scripture: *He, who gathered much, had nothing over; and he, who gathered little, came not short.*

16 Now thanks *be* unto God for putting the same earnestness
 17 on your behalf into the heart of Titus! for he gladly received *my* exhortation; and, from an extraordinary earnestness,
 18 went forth unto you of his own accord. And we have sent with him the brother, whose praise in the gospel *is* throughout
 19 all the churches: and not merely so, but he *was* appointed our fellow-traveller by the churches, with this liberality, which is under our management to the glory of God himself,
 20 at my desire, cautious as I am in this respect, that no one may blame me in the service of these plentiful contributions;
 21 taking care beforehand to be irreproachable, not only in the
 22 sight of *the* Lord, but also in the sight of men. We have sent therefore, *I say*, with Titus that our brother, whom we have often experienced in many *services* to be zealous, but in this unusually zealous; under much confidence in *your treat-*
 23 *ment of him* as my companion *often* instead of Titus, and a fellow-labourer with *him* to you: and *of them both*, as our brethren, messengers of *various* churches, a glory to Christ.
 24 Wherefore, display to them the proof of your love and our boasting of you, in the sight of the churches.

CH. IX. But indeed concerning this relief of the saints it is superfluous for me to write unto you, because I know your willingness; of which I say boastfully to *the* Macedonians, that Achaia hath been ready a year ago: and this zeal of yours
 3 hath provoked many. But I have sent the brethren, that our boasting of you in this respect may not be groundless; and

4 that, as I told *them*, ye may be ready : lest, if *the* Macedonians come with me and find you unprepared, we, not to say
 5 ye, by such a falling-off should be brought to shame. Therefore, I thought it proper to advise these brethren to go to you first, and to prepare beforehand the bounty, which ye signified some time ago ; that the same might be ready thus as a bounty, and not as an unreasonable extortion. Now, he, who soweth sparingly in this matter, will reap also sparingly ; and he, who soweth bountifully, will reap also bountifully.
 7 Each, as he is before disposed in *his* heart ; not grudgingly, or
 8 by constraint : for God loveth a cheerful giver. Now God is able to make every kindness abound unto yourselves ; so that in every thing at all times ye may have all sufficiency,
 9 and abound in every good thing ; as it is written : *He scattered abroad ; he giveth to the poor ; his kindness abideth for ever.*

10 Now may he, who supplieth seed to the sower and bread also for food, supply and multiply this seed of yours, and
 11 make this produce of your liberality to thrive, by enriching you in every thing unto all bountifulness ; such as now causeth through you thanksgiving unto God ! Because the supply of this contribution not only filleth up the wants of the saints,
 13 but also runneth over in many thanksgivings unto God : for through this proof of service God is glorified, by your subjection to the profession of Christ's gospel, and by this liberal
 14 contribution to them and to all, and by their prayer in your behalf ; since they are affectionately disposed to you on account of your great and godlike kindness. Thanks, therefore, be unto God for his unspeakable gift !

CH. X. Now I Paul myself, who am humble before you in person, but am bold towards you in my absence, entreat you by the meekness and gentleness of Christ : and I pray, that I may not be bold, when I am present, with that confidence wherewith I expect to be bold towards some, who suppose us to walk
 3 after *the* flesh. For we walk in *the* flesh *indeed*, but not after
 4 *the* flesh : and carry on a war ; yet the weapons of this warfare are not carnal, but powerful in God to *the* destruction of
 5 strong holds ; throwing down reasonings, and every height that raiseth itself up against the knowledge of God, and

6 enslaving every thought unto the obedience of Christ, and keeping *ourselves* in readiness to punish every disobedience, when your obedience is complete.

7 Consider what is before you. If any one feel confidence in himself upon being Christ's, let him in turn consider this
8 with himself, that as he is Christ's, so are we also. For, if I should boast even more abundantly of that authority, which the Lord gave us for *your* improvement, and not for your
9 destruction, I should not be disgraced: that I may not be
10 supposed to terrify you *only* by these letters. For his letters, say they, are weighty and strong; but his bodily presence is
11 weak, and his words *are* contemptible. Let such an one consider this; that, as we are in word by letter, when absent,
12 such *we were* also in deed, when present. For we do not venture to reckon or compare ourselves with those, who recommend themselves *indeed*, but are not aware, that they are measuring themselves by themselves and comparing themselves with themselves *only*. But we will not boast of what we have not measured; but according to the measure of that
14 rule, which God portioned unto us. For we do not stretch ourselves too far, as if we reached not unto you; for we do
15 reach even unto you in the gospel of Christ: not boasting, in what we have not measured, in other men's labours; but hoping, as your faith shall thrive, to have our rule lengthened
16 abundantly among you, so as to preach the gospel beyond your country: not boasting, *I say*, by another's rule, of what
17 was already measured. Now let him, that *is willing* to boast, 18 boast in *the* Lord: for not the recommender of himself is approved; but he, whom the Lord recommendeth.

CH. XI. I wish ye had borne with my boasting a little: but do
2 bear with it; inasmuch as I am zealous for you with an extraordinary earnestness: for I had determined with myself to present you as a chaste virgin to a husband, *even* to Christ;
3 but am afraid lest, as the serpent deceived Eve by his craftiness, your minds have been corrupted in the same manner
4 from the simplicity, which *is* in Christ. For, if one come *and* preach another saviour, whom we did not preach; or, if ye receive another spirit, which ye did not receive *from us*; or another gospel, which ye have not *already* accepted; ye

5 might *even then* have easily borne with me. For I consider myself as inferiour in nothing to the very greatest apostles.
6 And, if I *be* but a vulgar man in speech, yet *I am* not in knowledge; but in every thing have shewn myself to the
7 uttermost among you. Have I then done wrong in letting myself down, that ye might be raised up, by preaching with-
8 out gift the gospel of God among you? I robbed other churches by receiving wages, for the purpose of my ministry
9 to you: and, when I was with you and in want, I was not idle to the injury of any one; for the brethren, who came from Macedonia, supplied for me that deficiency: so in every thing I kept myself unburthensome to you, and will keep
10 myself. *As the truth of Christ is in me*, this boasting shall
11 not be stopped against me in the regions of Achaia. Why? because I do not love you? God knoweth *that I love you*.
12 But what I now do, I will also continue to do, that I may cut off the pretence of those, who wish for a pretence; so that, wherein they boast, they may be found no better than our-
13 selves. For such *are* false apostles, men of deceitful actions;
14 transforming themselves into apostles of Christ. And no wonder; for Satan himself putteth on the appearance of an
15 angel of light: so that it is no great matter, if his ministers also put on the appearance of ministers of righteousness: whose end will be according to their works.
16 I say again, let no one think me a fool: if so, at least then
17 receive me as a fool, that I also may boast a little. What I am going to say, I say not from the Lord, but as a fool upon
18 this subject of boasting. Since many boast after the flesh,
19 I will boast also: (for ye, who are men of understanding,
20 easily bear with such foolish people. For ye suffer, if a certain person make slaves of you; if a certain person devour you; if a certain person take of you; if a certain person raise himself against you; if a certain person smite
21 you on the face.) I am speaking with respect to my reproach, as though we were so weak: for, wherein any one can venture to boast, I speak foolishly, I can venture
22 also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they Abraham's posterity? so am I. Are they ministers of Christ? I speak foolishly, I am above them: in

labours more abundant; in stripes far exceeding *them*; in
 24 prisons more frequent; in deaths oft. From the Jews have
 25 I received five times forty stripes save one; thrice have I
 been scourged; once was I stoned; thrice have I suffered
 shipwreck; a night and a day have I floated in the sea:
 26 often, on my journeys, in perils of floods, in perils of murderers,
 in perils from mine own nation, in perils from heathens, in
 perils in cities, in perils in wildernesses, in perils by sea, in
 27 perils among false brethren: in labour and weariness; in watch-
 28 ings often; in hunger and thirst; in cold and nakedness; *and*,
 besides these outward things, this pressure upon me daily,
 29 the anxiety for all the churches. Who is *weak in the faith*,
 and I faint not *with sorrow*? Who stumbleth, and I burn
 30 not *with zeal*? If I must boast, I will boast of these infir-
 31 mities. The God and father of our Lord Jesus Christ, who is
 32 blessed for evermore! knoweth that I lie not. In Damascus
 the governor under Aretas the king was guarding that city
 33 with an intent to seize me; but I was let down the wall-side
 in a basket through a window, and escaped his hands.

CH. XII. Doubtless it is not proper for me to boast: shall I come
 2 *then* to visions and revelations of *the Lord*? I know a man,
 after he had been a Christian fourteen years, carried away
 (whether with *his* body, I cannot tell, or without *his* body, I
 cannot tell; but God knoweth *this to be true*) into *the* third
 3 heaven. And I know, that this man (whether with *his* body,
 or without *his* body, I cannot tell; God knoweth *this to be*
 4 *true*) was carried away into paradise, and heard strange
 5 words, which it is not possible for man to utter. Of such a
man I will boast; but of myself I will not boast, except in
 6 my weaknesses. If, however, I were desirous of boasting, I
 should not be foolish; for I will tell the truth:—but I for-
 bear; lest any one think of me above what he seeth me *to be*,
 7 or heareth of me. And, that I might not lift myself up
 through the greatness of these revelations, a thorn in the
 flesh was assigned me, a messenger of Satan, to buffet me.
 8 With respect to this I thrice besought the Lord, that it might
 9 depart from me: but he said unto me, My favour is sufficient
 for thee; since power is *seen* to perfection in weakness.
 Most gladly, therefore, will I rather boast in these weaknesses

of mine; that this power of Christ may overshadow me.
 10 Therefore, I take pleasure in weaknesses, in bodily hurts, in
 distresses, in wrongful usage, in imprisonments, for the sake
 11 of Christ: since, when I am weak, then am I strong. I made
 myself foolish in boasting; ye compelled me: but I ought to
 have been recommended by you; for I come not behind even
 12 the greatest apostles, though I am but nothing. The proofs
 indeed of the apostle were fully displayed among you, in all
 13 patience, in signs, and wonders, and mighty works. For in
 what were ye inferior to the other churches, but that I was
 14 not burthensome unto you? Forgive me this wrong. Behold!
 I am ready to come a third time unto you, and I will not be
 burthensome unto you: for I am not seeking yours, but you;
 as the children ought not to lay up stores for the parents, but
 15 the parents for the children. But I will most gladly bestow,
 and bestow *even* myself, for your souls: even though, the
 16 more I love you, I be loved the less myself. However, it
 may be, that I was not burthensome unto you *indeed*, but
 17 craftily deceived you *some other way*. Did I then take an
 undue advantage of you by any one, whom I sent unto you?
 18 I entreated Titus *to go*, and sent with him that brother: did
 Titus take any undue advantage of you? Did we not walk
 with the same disposition? *Did we not walk* in the same
 19 steps? Do ye think, on the other hand, that we are making
 excuses to you? Before God in Christ we speak all these
 20 things, beloved *brethren!* for your improvement. But I am
 afraid, lest, when I come, I should find you such as I do not
 wish; and I be found by you, such as ye wish not: lest there
 be *among you* strifes, rivalries, passions, provocations, slan-
 21 ders, whisperings, swellings, quarrels: lest me, on the other
 hand, when I am come unto you, my God should humble;
 and I should bewail many, who have done wrong before, but
 have not repented of the uncleanness and fornication and las-
 civiousness, which they have committed.

CH. XIII. Behold! I am preparing for the third time to come
 unto you. By *the* mouth of two or three witnesses shall
 2 every matter be established. I told you before, and I tell
 you beforehand the second time, as if present, though absent,
 and by letter, to those who have heretofore done wrong, and

to all the rest ; that, when I am come again, I will not spare
3 *them* ; since ye desire a proof of Christ's speaking by me ;
who is not weak towards you, but is powerfully displayed
4 among you. For, though he died on a cross in weakness, yet
he liveth by divine power : and we, in the same manner, are
weak in him, but shall shew ourselves alive with him by a
5 divine power among you. Try yourselves, whether ye be in
the faith ; examine yourselves. Do ye not perceive in your-
selves, that Jesus Christ is in you ? unless ye are without dis-
6 cernment. I trust, however, that ye will be convinced, that
7 we are not without discernment. But I pray unto God, that
he would do unto you no evil at all : not that our discern-
ment may appear, but that ye may do what is right, *even*
8 though we should appear without discernment. For we have
9 no power against the truth, but in behalf of the truth. And
we rejoice, when we are weak, and ye are strong : and this
10 is what we pray for, *even* your fitness. For this cause I write
thus, when absent, that I may not use sharpness with you,
when present ; according to the authority, which the Lord
hath given me, for improvement, and not for destruction.
11 Finally, brethren ! rejoice, make yourselves complete, en-
courage each other, be of one mind, be at peace : and the God
12 of love and peace be with you ! Salute one another with a
13 holy kiss : all the saints salute you. The favour of our Lord
14 Jesus Christ, and the love of God, and the fellowship of the
holy spirit, be with you all ! Amen.

THE
EPISTLE OF ST. PAUL
TO THE
GALATIANS.

CHAP. I.

PAUL, an apostle, (not from men, nor by *any* man, but by Jesus Christ and God *the* father, who raised him from the dead) and all the brethren, that are with me, to the churches of Galatia : favour unto you and peace from God our father, and our Lord Jesus Christ! who gave himself for our sins, that he might take us to himself out of the present wicked age, according to the will of God our father : to whom be the glory for ever and ever! Amen.

I wonder that ye are so soon transferring yourselves from Christ, who called you with favour, to another gospel : which indeed is not another ; but there are some that trouble you, and wish to alter the gospel of Christ. But, if even we, or an angel from heaven, should preach the gospel differently from what we did preach *it* unto you, let him be rejected. As we told you before, so now I tell you again, if any one preach a different gospel to you from what ye received from us, let him be rejected. For am I now seeking the approbation of men, or of God? If indeed I were attempting to please men, I should not be a servant of Christ. But I give you to understand, brethren ! that the gospel, preached by me, is not according to man : for indeed I did not receive it from man, nor from mine own knowledge : but by a revelation of Jesus Christ. For ye have heard of my former way of life in the religion of the Jews ; that I used to harass and lay waste exceedingly the church of God : and made advances in the Jewish religion above most of the same age in my nation, from a more abundant zeal for the traditions of my fathers.

15 But, when God, who set me apart from my birth and called
16 me by his favour, was pleased to reveal his son by me, that I
might proclaim the glad tidings of *that son* among the nations;
17 immediately, without having recourse to flesh and blood, or
going up to Jerusalem to them, who were apostles before me,
I went away into Arabia, and came back again to Damascus.
18 Three years after, I went up to Jerusalem to inquire for Pe-
19 ter; and abode with him fifteen days. But I saw no other of
20 the apostles, save James the Lord's brother. And *as to* what
21 I am writing to you, behold! before God, I lie not. After-
22 wards, I went into the countries of Syria and Cilicia; and
was unknown in person to those churches of Judea, which
23 *acknowledged* Christ: they had only heard; He, who harassed
us once, is now preaching that faith, which he was lately lay-
24 ing waste. And they glorified God on my behalf.

CH. II. Then, fourteen years after, I went up again to Jerusalem
2 with Barnabas, and took Titus also with me: but I went up
by *the direction of* a revelation; and laid before them that
gospel, which I preach among the Gentiles; but privately, to
them of reputation: *yet* not as though I were running, or had
3 run, in vain. But Titus, who was with me, though a Greek,
4 would have been compelled to circumcise himself by some
false brethren, who had craftily introduced themselves to ob-
serve maliciously that liberty, which we have in Christ Jesus,
5 that they might make us slaves: with whom we complied not
even for a moment, that the true gospel might still continue
6 among you. Now they, who had the character of being some-
thing (whatever they were, it maketh no matter to me; God
accepteth no man's person) they, *I say*, who had this charac-
7 ter, gave me no instructions; but, on the contrary, perceiving
that I had been entrusted with the gospel of uncircumcision,
8 as Peter *with that* of circumcision; (for he, who gave Peter
the authority of an apostle to the Jews, gave me also a com-
9 mission to the Gentiles) and understanding what favour had
been shewn me; these pillars, James and Cephas and John,
gave unto me and Barnabas a right-hand of fellowship; that
we *should go* to the Gentiles, and they to the circumcision;
10 only that we should remember our poor countrymen: and I
accordingly was very earnest in that matter.

11 Now, when Peter came to Antioch, I withstood him to *the*
 12 face, because he was to be blamed : for, before some came
 from James, he used to eat with the Gentiles ; from whom he
 withdrew and separated himself, when they came ; fearing
 13 those of *the* circumcision. And the other Jews also played
 the hypocrite with him ; so that even Barnabas was led away
 14 too by this hypocrisy. But, when I saw that they were not
 keeping the straight path of the truth of the gospel, I said
 unto Peter before them all : When thou, who art a Jew, livest
 like the Gentiles, and not like the Jews, why dost thou com-
 15 pel the Gentiles to live like the Jews ? We, who were born
 16 Jews and not sinners of *the* Gentiles, convinced that no man
 can be acquitted by a performance of any law, but only by
 faith in Jesus Christ, even we have believed on Christ Je-
 sus, for acquittal by faith in Christ, rather than by *the* per-
 formance of a law ; for by no performance of a law will any
 17 man ever be acquitted. But, if we, after looking for acquittal
 in Christ, place ourselves in the condition of sinners, must
 18 Christ be *made* a minister of sin ? By no means. For, if I
 build up again what I had destroyed, I place myself in the
 19 condition of a transgressor. For I, who was under a law,
 20 died to a law, that I might live unto God. I have been cru-
 cified with Christ ; so that I live myself no longer, but Christ
 liveth in me : and my life now, in *the* flesh, I live by faith
 in that son of God, who loved me and gave himself for me.
 21 I set not aside this kindness of God : for, if an acquittal
could be had by any law, then did Christ die in vain.

CH. III. O ! foolish Galatians, who hath bewitched you from
 obedience to the truth ? before whose eyes Jesus Christ cru-
 2 cified was so clearly represented. I wish to know this one
 thing of you : Did ye receive the spirit from *the* performance
 3 of a law, or from obedience to faith ? Are ye so foolish as to
 look for completion from *the* flesh, after beginning in *the*
 4 spirit ? Have so many things been done for you in vain ? if
 5 indeed in vain. Now did he, who supplied you with the
 spirit, and wrought miracles among you, do these things from
 6 a performance of a law, or an obedience to faith ? as Abra-
 ham believed God, and it was reckoned unto him for right-
 7 eousness. Understand, therefore, that they of faith are *the*

8 *only sons of Abraham : and the scripture, foreseeing that God would justify the Gentiles by faith, gave this joyful promise long ago to Abraham : All the Gentiles will be blessed in thee.* So then they of faith are blessed with that faithful
 9 Abraham. For as many, as profess a performance of a law, are liable to a curse : for it is written, *Cursed be every one, that continueth not in the performance of all the precepts of this*
 10 *book of the law.* (Moreover, that no one can be righteous before God by a law, is plain *from this scripture, The righteous by faith only will save his life.* But the law is not of faith ; for it saith, *The man, who performeth these things,*
 11 *shall live by them.*) Now Christ hath bought us off from this curse of the law, by being made a curse for us ; for it is writ-
 12 ten, *Cursed is every one, which hangeth on a tree :* that the blessing of Abraham might come in Christ Jesus unto the Gentiles, for us to receive through this faith that promise of the spirit.

13 Brethren ! I am speaking of a common custom. An agree-
 14 ment amongst men, once settled, no one can set aside, or add any thing to it. Now those promises were spoken to Abra-
 15 ham and to his offspring. *The scripture saith not, To thine offsprings ; as if speaking of many, but as if speaking of one,*
 16 *To thine offspring :* which is Christ. Now I mean this : a covenant, which had been settled long ago by God, the law, given four hundred and thirty years after, cannot set aside so
 17 as to destroy the promise. For, if the inheritance *be* by a law, it is not then by a promise ; but God kindly gave it unto
 18 Abraham with a promise. To what *purpose* then *was* the law ? because of the transgressions *of the world*, until that
 19 offspring, to which the promise belonged, should come, *was the law* introduced, through the ministry of angels, by *the*
 20 hand of a mediator. But this mediator had no concern with
 21 one *of the parties ;* and God is *but one of the two.* Is the law then against the promises of God ? By no means : for, if any law could have been given, able to save life, then truly
 22 would this acquittal have been by a law. But the scripture hath shut up all mankind together under sin, that the promise
 23 by faith might be given to the believers. For, before that faith came, we were kept shut up together under a law until

24 that faith should be revealed : so that the law was our con-
 25 ductor unto Christ, that we might be delivered by faith. But,
 now this faith is come, we are no longer under a conductor :
 26 for ye are all sons of God through this belief in Christ Jesus.
 27 For as many of you, as were baptized unto Christ, have put
 28 on Christ. There is no Jew, nor Greek ; there is no slave,
 nor freeman ; there is no male, nor female ; for ye are all
 29 one, in Christ Jesus. And, if ye *are* Christ's, then are ye
 Abraham's offspring, and heirs according to promise.

CH. IV. Now what I mean is, *that* as long as the heir is a child,
 he differeth nothing from a servant, though every thing be his
 2 property : but he is under guardians and stewards, until the
 3 time appointed by the father. And we, in the same manner,
 whilst children, were kept as servants under the elements of
 4 the world : but, when the full time was come, God sent forth
 5 his son, born of a woman and under a law, to buy out the
 freedom of those under a law, that we might receive the adop-
 6 tion of sons. Now, *to shew* that ye are sons, God sent forth
 the spirit of his son into your hearts, crying out, Abba !
 7 Father ! So then thou art no longer a servant, but a son ;
 8 and, since a son, an heir also of God through Christ. Yet
 then indeed, from an ignorance of God, ye were slaves to
 9 what are in truth no gods : but now, since ye know God, or
 rather are known by him, why are ye turning back again to
 these weak and beggarly elements, to which ye are desirous
 10 of becoming slaves as before ; and are observing days, and
 11 months, and times and years ? I am afraid for you, lest I have
 bestowed upon you labour in vain.

12 Be as I *am* ; for I indeed *am* as ye *are* : I entreat you,
 13 brethren ! Now ye know with what weakness of the flesh I
 14 preached the gospel unto you at first : and that trial of mine in
 the flesh ye did not despise nor disdainfully reject, but receiv-
 15 ed me as a messenger of God, as Christ Jesus *himself*. How
 happy were we then in each other ! for I declare unto you,
 that, had it been possible, ye would have plucked out your
 16 very eyes and given them unto me. So then I am become
 17 your enemy by dealing truly with you ! Their zeal for you
 is not for your good, but from a wish to shut you out from us,
 18 that ye may be zealous of them. It is good indeed to have a

zeal at all times for a good *person* ; and not only when I am present with you.

- 19 My dear children ! whom I am bearing again till Christ be
 20 formed in you ; I was wishing to come unto you lately, and to
 21 change my voice : for I am distressed about you. Tell me,
 ye, who wish to be under a law, will ye not listen to that
 22 law ? It is written then, that Abraham had two sons ; one
 23 by the servant, and one by the free-woman. Now that by
 the servant was born after the usual manner ; but that by the
 24 free-woman, in consequence of the promise. Which things
 have a further meaning ; for these *women* signify the two
 covenants : one *covenant* from mount Sinai, bearing children
 25 to bondage ; which is meant by Hagar : for this *character*,
 Hagar, signifieth mount Sinai in Arabia, and agreeth with the
 present Jerusalem, which is in bondage with her children.
 26 But the Jerusalem, *which* is above, is signified by the free-
 27 woman, who is the mother of us all. For it is written, *Rejoice,*
thou barren ! that bearest not : break out into a loud cry,
thou that travailest not ! for the children of the forsaken
 28 *woman will be more than her's who hath the husband.* Now
 29 we, brethren ! as Isaac was, are children of promise. But,
 as he, who was born after *the flesh*, used to vex him, who *was*
 30 after *the spirit* ; even so is it now. But what saith the scrip-
 ture ? *Send away the servant and her son : for the son of the*
servant must not inherit with the son of the free-woman.
 31 So then, brethren ! we are not children of a servant, but of
 that free-woman.

CH. V. Continue, therefore, in this liberty, with which Christ
 hath made you free ; and fasten not yourselves in a yoke of
 2 slavery. Behold ! I Paul tell you, if ye circumcise your-
 3 selves, Christ will profit you nothing : and I declare again
 earnestly to every man, who circumciseth himself, that he is
 4 bound to perform the whole law. Ye, who seek for acquittal
 under a law, have done with Christ : ye are fallen from that
 5 favour. For we entertain a hope of acquittal under a spiri-
 6 tual *dispensation* by faith. For in Christ Jesus neither cir-
 cumcision availeth any thing, nor uncircumcision ; but faith,
 7 which sheweth itself in love. Ye were running well : who
 hath come in your way, that ye should not obey the truth ?

8 Such persuasion *was* not after the manner of him, who called
9 you. A little leaven leaveneth the whole lump. I have the
10 utmost confidence in you that ye will not alter your minds :
and he, who causeth you this trouble, shall bear the punish-
11 ment, whosoever he be. Now I, brethren ! if I still preach
circumcision, why am I *thus* wrongfully treated still ? Then
12 the stumbling-block of the cross would be put away. I wish
13 that they, who are unsettling you, may lament it. Ye were
indeed, brethren ! called unto liberty : not, however, unto
liberty as an opportunity for the flesh : but serve each other
14 in love. For the whole law is fully performed in one com-
mandment, *even* in this : *Thou shalt love thy neighbour as*
15 *thyself*. But, if ye keep biting and devouring each other,
16 take heed that ye be not consumed by each other. But I say,
17 Walk spiritually ; and practise not fleshly lust. For the
desire of the flesh is in opposition to the spirit ; and *that* of
the spirit to the flesh : and these things are *so* contrary to
18 each other, that ye do not, what ye could wish. But, if ye
19 be spiritually led, ye are not under a law. Now the works
of the flesh are manifest ; they are adultery, fornication, un-
20 cleanness, lasciviousness, image-worship, poisoning, enmities,
21 strifes, rivalries, passions, quarrels, separations, sects, envy-
ings, murders, drunkennesses, revellings, and such like :
concerning which I tell you beforehand, as indeed I told you
heretofore, that the practisers of such things will not inherit
22 *the* kingdom of God. But the fruit of the spirit is love, joy,
23 peace, long-suffering, kindness, goodness, faith, meekness,
temperance : against such things as these there is no law.
24 Now they, that *are* of Christ, have crucified the flesh with
25 the passions and the desires *thereof*. Since we are alive
26 through *the* spirit, let us walk also by *the* spirit. Let us not
be vain-glorious ; provoking one another, envying one another.
CH. VI. Brethren ! if a man be overtaken in any fault, do ye,
that are spiritual, make him whole again with a spirit of
meekness ; considering *thyself*, lest thou also be overtaken.
2 Carry each other's burthens ; and thus will ye fully execute
3 the law of Christ. Now, if a certain person think himself to
be something, he deceiveth his own heart : for he is nothing.
4 So let each examine his own performance ; and then he will

- keep his boasting to himself, and not *boast* against *his* neighbour. For every one shall bear his own burthen. Now let him, who is taught the word, make the teacher *thereof* a partaker in all good things. Do not deceive yourselves; God is not to be imposed on: whatever a man may sow, that will he also reap. He, who soweth on the flesh, will from the flesh reap destruction; and he, who soweth on the spirit, will from the spirit reap everlasting life. But let us not be weary in well-doing: for, in due season we shall reap, if we faint not. So then, as we have opportunity, let us do good unto all *men*; but especially to the household of the faith.
- See in what large letters I have written to you with mine own hand. As many, as wish to make a fair shew in *the* flesh, are forcing you to circumcise yourselves; merely that they may not suffer trouble for the cross of Christ. For neither do they, that are circumcised, keep the law; but wish you to circumcise yourselves, that they may boast of your flesh. May I, however, boast of nothing but the cross of our Lord Jesus Christ! by which the world was crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but a new creature. And, as many as shall walk by this rule, peace and mercy *will be* upon them, and upon the Israel of God.
- Finally, let no one give me any trouble; for I bear in this body of mine the marks of the Lord Jesus.
- The favour of our Lord Jesus Christ *be* with your spirit, brethren! Amen.

THE
EPISTLE OF ST. PAUL
TO THE
EPHESIANS.

CHAP. I.

PAUL, an apostle of Jesus Christ by a divine appointment, to the saints at Ephesus, and to *the* faithful in Christ Jesus :
2 favour *be* unto you and peace from God our father, and *our* Lord Jesus Christ !
3 Blessed *be* the God and father of our Lord Jesus Christ ! who hath liberally bestowed upon us every spiritual blessing
4 in the heavenly *dispensation* by Christ ; accordingly as he chose us for himself in him before *the* foundation of the Jewish state, that we might be holy and without spot in the presence
5 of himself : having long ago in *his* love appointed us *his* adopted sons through Jesus Christ, according to the good
6 pleasure of his will, to *the* praise of that glorious kindness, with which he graciously favoured us through that beloved
7 *son* ; in whom we have the redemption, the remission of sins through his blood, according to the riches of his kindness,
8 which he made to overflow on us in all wisdom and understanding, by making known to us that mystery of his will
9 according to the gracious intention, long ago determined in
10 himself, for a dispensation at the accomplishment of the time, to collect unto himself under one head all things, both
11 in the heavens and upon the earth, in Christ ; in whom we also obtained our lot under an appointment made long ago according to a purpose of him, who performeth all things by *the*
12 determination of his own will : that we, who have hoped in
13 Christ from the first, might be to *the* praise of his glory : in whom ye also, who heard and believed the doctrine of the truth, *even* the gospel of your salvation, were sealed by the

14 holy spirit of the promise, which is an earnest of our inheritance, for a deliverance of those, whom he hath gained *out of*
15 *the world* for himself unto the praise of his glory. And, therefore, I, upon hearing the faith, *which is* among you, in
16 the Lord Jesus, and *your* love to all the saints, cease not giving thanks in your behalf, *by* making mention of you in my
17 prayers; that the God of our Lord Jesus Christ, the father of glory, would give you a spirit of wisdom and revelation by a
18 knowledge of himself; having the eyes of your mind enlightened, so as to know what is the hope of this call by him, and what the glorious riches of that inheritance, *which* he *hath*
19 *given you* among the saints; and what towards us believers that extraordinary greatness of his power, according to the
20 mighty operation of strength, which he wrought in Christ, by raising him from the dead, and setting him at his own right-
21 hand in the heavenly dispensation, above all empire and authority and power and dominion, and every name that is
22 named not only in this, but also in the future, age: and hath put all things in subjection under his feet, and hath appointed
23 him a head over all things to the church, which is his body, the fulness of him, who completely filleth all things.

CH. II. And you hath he brought to life with Christ, who are
2 now dead to trespasses and sins, in which ye once walked according to the manners of this world, conformably to the ruler of this empire of darkness, the spirit that now sheweth
3 its power in the sons of disobedience; among which we all likewise formerly led our lives, in the lusts of our flesh, performing the inclinations of the flesh and of *its* devices; and
4 were true children of punishment, even as the rest. But God, in his abundant mercy, on account of the great love,
5 with which he loved us, made us, now dead to sins, alive together with Christ, (by favour ye *are* delivered) and raised us up together, and placed us together in the heavenly *dispensation*
7 *tion* in Christ Jesus; that he might shew to the ages, that are coming, the extraordinary riches of his favour, in *his* kindness
8 to us through Christ Jesus. By favour, I say, ye are delivered through faith: and this not of yourselves; *it is* the gift of God:
9 not by works; so that no one can boast: for we are his work-
10 manship, created in Christ Jesus unto good works, for which

11 God prepared us long ago, that we might walk in them. Wherefore, remember that ye once *were* Gentiles in *the* flesh, called uncircumcision by that which is called circumcision in *the* flesh, a *circumcision*, made with hands : and were at that time without Christ, aliens from the community of Israel, and strangers to the covenants ; having no hope of the promise, 13 and without God ; *men* of this world. But now ye, who were 14 once afar off, are come near through the blood of Christ. For he is our reconciliation ; he hath made both *parties* *one*, and destroyed that *sign of enmity*, the partition-wall which kept 15 them asunder, by abolishing through his own body the law of commandments with *its* ordinances, so as to create of the two 16 one new man in himself by making peace *between them* ; and so as to reconcile them both, *now become* one body, unto God, 17 after slaying the enmity by the cross, and coming to preach glad tidings of peace to you afar off and to them at hand. 18 For through him we both have this admission to the father by 19 one spirit. So then ye are no longer strangers and pilgrims, but fellow-citizens with the saints, and of the household of 20 God ; builded upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone ; by 21 which the whole building, fitly joined together, is growing up 22 into a holy temple in *the* Lord : by which ye also are builded up together into a spiritual habitation of God.

CH. III. For this cause I Paul *am* the prisoner of Christ Jesus 2 in behalf of the Gentiles : inasmuch as ye have heard of the dispensation of that kindness of God, which hath been shewn 3 me on your account : how he made known to me, by a revelation, that mystery, (as I wrote before in few words, by reading which ye will be able to perceive my acquaintance with 4 this mystery of Christ) which in other generations was not made known to the *sons* of men, as it hath been now revealed 5 to his holy apostles and spiritual teachers : that the Gentiles are fellow-heirs and of the same body *with the Jews*, and joint-partakers of that promise, in Christ, through the gospel ; 6 of which I am become a minister by the gracious gift of God bestowed upon me, according to the operation of his power. 7 Upon me, the least of all the saints, was this favour bestowed, to proclaim among the Gentiles the glad tidings of these un-

9 searchable riches of Christ; and to shew clearly unto all, what is the dispensation of that mystery, which was hidden, 10 from the ages, in God, who appointed all these things: that the manifold variety of God's wisdom might now be made known by the church to the governments and powers in the 11 heavenly *dispensation*; according to a predisposition of the 12 ages, which he made in Christ Jesus our Lord: in whom we have this plainness of speech, and admission with confidence through faith in him.

13 Wherefore, I pray that I may not faint in these my tribu- 14 lations for you, which are your glory: and for the same cause 15 I bend my knees to the father, by whose name the whole fam- 16 ily in heaven and upon earth is called, that he would give you, according to his glorious riches, to be strengthened with 17 power through his spirit in the inward man; so that Christ may dwell through faith in your hearts; *and* that, being rooted 18 and founded in love, ye may be able to comprehend, with all the saints, the breadth and length and depth and height; 19 and to understand (which is far better than that knowledge) the love of Christ, so as to be filled with all the fulness of God.

20 Now unto him, who is able to do with exceeding abundance above all that we ask or think, according to the power displayed in us: to him be the glory in the church by Christ Jesus through the generations of eternity! Amen.

CH. IV. I, therefore, the prisoner in the Lord, entreat you to 2 walk worthily of your calling, with all lowliness of mind and gentleness, with long-suffering, forbearing each other in love; 3 earnestly endeavouring to preserve the unity of the spirit by 4 the bond of peace; *so as to be* one body and one spirit, even 5 as ye were called unto one hope: *even as there is* one Lord, 6 one faith, one baptism, one God and father of all; who is above all things, and through all things, and in all things. 7 Now to each of us hath been given in its measure the gracious 8 gift of Christ. Wherefore the *scripture* saith: *He ascended on high, and led captivity captive, and gave gifts to men.* 9 But this, *he ascended*, how can it be, unless he descended also 10 first into the lower parts of the earth? He, that descended, is he, that also ascended above all the heavens, to complete all

- 11 things. And he appointed some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers :
12 for the fitting up of the saints, for employment in a ministry,
13 for building up the body of Christ ; till we all advance, in the unity of the faith and the knowledge of the son of God, to a
14 grown-up man, to the full size of the stature of Christ : that we may be no longer children, tossed like waves, and carried about with every wind of doctrine, according to the unsteadiness of some men, by *their* malicious cunning, by the contrivances of error ; but, dealing truly, may grow up in love unto
16 him, who is the head, *even* Christ : from whom the whole body, suited and fitted together through every supplying joint, thriveth according to the proportionate operation of every single limb, to the improvement of itself in love.
- 17 This, therefore, I declare, and earnestly call upon you in the Lord, that ye must no longer walk, even as the Gentiles
18 walk, in a vanity of mind, with a darkened understanding, estranged from the life of God, on account of the ignorance
19 that is in them, *and* the blindness of their heart : who have given themselves up without remorse to lasciviousness, to the
20 practice of all uncleanness and inordinate desire. But ye
21 did not so learn Christ ; inasmuch as ye have heard him, and
22 by him were taught, according to the truth in Jesus, to put off the old man of your former course of life, that was going to
23 destruction, after the lusts of error ; and to renew yourselves
24 in the spirit of your mind, and to clothe yourselves with the new man, the *man* according to God, fashioned in righteousness and holiness, the true *man*. Wherefore, putting away falsehood from yourselves, speak ye truth, each with his
26 neighbour ; for we are members of each other. If ye be angry, sin not : let not the sun go down upon your anger ; nor give
28 any room to the accuser. Let him, that hath stolen, steal no more ; but rather let him labour, providing with *his* hands the good things of *life*, so as to be able to give a part unto the
29 needy. Let no unmeaning word go out of your mouth, but what is good for a furtherance of the business, so as to be acceptable to the hearers. And grieve not the holy spirit of God, by which ye were sealed against *the* day of deliverance.
31 Let all bitterness, and passion, and anger, and noise, and evil-

32 speaking, be removed from you, with all malice : and be kind to one another, tenderly affectioned, freely forgiving each other, even as God in Christ hath freely forgiven you.

CH. V. Be, therefore, imitators of God, as beloved children ;

2 and walk in love, even as Christ loved us, and gave himself up for us, an offering and sacrifice unto God, of a sweet-smel-

3 ling savour. But let not fornication, or any uncleanness, or excessive appetite, be even named among you, as becometh

4 saints ; or indecent and unchaste speeches, or unseasonable

5 levity : but rather thanksgiving. For be assured of this, that no fornicator, or unchaste *person*, or one of excessive appetites, who is an idolater, can have an inheritance in the king-

6 dom of the anointed *teacher* of God. Let no one deceive you with vain words : for because of these *very* things the wrath

7 of God is coming upon the sons of disobedience. Have ye,

8 therefore, no fellowship with them. For ye *also* were once darkness ; but now, *being* light in *the* Lord, walk as children

9 of light : (for the fruit of the spirit is with all goodness and,

10 righteousness and truth) giving proof of what is well pleasing

11 to the Lord. And have no fellowship with those unfruitful

12 deeds of darkness, but rather bring them to conviction : (as

13 it is indecent even to mention their secret practices) for all these things shew themselves, when convicted by the light :

14 and, whatsoever sheweth itself, *that is become* light. Wherefore *the scripture* saith : *Awake, O ! sleeper, and arise from the dead, and the Christ will shine upon thee.*

15 See, therefore, that ye walk circumspectly : not as unwise,

16 but as wise, *men* ; buying out *your* time, for these days are

17 evil. So then be not without understanding, but perceive

18 what the will of the Lord is. And make not yourselves

drunk with wine, in which is a shameful want of order ; but

19 fill yourselves with the spirit : speaking among yourselves

psalms and hymns and spiritual songs, singing and making

20 melody with your hearts to the Lord ; giving thanks always

for all things, in *the* name of our Lord Jesus Christ, to God

21 *the* father ; submitting yourselves to each other in the love of

22 Christ. Wives ! submit yourselves to your husbands, as

23 to the Lord : for the husband is head of the wife, even as

Christ is the head and saviour of the body of the church :

24 as the church is subject to Christ, so *let* wives also in every
25 thing *be subject* to their husbands. Husbands! love your
wives, even as Christ loved the church, and gave himself up
26 for it; that he might make it holy, by cleansing it in a bap-
27 tism of water, with *his* doctrine; so as to present this church
unto himself in glory, without filth or wrinkle or any such
28 thing, pure and spotless. Husbands ought to love their wives
as their own bodies: he, who loveth his wife, loveth himself.
29 For no one ever hated his own flesh; but fostereth and cher-
30 isheth it, even as the Lord the church: for we are members
31 of his body; *we are* of his flesh and of his bones. *So that a*
man must leave his father and mother, and cleave unto his
32 *wife, and of two become one flesh.* This is that great mys-
33 tery; I mean concerning Christ and the church. However,
let each of you severally love his wife as himself: and let the
wife reverence *her* husband.

CH. VI. Children! obey your parents in *the* Lord: for this is
2 just. This is the first commandment with a promise: *Hon-*
3 *our thy father and mother, that it may be well with thee, and*
4 *that thou mayest be a long time upon the land.* And, ye fa-
thers! be not severe with your children, but bring them up
in the discipline and instruction of *the* Lord!

5 Servants! be obedient unto your worldly masters, as unto
6 Christ, with fear and trembling, in singleness of heart; not
with eye-service, as men-pleasers, but with ready inclination,
doing the will of God, as servants of Christ, from the heart;
7 *thus* serving the Lord and not men: knowing, that each will
8 receive for himself from the Lord the good which he hath
9 done, whether *he be* a slave or a free-man. And, ye masters!
deal equally with them, forbearing threats; knowing that
your master also is in heaven; with whom is no respect of
persons.

10 Finally, my brethren! strengthen yourselves with *the*
11 Lord and with his mighty power. Clothe yourselves in the
whole armour of God, that ye may be able to stand against
12 the devices of the accuser. For we not *only* have to wrestle
against flesh and blood, but against the authority, against the
powers, against the rulers, of this dark age; against the
wickedness of spiritual men, in a heavenly *dispensation.*

- 13 Wherefore, take up the whole armour of God, that ye may be able to withstand during this wicked season ; and, after
14 destroying every *enemy*, to stand up. Stand, therefore, having your loins girded about with truth, and with the breast-
15 plate of righteousness upon you, and with feet ready shod for
16 the gospel of reconciliation. Besides all *these*, take up the shield of faith, by which ye will be able to quench all the
17 fiery darts of the wicked one ; and take the helmet of salvation, and that spiritual sword, the word of God : praying in your mind at all times with all prayer and supplication, and watching for this purpose with all patience, and with prayer
19 for all the saints, and for me ; that utterance with an open mouth may be given me, *and* that I may make known with
20 boldness of speech this mystery of the gospel, for which I am an ambassador in chains ; that I may have such a freedom of speech in its behalf, as I ought to have.
- 21 Now, that ye may also know my affairs, what I am about, Tychicus, the beloved brother and faithful servant in *the*
22 Lord, will inform you ; whom I have sent unto you for this very purpose of informing you about me, and to encourage your hearts.
- 23 Peace *be* unto the brethren, and love with faith, from God
24 *our* father and *our* Lord Jesus Christ ! *His* favour *be* with all, who love our Lord Jesus Christ in purity ! Amen.

THE
EPISTLE OF SAINT PAUL
TO THE
PHILIPPIANS.

CHAP. I.

PAUL and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus at Philippi, with *their* overseers and
2 deacons: favour *be* unto you and peace from God our father, and *our* Lord Jesus Christ!

3 I thank my God always, upon every remembrance of you,
4 in every prayer of mine for you all; making such prayer with
5 joy for your kind contribution to the gospel, under the same
6 confidence from *the* first day till now, that each of you, who
hath begun a good work, will go on to finish *it* until *the* day
7 of Jesus Christ: as it is but just for me to entertain this opinion of you all, because ye all have me in your heart, and shared with me in this ministry, both during these bonds of mine
8 and *during my* defence and confirmation of the gospel. For God is my witness, how I long for you all with *the* tender
9 affections of Jesus Christ; with this prayer also, that your love may abound yet more and more, with conviction, and all
10 understanding to distinguish the things *which are* excellent; and that ye may continue with discernment and without
11 stumbling until *the* day of Christ: filled with fruits of the righteousness through Jesus Christ, to *the* glory and praise of God.

12 Now I wish you to know, brethren! that the things, which
have befallen me, came for *the* greater furtherance of the gospel; so that my imprisonment in *the cause of* Christ is become
13 notorious to the whole palace and to all others; and a good many of the brethren, receiving greater confidence in *the* Lord
14 from my bonds, have courage to proclaim the word without

15 fear. Some indeed even through envy and strife are preach-
 17 ing Christ, but some also from good-will and of love, knowing
 16 that I am appointed for a defence of the gospel: whereas
 those contentious *persons* are proclaiming Christ with no pure
 18 intention, meaning to add distress to my bonds. What
 then? every way after all, whether under pretence or with
 sincerity, Christ is proclaimed: and in this I rejoice; yea,
 19 and I will rejoice. For I know that this *imprisonment* will
 issue in my deliverance, through your prayer and a supply of
 20 the spirit of Jesus Christ; according to my earnest expecta-
 tion and hope, that I shall disgrace myself in no respect; but
 with all freedom of speech, now as at all other times, Christ
 will be honoured in this body of mine, whether by life or by
 21 death. For me indeed to live, *is* Christ; and to die, *is* gain.
 22 But, if this life in *the flesh* *be* to me a fruitful employment in
his gospel, what I should choose in this case, I cannot say.
 23 For I am distressed betwixt these two *things*; having a desire
 24 to depart and to be with Christ, (which *were* far better) and
 yet to continue in this life *is* more needful on your account.
 25 Indeed I know this with a full assurance, that I shall continue
in this life, and continue with you all, for your satisfaction
 26 and the furtherance of the faith; that your boasting of me
 may be abundantly increased by my coming to you again.
 27 Only conduct yourselves worthily of the gospel of Christ;
 that, if I come, I may see, or, if absent, may hear of you, that
 ye continue striving together, with one mind and one soul,
 28 unterrified by all opposers, for that faith of the gospel, which
 is a demonstration, for destruction indeed, unto them, but for
 29 salvation unto you. For this kindness hath God vouchsafed
 to you with respect to Christ, not only to believe in him, but
 30 even to suffer for him; enduring the same conflict, which ye
 have seen in me, and now hear *to be* in me.

CH. II. Therefore, if encouragement in Christ, if the comfort of
 love, if a spiritual union, if affection and compassion, *have* any
 2 *power*; fill ye up my joy, by having the same dispositions, the
 3 same love, the same soul, the same mind. Let there *be* no
 quarrel, or vain-glorying; but with *all* humility give the pre-
 4 ference to each other. Let each consider, not their own *con-*
 5 *cerns* only, but the *concerns* of others also. Let the same

- 6 disposition be in you, which *was* also in Christ Jesus; who, though in a divine form, did not think of eagerly retaining
7 this divine likeness; but emptied himself *of it*, by taking a
8 servant's form: and, being made like *other* men, with the dispositions of a man, he became so obedient as to humble himself
9 unto death, and death upon a cross. And, for this reason, God highly exalted him, and kindly bestowed on him a name
10 above every name: that before the name of Jesus every knee should bend, in heaven and upon earth, and beneath the earth;
11 and every tongue should confess Jesus Christ to be Lord, unto the glory of God the father.
- 12 Wherefore, my beloved *brethren!* as ye always obeyed me with fear and trembling, not only when I was present, but much more now in my absence, promote the welfare of each
13 other: for God is working in you both to be willing and to
14 perform. Do all things with good-will, without murmurings
15 and disputing: that ye may be blameless and uncorrupt, spotless children of God, amidst a crooked and twisted race:
16 among whom shine ye forth as luminaries to the world; holding out a doctrine of life; that I, as not having run *my race* in vain, nor laboured in vain, may boast *of you* in the day of
17 Christ. Yea, even if I be poured out upon the sacrifice and offering of your faith, I will rejoice, and rejoice with you all.
18 In the same manner, then, do ye also rejoice, and rejoice with me.
- 19 Now I hope, in the Lord Jesus, to send Timothy soon unto you, that my mind also may be cheered by the knowledge of
20 your affairs: for I have no one *here* like-minded, and sincerely
21 anxious for you. They are all seeking their own *interest*, not
22 that of Christ Jesus. But assure yourselves of *Timothy's* approved faithfulness: for he hath been to me, like a child to
23 its father, in the service of the gospel. Him then I hope to send as soon as ever I shall see the issue of this *affair* with
24 me. Now I trust in the Lord, that I shall come myself also
25 soon: but I thought it necessary to send unto you Epaphroditus, a brother and fellow-soldier to me, and to you an
26 apostle, and a minister of my concerns: because he hath been longing for you all, and much distressed at your hearing that
27 he was sick. For indeed he hath been sick, at the very point

of death ; but God had pity on him : and not on him only, but
 28 on me also, that I might not have sorrow upon sorrow. There-
 fore I was the more desirous of sending him unto you, that ye
 might rejoice at seeing him again, and I might be freed from my
 29 anxiety. Receive him accordingly in the Lord with all glad-
 30 ness, and hold such *men* precious ; for he came nigh unto
 death in the service of Christ, making no account of his own
 life, that he might fill up the deficiency of my service towards
 you.

CH. III. Finally, my brethren ! rejoice in *the* Lord. To write
 the same things unto you, is not troublesome to me, and is safe
 2 for you. Beware of those dogs ; beware of their wicked prac-
 3 tices ; beware of *their* biting *you*. For we are the *true* cir-
 cumcision, who pay a religious service unto God in *the* mind,
 and boast in Christ Jesus, and have no confidence in *the* flesh.
 4 Though indeed I have *room* for confidence even in *the* flesh :
for, if any one may presume to have confidence in the flesh, I
 5 *still* more. *I was* circumcised on the eighth day, of *the* race
 of Israel, of *the* tribe of Benjamin, a Hebrew from Hebrews ;
 6 with respect to *the* law, a Pharisee ; with respect to *my* zeal,
 a persecutor of the church ; according to the righteousness of
 7 *the* law, blameless. But these things, which were gain unto
 8 me, I count *but* loss in respect of Christ. Nay, indeed, I even
 count all things but loss in respect of the excellence of the
 knowledge of Christ Jesus my Lord ; for whose sake I have
 suffered the loss of these things, and count them but refuse,
 9 that I might gain Christ, and be found in him, not having
 mine own righteousness, which *is* of *the* law, but that through
 10 faith in Christ, *even* the righteousness from God ; so as to
 know *Christ*, and the efficacy of his resurrection, with a par-
 ticipation of his sufferings by conforming myself to his death,
 11 if I may by any means arrive at a complete resurrection from
 12 dead *works*. Not that I have already attained *this*, or already
 finished my race ; but am still pursuing, if I may after all lay
 hold on *that*, for which I also was laid hold on by Christ Jesus.
 13 Brethren ! I do not reckon myself to have laid hold upon it ;
 but this *I reckon*, that, forgetting what is behind and stretch-
 14 ing myself out to what lieth before *me*, I keep pressing to *the*
 mark for the prize of that invitation of God from above in

15 Christ Jesus. Let us, therefore, who *are men in understanding*, have this determination (and, if ye be otherwise minded,
16 God will reveal this also unto you) to walk, as far as we have advanced, by the same rule.

17 Be ye together imitators of me, brethren ! and observe those,
18 who walk after the pattern, which ye have in us. For many walk, of whom I have told you often, and now tell you even weeping, *that* they are the enemies of the cross of Christ :
19 whose end is the ruin *of others*, whose God is the belly, and *whose* glory is in their shame, whose mind is on earthly
20 things. But we are citizens of heaven ; whence indeed we
21 are expecting a deliverer, *our* Lord Jesus Christ, who will change this lowly body of ours into the form of his glorious body, according to that efficacy, by which he is able even to make all things subject to himself.

CH. IV. Wherefore, my brethren ! beloved and longed for, my
2 joy and crown ; thus continue in *the* Lord, beloved ! I exhort Euodias and I exhort Syntyche, to have the same mind in *the*
3 Lord : and I beg of thee also, true yoke-fellow ! assist them ; for they have striven with me in behalf of the gospel, with Clement also, and the rest of my fellow-labourers ; whose
4 names are in *the* book of life. Rejoice in *the* Lord : again I
5 say, rejoice. Let your reasonableness be known unto all
6 men : the Lord is nigh. Be anxious about nothing ; but, in every thing, by prayer and supplication with thanksgiving,
7 let your requests be made known unto God. And may that peace of God, which surpasseth all understanding, keep safely your hearts and minds in Christ Jesus !

8 Finally, brethren ! whatsoever things *are* true, whatsoever things *are* respectable, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report ; if *there be* any honour, and if *there be* any praise, think on these things : the things which ye both learnt, and received, and heard, and saw in me, practise those ; and the God of peace will be with you.

10 Now I greatly rejoiced in *the* Lord, that at length your concern for me, which indeed ye entertained before, but without opportunity, hath now revived. I do not speak with respect to my poverty ; for I have learned, in whatsoever *stat*

- 12 I am, *therewith* to be content. I know *what it is* to be brought low, and I know *what it is* to abound: in every *time* and in all *conditions* have I been instructed; both to be full and to be hungry, both to abound and to be in want. I can bear all things through Christ, who strengtheneth me. But ye did well in making a common cause of my distress. And indeed ye know yourselves, *O!* Philippians, that in *the* beginning of the gospel, when I went forth from Macedonia, no church communicated with me in a *single* instance of giving and receiving, but ye alone: and that both once and twice at Thessalonica ye sent a supply unto me. Not that I wish for the gift *so much* as I wish for that fruit, which may abound unto your own account. But I have received all, and abound: I was made full by your present from Epaphroditus, a smell of a sweet savour, an acceptable sacrifice, well-pleasing unto God. And my God will supply all your wants, according to his glorious riches in Christ Jesus. Now unto our God and father *be* the glory for ever and ever! Amen.
- 21 Salute every saint in Christ Jesus. The brethren with me salute you. All the saints salute you, and especially they of Cæsar's house. The favour of our Lord Jesus Christ *be* with you all! Amen.

THE
EPISTLE OF SAINT PAUL
TO THE
COLOSSIANS.

CHAP. I.

PAUL, an apostle of Jesus Christ by a divine appointment,
2 and Timothy *our* brother, to the holy and faithful brethren in
Christ at Colosse : favour *be* unto you and peace from God
our father, and *our* Lord Jesus Christ !
3 We are always giving thanks concerning you to the God
4 and father of our Lord Jesus Christ ; (having heard of your
5 faith in Christ Jesus and *your* love towards all the saints) on
account of that hope, which is laid up for you in the heavens;
of which ye have heard before in the true doctrine of the gos-
6 pel, which hath appeared among you, as *it* hath also in all the
world ; and is bearing fruit *there*, as among you also, from the
day of your hearing and acknowledging this genuine kindness
7 of God : as ye learnt also of Epaphras, our beloved fellow-
8 servant and faithful minister of Christ in your behalf : who
9 hath signified also to us your love in the spirit. So we, for
this cause, since the day we heard, cease not praying in your
behalf, and requesting that ye may be filled with the acknowl-
edgment of God's will in all spiritual wisdom and under-
10 standing ; so as to walk worthily of the Lord unto all pleasing,
by bearing fruit in every good work and thriving in the ac-
11 knowledgment of God : being endued with all strength,
according to his glorious power, unto all patience and long-
12 suffering with gladness : giving thanks unto the father for
thanking us worthy of this share in the lot of the saints in light,
13 for delivering us from the power of darkness and removing us
14 into the kingdom of his beloved son ; by whom we have this

15 deliverance, *even* the remission of sins: who is an image of
 16 the invisible God, a first-born of the whole creation: for in
 him were created all the things in the heavens and upon the
 earth, the things visible and the things invisible, whether
 thrones, or dominions, or governments, or powers: all these
 17 things were created through him and for him. And he is
 above all things: and all these things are holden together in
 18 him: and he is the head of the body of the church, the first-
 19 born from the dead, so as to be first in all things; for in him
 20 was all the fulness of God pleased to dwell, and through him
 to reconcile all things to himself by making peace through the
 blood of his cross; through him *I say*, whether the things on
 21 earth or the things in heaven: and you, who were once estrang-
 ed from him and enemies in your mind through *your* wicked
 22 works, hath he now reconciled through the death of the fleshly
 body of Christ, that he might present you holy, and without
 23 spot, and blameless, before himself; if ye will continue in the
 faith, firm on its foundation, and not stir from the hope of that
 gospel, which ye have heard, which hath been proclaimed in all
 the creation under heaven; of which I Paul was made a
 24 minister, and rejoice in these afflictions of mine for you,
 and am filling up in my flesh the remainder of my sufferings
 25 in the cause of Christ, in behalf of his body the church; of
 which I was made a minister according to the appointment of
 God, which was given me unto you, to preach fully the doc-
 26 trine of God, that mystery which had been hidden from the
 ages and generations of old, but is now laid open to his saints;
 27 to whom God was willing to make known the glorious riches
 of this mystery towards you Gentiles, which is Christ, the
 28 hope of glory, whom we are declaring; exhorting every man
 and teaching every man, with all wisdom, that we may present
 29 every one a grown-up man in Christ Jesus: for which indeed
 I am labouring and striving according to that powerful opera-
 tion, which is displaying itself in me.

CH. II. For I wish you to know, what a great struggle I am bear-
 ing for you and for them of Laodicea, and for all who have
 2 not seen my face in the flesh; that their hearts may be en-
 couraged, that they may be knitted together in love and in all
 riches of an understanding fully convinced, in a knowledge of

3 the mystery of God, the father concerning Christ : in whom all
 4 the treasures of wisdom and knowledge are laid up. And this
 I tell you, that no one may impose upon you by specious doc-
 5 trines. For indeed, though I am absent in body, I am with
 you in mind, rejoicing at the sight of your order and the stead-
 fastness of your faith in Christ.

6 As, therefore, ye received Jesus from me to be the Christ
 7 and the Lord, so walk in him ; rooted and building yourselves
 up in him, and strengthening yourselves in the faith ; and, as
 8 ye were taught, abounding therein with thanksgiving. Be-
 ware therefore, lest any one make a prey of you through that
 9 philosophy and vain deceit, after the tradition of men, after
 the elements of the world, and not after Christ ; in whom
 10 substantially, dwelleth all the fulness of the godhead : and ye
 have your fulness in him, who is the head of all dominion, and
 11 power ; in whom also, ye have been circumcised with a cir-
 cumcision not made with hands, even the putting off of the
 12 fleshly body by the circumcision of Christ : having been buried
 with him in baptism ; by which also ye were raised to life
 with him through a strong confidence in God, who raised him
 13 from the dead, and with him restored you to life, *who are*
now become dead to sins, and to the circumcision of your flesh,
 14 by a gracious pardon of all your transgressions : who has
 blotted out the hand-writing of our debts in the *book of ordi-*
nances, which was in our way, and removed it by nailing it
 15 *to the cross ; with which, after stripping himself for the com-*
bat, he made a public show of principalities and powers in
 16 *triumph. Let no one, therefore, call you to an account about*
meat and drink, or with respect to a festival, or a new moon,
 17 *or sabbaths ; which are but a shadow of what was to come. Let*
 18 *no one deprive you of the prize by a voluntary humility and*
a worship of the angels, intruding into what he hath not seen,
 19 *puffed up without cause by his fleshly mind, and not keeping*
to the head, from which the whole body, supplied and nour-
ished through the connecting joints, thriveth with the increase
 of God.

20 If, therefore, ye have died with Christ to the elements of
 the world, why, as if ye still lived in the world, are ye impos-
 21 ing ordinances upon yourselves, (eat not, taste not, touch not ;

22 which are all perishable things) according to the command-
23 ments and doctrines of men? Which have indeed a pretence of wisdom in a will-worship, and humility, and a bodily abstinence, but without honour, *and only for the satisfying of the flesh.*

CH. III. Since, therefore, ye have been raised up with Christ, seek those things which are above, where Christ is sitting at
2 the right-hand of God. Set your minds on the things above,
3 not the things on the earth: for ye have died; and your life is
4 laid up in store with Christ in God; so that, when Christ our
5 life shall appear, we also shall appear with him in glory. Let
your members, therefore, be dead to these earthly things; for-
nication, uncleanness, impure passion, wicked lusts; and
6 inordinate desire, which is idolatry; for because of these
things the punishment of God is coming upon the sons of dis-
7 obedience: among whom also ye once lived, and walked in
8 these practices. But now lay aside all these things; anger,
passion, malice, evil-speaking, and filthy conversation from
9 your mouth. Lie not ye to each other; who have stripped
10 off the old man with his deeds, and have clothed yourselves
with that new man, which is renewed in knowledge after the
11 image of its creator Christ: where there is no Greek or Jew,
circumcision or uncircumcision, barbarian or Scythian, slave
or free-man; but Christ is all in all.

12 Clothe yourselves, therefore, as chosen saints and beloved
sons of God, with affections of pity, kindness, lowliness,
13 ness, meekness, forbearance; enduring each other, and for-
giving each other freely, if any one have a complaint against
another: even as Christ freely forgave you, do ye also freely
14 forgive. But over all these virtues put on love, which is the
15 bond of perfection. And let the peace of Christ, unto which
ye were called, govern your hearts in one body; and be
16 thankful. Let the doctrine of Christ dwell in you richly,
with all wisdom; whilst ye teach and admonish yourselves with
psalms and hymns and spiritual songs, singing with thank-
17 fulness in your heart to the Lord. And, whatsoever ye say
or do, do all in the name of our Lord Jesus Christ; giving
thanks unto God the father through him.

18 Wives! submit yourselves to your own husbands, as in the

19 Lord. Husbands! love your wives, and be not bitter with
 20 them. Children! obey your parents in all things; for this is
 21 well-pleasing to the Lord. Fathers! provoke not your chil-
 dren, lest they be discouraged.

22 Servants! obey your masters after the flesh in all things;
 not with eye-service, as men-pleasers, but with singleness of
 23 heart, in the fear of God. And, whatsoever ye do, do it from
 24 the soul, as for the Lord, and not for men; knowing that from
 the Lord ye will receive the inheritance of sons for your re-
 ward: for Christ indeed is the master, whom ye are serving;
 25 and, whosoever doeth wrong, he will bring his wrong upon
 CH. IV. himself; for there will be no respect of persons. Mas-
 ters! give unto your servants what is just and equal, knowing
 that ye also have a master in heaven.

2 Persevere in prayer, and watch therein with thanksgiving:
 3 praying at the same time for us also, that God would open us
 a door for the word, to speak the mystery of Christ; for
 4 which indeed I am in bonds: that I may publish it by speak-
 ing as I ought.

5 Walk warily before them that are without, buying off your
 6 time. Let your conversation be always gracious, seasoned
 with salt; knowing the proper answer for each person.

7 Tychicus, my beloved brother and faithful minister and
 fellow-servant in the Lord, will acquaint you with all mine
 8 affairs; whom I have sent unto you for this purpose, that he
 9 may know your situation and encourage your hearts; with
 Onesimus, that faithful and beloved brother, your countryman;
 they will tell you every thing here.

10 Aristarchus, my fellow-prisoner, saluteth you; and Mark,
 the cousin of Barnabas, about whom ye have received instruc-
 11 tions: if he come unto you, entertain him. And Jesus,
 called Justus, saluteth you. These are of the circumcision,
 and my only fellow-labourers in the kingdom of God: these
 have been a comfort to me.

12 Epaphras, your countryman, a servant of Christ, saluteth
 you; ever striving on your behalf in his prayers, that ye may
 13 continue, complete and full, in every will of God. For I bear
 him testimony, that he hath a very zealous affection for you,
 and for them in Laodicea, and for them in Hierapolis.

14 Luke, the physician, the beloved brother, and Demas, salut-
 15 eth you. Salute the brethren in Laodicea, with Nymphas,
 16 and the church in his family. And, when this letter hath
 been read among you, take care that it be read also in the
 17 church of the Laodiceans; and that ye also read that of
 the Laodiceans. And say to Archippus, See that thou
 fully execute the ministry, which thou receivedst from me
 18 in the Lord. The salutation of me Paul with mine own
 hand. Remember these bonds of mine. The favour of the
 gospel be with you! Amen.

FIRST EPISTLE OF SAINT PAUL

TO THE

THESSALONIANS.

CHAP. I. II.

PAUL and Silvanus and Timothy, to the church of the Thessalonians in God *our* father, and *our* Lord Jesus Christ : favour *be* unto you and peace !

2 We thank God always for you all, making mention of you
3 in our prayers without ceasing ; remembering the activity of
your faith and the laboriousness of *your* love and the patience
of *your* hope in our Lord Jesus Christ, in the sight of our God
4 and father : knowing, brethren, beloved by God ! that he hath
5 chosen you : because our gospel did not appear among you in
word only, but also *with* the power of the holy spirit, and
with great conviction ; even as ye know how we acquitted
6 ourselves among you for your sakes. And ye became imita-
7 tors of me ; receiving the doctrine of the Lord in much afflic-
8 tion, *but* with joy of a holy spirit : so that ye are become
patterns to all the believers in Macedonia and Achaia. For the
word of the Lord hath sounded forth from you not only in Mac-
edonia and Achaia, but your faith in God hath gone out also into
every place ; so that we have no need to say any thing about
9 you : for they are declaring what a reception we had among
you, and how ye turned from those idols unto God, unto the
10 service of a living and true God, and an expectation of his
son from heaven ; whom he raised from the dead, even Jesus,
our deliverer from the punishment that is at hand.

Ch. II. For yourselves know, brethren ! that our coming among
2 you was not in vain : but, though we had before suffered bod-
ily injury, as ye know, at Philippi, we had the courage through

- our God to declare unto you the gospel of God amidst so
 3 great a struggle: inasmuch as our exhortation *was* not of
 4 error, nor with impure views, nor with guile; but, as we have
 been thought worthy by God to be entrusted with the gospel,
 we speak accordingly; not to please men, but that God, who
 5 proveth our hearts. For neither did we use at any time flat-
 6 tering speeches, as ye know; nor seek praise of men, neither
 of you nor of others; nor use any pretence of extortion, (God
 is witness!) when we might have been burthensome, as apos-
 7 tles of Christ: but we behaved with gentleness among you,
 8 As affectionate towards you, as a nursing-mother cherishing
 her children, we were willing to impart unto you, not only
 the gospel of God, but our own lives also; because ye were
 9 dear unto us. For ye must remember, brethren! our labour
 and weariness; how we were working night and day, that we
 10 might not be burthensome to any of you. Ye are witnesses
 and God is witness, how holily and uprightly we preached
 unto you the gospel of God, and were without blame towards
 11 you, who believed; encouraging, as ye know, and comforting
 12 every one of you, as a father his children; and charging you
 to walk worthily of God, who had called us into his glorious
 kingdom.
- 13 For this cause also we are thankful unto God continually,
 that, upon receiving the doctrine of God, which ye heard
 from us, ye accepted it not as a doctrine of men, but, as it
 truly is, a doctrine of God; which hath its effect also in you
 14 who believe. For ye, brethren! are become like the churches
 of God in Christ Jesus, that are in Judea; inasmuch as ye
 also have suffered the same things from your countrymen, as
 15 they *did* from the Jews; who both slew the Lord Jesus and
 their own prophets, and drave us out from *them*: who please
 16 not God, and are contrary to all men; not suffering us to
 declare salvation to the Gentiles; thus always filling up *the*
measure of their sins: but complete punishment is overtaking
 them.
- 17 Now we, brethren! bereaved of you our children at a
 moment's warning, in presence *only*, not in heart, have been
 18 eager to see your face with much anxiety. Accordingly, we
 intended to go unto you, even I Paul, both once and twice;

19 but Satan came in our way. For what is our hope, or joy,
or crown of triumph? Are not ye then, in the presence of
20 our Lord Jesus Christ, at his coming? Ye are indeed our
glory and our joy.

CH. III. So then, being able to endure no longer, we have sub-
mitted to be left at Athens alone, and have sent Timothy, our
brother and minister of God and our fellow-labourer in the
gospel of Christ, to support you and encourage you concerning
3 your faith, that none of you be moved by these afflictions :
4 because ye know them to be appointed for us : for indeed,
when we were with you, we foretold, that we were going to
5 be afflicted; just as it came to pass; and ye know. So that,
unable to endure any longer, I sent to know your faith; lest
the tempter may have seduced you; and our labour be made
6 vain. But Timothy, having come back to us just now from
you, and brought us glad tidings of your faith and love, and
of the good remembrance, which ye constantly have of us,
7 longing to see us, as we also you; we have been hereby en-
couraged in you, brethren! in all our affliction and distress,
8 by your perseverance; for we are now alive *indeed*, if ye con-
9 tinue in the Lord. For what thanks can we render unto God
concerning you, for all the joy, which we feel on your account,
10 before our God? night and day most exceedingly desirous
to see your face, and to make up the deficiencies of your faith.
11 Now may God our father and our Lord Jesus direct our way
12 unto you! And may the Lord multiply abundantly your love
13 to each other and to all, as ours also is towards you; so as to
stablish your hearts unblameable in holiness before God our
father, at the coming of our Lord Jesus Christ with all his
saints!

CH. IV. Furthermore, brethren! we entreat and exhort you in
the Lord Jesus, as ye received from us how ye ought to walk
2 and please God, to abound *therein* still more: since ye know
what charges we gave you by the authority of the Lord Jesus.
3 For this is the will of God, *even* your sanctification; that ye
4 keep yourselves from fornication; that each of you know how
5 to possess his body in holiness and honour, not in lustful pas-
6 sions, as those Gentiles who know not God; not overreaching
nor injuring his brother in this matter: because the Lord

will punish all these things, as we also forewarned you and
 7 expressly declared. For God called us not unto unclean-
 8 ness, but unto holiness: so that he, who rejecteth this pre-
 cept, rejecteth not man, but God; who hath also given his holy
 spirit for our benefit.

9 Now, concerning brotherly love, ye have no need that I
 write unto you; for ye yourselves are taught by God to love
 10 one another. And indeed ye do practise this towards all the
 brethren throughout Macedonia; and we exhort you, brethren,
 11 to abound therein still more; and to be ambitious of
 peace, and to mind your own business, and to work with your
 12 own hands, as we charged you; that ye may appear with
 credit to those, that are without, and be in want of nothing.

13 But I wish you, brethren! not to be ignorant with respect
 to them that are asleep, lest ye sorrow, as other men without
 14 hope. For, if we are persuaded that Jesus died and came to
 life again, then must God through Jesus bring with him them
 15 also, that are asleep. For this we declare unto you by a
 declaration from the Lord; that those of us, which are left
 alive at the coming of the Lord, will not go before them that
 16 are asleep: because the Lord himself will come down from
 heaven, with a commanding voice of an archangel, and a loud-
 sounding trumpet; and they, who have died in the cause of
 17 Christ, will first come to life; afterwards we, who are left
 alive, shall be caught up together with them in clouds to meet
 the Lord in the air; and so shall we ever be with the Lord.

18 Wherefore encourage each other with these doctrines.

CH. V. But about the exact time, brethren! it need not be written
 19 to you: for ye yourselves know perfectly, that the day of the
 20 Lord is coming as a thief by night. For, whilst they are say-
 ing, Peace and safety! sudden destruction cometh on them,
 like the pains on a woman with child; and there can be no es-
 21 cape. But ye, brethren! are not in darkness, that the day should
 22 surprise you like a thief. Ye are all sons of light and sons of
 23 day: we are not of night nor of darkness. So then, let us not
 24 sleep like the rest, but be watchful and sober: for the sleepers
 25 sleep by night, and the drunkards are drunken by night: but
 let us, who are of the day, be sober, putting on a breast-plate
 26 of faith and love, and for a helmet a hope of salvation: for

God appointed us not unto punishment, but to attain salvation
10 through our Lord Jesus Christ ; who died for us, that, wheth-
11 er we live or die, we might dwell together with him. Where-
fore, encourage each other and improve each other, as indeed
ye do.

12 Now we entreat you, brethren ! to consider them, who
labour among you, and are set over you in *the* Lord, and ad-
13 monish you ; and to regard them with the utmost fondness
of affection ; and to live in peace with them, because of their
office.

14 Moreover, we exhort you, brethren ! admonish the unruly,
comfort the feeble-minded, support the weak, be long-suffer-
15 ing towards all *men*. See that none render evil for evil to
any *man* ; but follow after kindness always, to each other
16 17 and to all. Rejoice evermore. Pray without ceasing. At
18 all *times* give thanks ; for this is God's will concerning you
19 20 in Christ Jesus. Quench not the spirit. Undervalue not the
21 22 *gift of teaching*. Prove all things : hold fast the best. Keep
yourselves from every appearance of evil.

23 Now may the God of peace make you altogether holy ! and
may your spirit and life and body be kept entire and blame-
24 less unto the coming of our Lord Jesus Christ ! He, who
called you, *may be* relied on for a performance of *his promise*.
25 26 Brethren ! pray for us. Salute all the brethren with a holy
27 kiss. I charge you *by* the Lord, that this letter be read to
28 all the holy brethren. The favour of our Lord Jesus Christ
be with you ! Amen.

THE
SECOND EPISTLE OF SAINT PAUL
TO THE
THESSALONIANS.

CHAP. I.

PAUL and Silvanus and Timothy unto the church of *the* Thessalonians in God our father and *our* Lord Jesus Christ:
2 favour *be* unto you and peace from God our father, and *our* Lord Jesus Christ!

3 We ought to thank God always concerning you, brethren! as it is meet; because your faith thriveth, and the love of
4 every one of you towards each other is increasing: so that we ourselves boast of you among the churches, on account of your patience and trust under all the wrongs, and distresses,
5 which ye endure; a proof of the just appointment of God, in vouchsafing unto you that kingdom of God, for which ye can
6 even suffer. Now God will be just in recompensing affliction
7 to those, that are afflicting you; and to you, that are afflicted, rest with us, at the manifestation of our Lord Jesus from
8 heaven with his mighty angels, in flaming fire, executing vengeance on them, who know not God, and obey not the gospel
9 of our Lord Jesus Christ. These will suffer a sentence of everlasting destruction, before *the* presence of the Lord and
10 the glory of his power, when he is come to be glorified by his saints, and to be admired on that day by every believer of our
11 testimony, which was established among you by proof. For which purpose indeed we are always praying on your behalf, that our God would make you worthy of this call, and fully execute with power every intention of goodness and work
12 of faith; that the name of our Lord Jesus Christ may be glorified by you, and ye by him, according to the favour of our God and of *our* Lord Jesus Christ.

CH. II. Now we entreat you, brethren ! concerning this coming
2 of our Lord Jesus Christ and our assembling unto him, that
ye be not hastily moved from your understanding, nor troubled
by any *declaration of the spirit*, nor by any expression, nor
by any letter as from us, as if the day of the Lord were at
3 hand. Let no one deceive you by any means ; for that fall-
ing-off must first come, and that man of sin, that son of mis-
4 chief, be displayed, who opposeth and raiseth himself up
above every one, that entitleth himself a god or *demandeth*
reverence ; so as to place himself in the temple of God as a
5 god, declaring himself to be a god. Do ye not remember,
6 that, whilst I was yet with you, I told you these things ? And
ye know what hindereth now ; so that he will display himself
7 in his proper time : though indeed this *mystery of wickedness*
is shewing itself already ; but he, *who now hindereth*, must
8 be removed ; and then will this wicked *person* be displayed :
and the Lord will consume with the breath of his mouth, and
9 with the manifestation of his presence will destroy, him,
whose coming is according to *the operation of Satan*, with
10 all imposture of miracles and of signs and wonders, and with
every wicked seduction, among them prepared for destruction,
because they receive not the love of the truth for their preser-
11 vation. And for this cause will God send them such effectual
12 delusion in believing this lying power ; that all, who believed
not the truth but took pleasure in such deceit, may be brought
13 to punishment. But we ought always to thank God on your
behalf, brethren beloved by the Lord ! because God chose you
at first unto salvation by a spiritual purification and a belief
14 in the truth ; for which end he called you through our gospel
unto a glorious possession of our Lord Jesus Christ.
15 So then, brethren ! continue to hold fast the doctrines
delivered unto you by us, whether by word of mouth or by
16 letter. Now may our Lord Jesus Christ himself, and God
our father, who hath shewn his love for us by graciously
17 giving us an everlasting consolation and a good hope ; encour-
age your hearts, and establish you in every good word and
work !

CH. III. Finally, brethren ! pray concerning us, that the doc-
trine of the Lord may continue running and gaining glory,

- 2 even as with you : and that we may be delivered from these
unstable and wicked men ; for all are not *steady* to the faith.
3 But the Lord may be relied on, that he will establish you and
4 keep *you* from the wicked one. And we have this confidence
in you in *the* Lord, that ye are both performing our injunc-
5 tions and will perform *them*. And may the Lord guide your
hearts unto the love of God and unto an endurance of Christ !
6 Now we charge you, brethren ! in *the* name of our Lord
Jesus Christ, to keep yourselves from every brother, who
walketh disorderly, and not according to the doctrine, which
7 he received from *us*. For ye know that ye ought to imitate
8 us : and we were not disorderly among you ; neither did we
live at any man's cost, but were working with labour and
weariness, night and day, that we might not be burthensome to
9 any of you : not because we have no authority, but to make
10 ourselves a pattern to you for your imitation. For indeed,
whilst we were with you, we gave you this charge ; that, if
any one were not willing to work, neither should he eat.
11 For we hear, that some among you walk disorderly ; busy
12 indeed, but to no good purpose. Now we charge such, and
entreat them, by our Lord Jesus Christ, that they labour and
eat their own bread in peace.
13 And ye, brethren ! be not weary in well-doing : and, if any
14 one disobey our orders in this letter, mark that *man*, nor keep
15 company with him, that he may be ashamed. Yet do not
regard him as an enemy, but admonish *him* as a brother.
16 Now may the Lord of peace give you his peace every way
17 at all *times* ! The Lord *be* with you all ! The salutation of
me Paul is with my own hand ; which is *my* mark in every
18 letter : so I write. The favour of our Lord Jesus Christ *be*
with you all ! Amen.

THE
FIRST EPISTLE OF ST. PAUL

TO
TIMOTHY.

CHAP. I.

PAUL, an apostle of Jesus Christ by an appointment of God
2 our saviour, and of the Lord Jesus Christ, our hope: to Tim-
othy, my true faithful son, favour, mercy, peace, from God
our father, and Jesus Christ our Lord!

3 As I advised thee, when I was going for Macedonia, con-
tinue in Ephesus: that thou mayest charge some not to teach
4 other doctrines, nor give heed to fables and endless geneal-
ogies, which afford questions, rather than godly improvement
5 in the faith. Now the purpose of that charge is love, out of a
6 pure heart and a good conscience and faith unfeigned; from
which some have swerved, and turned aside unto vain bab-
7 bling: wishing to be *thought* teachers of the law, *but* under-
standing neither what they say, nor about what they so
8 positively affirm. Now we allow, that the law is good, if any
9 one use it suitably to its purpose; knowing this, that no law
lieth against a righteous man, but *against* lawless and ungov-
ernable, ungodly and sinful men, unholy and impure, murder-
ers of fathers and murderers of mothers, murderers of others,
10 whoremongers, men of unnatural lusts, enslavers of mankind,
deceivers, false swearers; and whatever else is contrary to
11 the wholesome doctrine of that glorious gospel of the holy
12 God, with which I am entrusted. And I am thankful to
Christ Jesus our Lord, who granteth me strength, for counting
13 me faithful by giving me a ministry; who was before an evil
speaker, and a reviler, and injurious; but I obtained mercy

14 because I did *these things* heedlessly in unbelief. And this kindness of our Lord was exceedingly abundant, with faith
15 and love in Christ Jesus. *It is* a true doctrine, and worthy of all joyful acceptation, that Christ Jesus came into the
16 world to save sinners ; of which I am chief : but for this cause I obtained mercy, that Jesus Christ might display the utmost forbearance especially in me, as an example for believers in
17 him hereafter unto eternal life. Now to the king of the ages, to God, uncorruptible, invisible, only wise, be honour and glory for ever and ever ! Amen !

18 That very charge, by the authority, which belongeth to me as a teacher, I entrust unto thee, son Timothy ! that thou
19 mayest fight under it the good warfare : keeping to faith, and a good conscience ; which some have let go, and *thus* suffered
20 shipwreck of the faith : of which *number* is Hymenæus and Alexander ; whom I have delivered over unto Satan, that they may unlearn their evil speaking.

CH. II. Now then I advise first of all, that ~~thy~~ ^{our} applications, prayers,
2 intercessions, thanksgivings, be made for all men ; for kings, and all in high stations, that they may go through a quiet and
3 peaceful life with all veneration and respect. For this is
4 right, and well-pleasing unto God our father, who wisheth all men to be in safety, and to come to an acknowledgment of
5 the truth. For *there* is one God, and *one* man, Christ Jesus,
6 a mediator between God and men, who gave himself a deliverance for all ; that testimony *reserved* to its proper time ;
7 for which I was appointed a preacher and an apostle, (I am speaking truth, I lie not) a teacher of the Gentiles in the true faith.

8 I wish, therefore, that ~~the men~~ ^{men} pray in every place, lifting
9 up holy hands without resentment and debate : and also that the women have a reserved and discreet behaviour, adorning themselves with modesty and sobermindedness, not with
10 curls and gold and precious stones, or costly apparel ; but, as becometh women professing a reverence for God, with
11 good works. Let a woman learn in quietness, with all
12 submission ; as I do not allow a woman to teach, nor to domineer over a man : but let *her* peaceably acquiesce.
13 For Adam was first formed, then Eve ; and Adam was not

14 deceived, but became a transgressor through the error of the
 15 woman. Notwithstanding, their offspring will be saved, if
 they continue in faith and love and sanctity, with sobermind-
 Ca. III. edness. This is a true doctrine.

If any one desire the office of an overseer in the church, he
 2 wisheth for an honourable employment. This overseer then
 must be blameless, married to one wife ~~only~~, sober, chaste,
 3 respectable, a lover of hospitality, ready to teach, not riotous,
 no striker, not greedy of dishonourable gains; but gentle,
 4 peaceable, no lover of money, ruling his own family well, and
 5 having his children in subjection, with all decorum; (for how
 shall he, who is not able to rule his own house, take care of a
 6 church of God?) no novice; lest he be puffed up, and so fall
 7 into blame from the accuser. He ought also to have a good
 testimony from them without; lest he fall into reproach, and
 a snare of the accuser.

8 Deacons also must be respectable, not double-tongued, not
 9 given to much wine, not greedy of dishonourable gains, hold-
 10 ing the mystery of the faith with a pure conscience. And
 let these be tried first; then, if blameless, let them become
 11 deacons. Their wives also must be respectable, not slander-
 12 ers; sober, faithful in all things. Let ministers be husbands
 of one wife, governing well their children and their own
 13 families. For they, who have been good deacons, procure for
 themselves an honourable station and great boldness of speech
 in the faith of Christ Jesus.

14 I write unto thee these things under an expectation of
 15 coming to thee very soon: and, if I should be delayed, that
 thou mayest know how a pillar of a living God, and a support
 of the truth, ought to behave himself in God's house, which
 16 is the church. And confessedly great is this mystery of god-
 liness, which was manifested in flesh, vindicated by the spirit,
 seen by messengers, proclaimed among Gentiles, believed on
 in the world, taken up with glory.

Ch. IV. Now the spirit expressly declareth, that in later
 times some will depart from the faith, giving heed to deceitful
 2 spirits and doctrines about dead men, through the hypocrisy of
 3 liars with a seared conscience; giving commands about ab-
 stinence from marriage and from meats, which God made to

be partaken of with thanksgiving by them, who believe, and
 4 are convinced of this truth, that every creature of God is
 good, when received with thanksgiving; and none to be
 5 refused: for it is made holy by divine appointment and by
 prayer.

6 Lay these things before the brethren, and be a good minister
 of Jesus Christ; nourishing thyself up in the doctrines of
 the faith, and those good instructions, with which thou art
 7 acquainted. But avoid those profane and old-wives' stories;
 8 and exercise thyself unto godliness. For the exercise of the
 body is profitable for a short time only, but godliness is profitable
 for ever; having a promise not only of the present life,
 9 but of that also which is approaching. This is a true doctrine,
 10 and worthy of all joyful acceptance. For with this view
 we are enduring both labour and reproach; because our
 hope is on a living God, who is a saviour unto all men, especially
 11 to them, that trust in him. Let these be thy charges
 and instructions.

12 Take care that no one despise thy youth; but make thyself
 a pattern to the believers, in conversation, in behaviour,
 13 in love, in faith, in purity. Until I come, attend to reading,
 14 to exhortation, to instruction. Neglect not thy gift, which
 was given thee by authority, with a laying on of the hands of
 15 the elders. Exercise thyself in these things, be wholly in
 them; that thy improvement in all things may be manifest.
 16 Attend to thyself, and persevere in thy doctrine; for by
 doing this, thou wilt save both thyself and thy hearers.

CH. V. Do not harshly rebuke an older man; but advise him as
 2 a father; younger men, as brethren; older women, as mothers;
 3 younger, as sisters, with all purity. Honour widows
 4 that are widows indeed. But, if any widow have children,
 or grand-children, let these shew their piety especially to
 their own family, and requite their parents; for this is acceptable
 5 in the sight of God. Now she, who is a widow indeed
 and desolate, hopeth in God, and continueth in supplications
 6 and prayers night and day: but she, who giveth herself up to
 7 pleasure, is dead even while she liveth. These things also
 8 give in charge, that they may be blameless. But, if any one

provide not for his own, and especially for his own family, he hath denied the faith, and is worse than an unbeliever.

9 And let no widow be chosen less than sixty years old a
10 wife to one husband, well spoken of for good works, if she
have brought up children, if she have entertained strangers,
if she have washed the feet of the saints, if she have succoured
11 the distressed, if she have attended to every good office. But
younger widows reject; for, when they grow weary of the
12 restraints of Christ, they wish to marry; and are blameable
13 for laying aside their first resolution. And at the same time
they learn also to be idle, gadding about from house to house:
and not only idle, but prattlers also, and busy bodies, talking
14 of things not suitable. I wish, therefore, younger women to
marry, to bear children, to manage families, to give the ene-
15 my no occasion of reproach: for some have already turned
16 aside after Satan. But let every man or woman, who is a
believer, and hath widows, support them; that the church
may not be burthened, but have supplies for the widows
indeed.

17 Let those elders, who govern well, be honoured with a
double reward: especially those who labour in teaching the
18 word; for the scripture saith, *Muzzle not an ox, whilst
he treadeth out the corn*: and, *The workman is worthy of
his pay*.

19 Receive not an accusation against an elder without two or
20 three witnesses. Rebuke offenders before all, that the rest
also may be afraid.

21 I strictly charge thee before God and the Lord Jesus Christ
and the chosen angels, that thou observe these things without
22 prejudice, doing nothing by partiality. Put thy hands hastily
upon no one, nor have any share in other men's sins; keep
23 thyself pure. Drink not water only any longer, but take a
little wine for thy stomach's sake and thy many infirmities.
24 Some men's sins are manifest at first, and go before them
unto judgment: but the sins of others follow them thither.
25 In the same manner also the good works of some are man-
ifest at first; and those, which are otherwise, cannot be hid.
Ch. VI. Let those servants, which are under a yoke, esteem
their masters worthy of all honour; that the name of God

- 2 and his doctrine may not be evil spoken of. And let not the servants of believers think lightly of their masters, because they are *no more than their* brethren; but serve them, as believers and beloved, partakers of the same benefit, with a
- 3 more hearty service. If any one teach a different doctrine and attend not to the wholesome commands of our Lord
- 4 Jesus Christ, and to the doctrine according to godliness, he is besotted, having no knowledge, but doting about questions and strifes of words; (whence cometh envy, quarrels, evil-
- 5 speeches, wicked suspicions, perverse employments of men of corrupt minds and destitute of the truth, supposing that
- 6 godliness is gain) from such withdraw thyself. Now godli-
- 7 ness with a sufficiency is great gain: for we brought nothing into this world, and it is plain that we can carry nothing out.
- 8 Having, therefore, food and covering, let us be therewith
- 9 content: since they, who desire riches, fall into the trial and
- 10 in ruin and destruction. For the love of money is the root of all mischiefs: and, through an eagerness in this pursuit, some have strayed from the faith, and pierced themselves
- 11 through with many sorrows. But do thou, O man of God! flee these things; and follow after righteousness, godliness,
- 12 faith, love, patience, meekness. Strive in this honourable contest of the faith: lay hold on that eternal life, unto which thou wast invited, and madest such an honourable declaration
- 13 before many witnesses. In the sight of that God, who giveth life to all things, and of Christ Jesus, who bare testimony in that excellent declaration before Pontius Pilate; I charge
- 14 thee to keep this command, without spot and without blame,
- 15 until that appearance of our Lord Jesus Christ, which will be displayed in its proper time by the holy one, and only potentate, the king of kings and lord of lords; who alone hath immortality, and dwelleth in light unapproachable; whom no man hath seen or can see: to whom be honour and power everlasting! Amen.
- 17 Charge the rich not to be high minded with the *things* of the present life, nor to trust on uncertain riches, but on the
- 18 living God; who giveth us richly all things to enjoy: to do good, to be rich in honourable actions, to be generous in dis-

19 tributing, ready to communicate; laying up in store for themselves a good provision against the time to come, so as to lay hold on eternal life.

20 O! Timothy, keep *thy* charge; and turn thyself away from those profane babblings, and oppositions of science falsely so called; ~~some professors of which~~ have swerved from the faith. The favour of *Christ* be with thee! Amen.

THE SECOND EPISTLE OF ST. PAUL TO TIMOTHY

THE SECOND EPISTLE OF ST. PAUL TO TIMOTHY

TO

TIMOTHY.

CHAP. I.

- PAUL**, an apostle of Jesus Christ by a divine appointment,
 2 according to a promise of life in Christ Jesus: to Timothy,
 my beloved son, favour, mercy and peace from God *our*
 father, and Christ Jesus our Lord!
- 3 I am thankful to that God, whom I religiously serve after
 the manner of my forefathers with a pure conscience, inas-
 much as I have an unceasing remembrance of thee in my
 4 prayers night and day, longing to see thee, when I call to
 5 mind thy tears; that I may be filled with joy: *and* recollect-
 ing in myself thine unfeigned faith, which dwelt first in thy
 grandmother Lois and thy mother Eunice, and *dwelleth*, I am
 6 persuaded, in thee also. For which cause I put thee in mind
 to kindle up within thee that gift of God, which thou hast
 7 through the putting on of my hands. For God hath not given
 us a spirit of indolence, but of power and of love and of a
 8 sound mind. Be not thou, therefore, ashamed of this testimo-
 ny unto our Lord, nor of me his prisoner; but suffer affliction
 9 with the gospel under *the* power of God, who hath called us
 unto salvation with a holy calling; not according to our
 works, but according to his own gracious purpose vouchsafed
 10 in Christ Jesus to us before the ages, but now made manifest
 by the appearance of our saviour Jesus Christ, who hath de-
 stroyed death, and spread abroad the light of everlasting life
 11 by the gospel; in which I was appointed a preacher and an

- 12 apostle, and a teacher of the Gentiles. For which cause also I am suffering these bonds: but I have no misgivings: for I know whom I trust; and I am persuaded that he is able to keep, what I have committed to him, against that day.
- 13 Hold forth, with faith and love in Christ Jesus, a pattern of wholesome doctrines, which thou hast heard from me.
- 14 Keep by the assistance of the holy spirit, which dwelleth in us,
- 15 that honourable trust. This thou knowest, that all in Asia have turned themselves from me; of whom is Phygellus and
- 16 Hermogenes. May the Lord shew mercy to the family of Onesiphorus! for he often refreshed me, and was not ashamed of this chain of mine; but, when in Rome, sought me with
- 17 great earnestness, and found me. The Lord grant, that he find mercy from the Lord in that day! and, as to his services in Ephesus, thou knowest them very well.
- CH. II: Thou therefore, my son! strengthen thyself in the glorious gospel of Christ Jesus; and, what thou hast heard from me through many witnesses, commit to faithful men, who will
- 3 be able to teach others also. Do thou, therefore, endure hardship, like a good soldier of Jesus Christ. Now no soldier entangleth himself with the businesses of life, that he may
- 4 please his general: and in the games also, no man winneth a crown, unless he contend according to the rules: and the husbandman must labour before he be a partaker of the fruits.
- 5 Consider what I say, and the Lord give thee understanding.
- 6 On all occasions remember that Jesus Christ, of David's race, hath been raised from the dead according to my gospel;
- 7 for which I am suffering affliction even unto bonds, as an evil-doer: but the doctrine of God hath not been bound.
- 8 Therefore, I endure all things for the sake of the chosen, that they also may obtain the salvation in Christ Jesus with eternal
- 9 glory. This is a true doctrine: for, if we have died with him, we shall also live with him; if we suffer, we shall also
- 10 reign with him; if we deny him, he also will deny us: though we be faithless, he will continue faithful; he cannot deny himself.
- 11 Put them in mind of these things; earnestly charging them before the Lord, not to quarrel about words, to no useful
- 12 purpose, but to the perversion of the hearers. Endeavour to

approve thyself before God, as a labourer, that needeth not to
 16 be ashamed, rightly dividing the doctrine of the truth. But
 shun those profane babblings: for they will go on to further
 17 impiety; and their doctrine will eat like a mortifying sore:
 18 of whom is Hymenæus and Philetus, who have swerved from
 the truth, saying that the resurrection is past already; and
 19 overturn the faith of some. The foundation of God, however,
 standeth firm, having this seal: The Lord knoweth his own:
 and, Let every one, that nameth the name of Christ, depart
 20 from iniquity. But in a large house there are not only ves-
 sels of gold and silver, but also of wood and earth: some for
 21 honourable, and some for dishonourable, uses. If a man,
 therefore, thoroughly purify himself from such things, he will
 be a vessel unto honour, clean, and serviceable to the master,
 ready for every good use.

22 But flee youthful lusts, and follow after righteousness,
 faith, love, peace, with all, who call themselves by the name
 23 of the Lord from a pure heart. Shun also those foolish and
 24 unlearned questions, knowing that they beget quarrels; and
 a servant of the Lord, must not quarrel, but be gentle towards
 25 all, ready to teach, patient of wrong, with meekness instruct-
 ing the opposers: since God may turn their mind to an ac-
 26 knowledgment of truth, and they may recover their senses
 to perform his will, after being rescued alive by the servant
 of the Lord out of the snare of the devil.

CH. III. Moreover, know this, that in late times difficult seasons
 3 will present themselves: for christians will become selfish,
 lovers of money, boastful, haughty, evil-speakers, disobedient
 4 to parents, unthankful, unholy, without natural affection, ir-
 reconcileable, slanderers, intemperate, fierce, enemies to
 5 goodness, betrayers, rash, insatuated, lovers of pleasure more
 than lovers of God; keeping to a form of godliness, but hav-
 ing cast aside the power thereof: from such also turn thyself
 6 away. Of this kind are those, who creep into families, and
 make prisoners men of effeminate manners, laden with sins,
 7 led away by various lusts; always learning, but never able
 8 to come to an acknowledgment of truth. Now, as Jannes
 and Jambres withstood Moses, so do they also withstand the
 9 truth; men of corrupt minds, not enduring the trial of the

9 faith. But they will not go on very far ; for their folly will
 10 appear plainly unto all, as that of the others also did. But
 thou art fully acquainted with my doctrine, manner of life,
 purpose, faithful perseverance, long patience, love, endurance,
 11 wrongs, sufferings, that befell me at Antioch, at Iconium, in
 the country about Lystra ; what wrongful usage I supported ;
 12 and out of all the Lord delivered me. Yea all, who resolve
 13 to live piously in Christ Jesus, will suffer persecution : and
 wicked men and impostors will continue to go on ill ; making
 14 others stray, and straying themselves. But do thou hold fast
 what thou hast learned, and been convinced of by proof,
 15 knowing of whom thou learnedst them ; and that from a child
 thou hast known the holy scriptures, which are able to make
 thee wise unto salvation, through the faith in Christ Jesus.
 16 Every writing, inspired by God, is useful for doctrine, for
 17 reproof, for correction, for instruction in righteousness ; that
 the man of God may be complete, fitted for every good
 work.

CH. IV. Now I earnestly charge thee before God and the Lord
 Jesus Christ, who is going to judge *the living and the dead* at
 2 his appearance in his kingdom ; preach the word, be watch-
 ful over *them* ; confute, reprove ; exhort, in season, out of
 3 season, with the utmost patience of instruction. For a time
 will come, when *men* will not endure this wholesome doctrine,
 but, according to their several humours, will multiply teach-
 4 ers for themselves to soothe their ears ; and will turn away
 5 their ears from the truth, and go aside to these fables. But
 be thou sober on all occasions, endure hardship, perform *the*
 6 office of a gospel-preacher, fully execute thy ministry. For I
 am now offering up myself for a sacrifice ; and the time of
 7 my departure is at hand. I have contended honourably in the
 games ; I have finished the race ; I have been faithful to my
 8 engagements : there is now reserved for me that crown of
 righteousness, with which the Lord, the impartial umpire, will
 reward me in that day ; and not me only, but all those also,
 who have loved his appearance.

9 Use thy diligence to come unto me soon ; for Demas hath
 10 wholly left me, from his love for the present world, and is
 gone to Thessalonica, Crescens to Galatia, Titus to Dalma-

11 tis: Luke alone is with me: Take Mark, and bring him with
 12 thee; for he is useful to me as a minister. Tychicus have
 13 I sent to Ephesus: The cloak, which I left at Troas with
 Carpus, bring, when thou comest; and those books; especially
 14 the parchments: Alexander the copper-smith hath done me
 much disservice: the Lord will reward him according to his
 15 works. Of him be thou also aware; for he greatly opposeth
 our doctrines:
 16 Upon my first defence no one stood by me, but all utterly
 17 forsook me: may it not be laid to their charge! but the Lord
 stood by me, and gave me strength; that the preaching of the
 gospel might be fully executed by me, and that all the Gen-
 tiles might hear: and I was delivered out of a lion's mouth,
 18 And the Lord will deliver me from danger, and preserve me
 unto his heavenly kingdom: to whom be the glory for ever
 and ever! Amen.
 19 Salute Priscas, and Aquila; and the family of Onesiphorus.
 20 Erastus stopped at Corinth, and I left Trophimus at Miletum
 21 sick. Use thy diligence to come before winter. Eubulus
 22 saluteth thee, and Pudens, and Linus, and Claudia, and all
 23 the brethren. The Lord Jesus Christ be with thy spirit!
 : Favour be with you! Amen.

THE
EPISTLE OF ST. PAUL

TO
TITUS.

CHAP. I.

PAUL, a servant of God, and an apostle of Jesus Christ in
the faith of the chosen of God and *the* acknowledgment of
2 truth according to godliness, on a hope of eternal life, which
3 God, who cannot lie, promised before the ages; and hath
displayed this promise in its season by a proclamation, with
which I was entrusted by an appointment of God our saviour :
4 to Titus, my true son after *the* common faith, favour *and* peace
from God *our* father, and *the* Lord Jesus Christ our saviour !
5 For this purpose I left thee behind in Crete, that thou
mightest proceed to set right what was left undone, and estab-
6 lish elders in every city, as I directed thee : if any one be
blameless, a husband of one wife, with children that are be-
7 lievers and not charged with riot and unruliness. For this
overseer *of the church*, as God's steward, must be blameless,
not selfwilled, not passionate, not riotous, no striker, not
8 greedy of dishonourable gains ; but a friend to hospitality, a
9 lover of goodness, chaste, just, holy, temperate ; keeping to
the true doctrine, which he hath been taught, that he may be
able to encourage *some* by wholesome instruction, and confute
10 *others*, who contradict. For there are many unruly people,
vain talkers and deceivers, especially they of *the* circumci-
11 sion ; whose mouths must be stopped ; for they overturn whole
families, teaching what they ought not, for the sake of dishon-

12 ourable gains. One of their own teachers hath said : Cre-
tans *are* always liars, mischievous beasts, greedy bellies.
13 This testimony is true : for which cause reprove them sharply,
14 that they may be sound in the faith, not giving heed to Jewish
tales and commandments of men, who turn themselves from
15 the truth. To the pure all things are pure ; but to the defiled
and unbelieving is nothing pure ; for both their mind and
conscience are defiled. They profess a knowledge of God,
16 but deny him in their actions : *they are* odious and untracta-
ble, and approve themselves by no one good work.

CH. II. But do thou speak such things as become wholesome
2 doctrine ; that elderly men be sober, venerable, chaste, sound
3 in the faith, in love, in patience : that elderly women likewise
behave as becometh saints, *be* no slanderers, not slaves to
4 excess of wine, teachers of what is good : that they learn the
young women to be orderly, lovers of their husbands, lovers
5 of their children, chaste, pure, keepers at home, good, sub-
mitting themselves to their own husbands, that the doctrine
6 of God be not evil spoken of. Young men likewise exhort
7 to chastity. In all things shew thyself a pattern of good
works ; in *thy* doctrine, impartial, respectable, uncorrupt ;
8 in *thy* discourse, wholesome *and* unblameable ; that the ad-
versary may be ashamed, having nothing amiss to say about
you.

9 Exhort servants to submit themselves to *their* own masters
in all things ; to be desirous of pleasing them, not answering
10 again, not purloining, but shewing the utmost faithfulness ;
that they may adorn the doctrine of God our saviour in all
11 things. For the favour of God, which bringeth salvation unto
12 all men, hath appeared to *us* : teaching us to deny ungodli-
ness and worldly lusts, and to live chastely and righteously
13 and piously in this present world ; gladly entertaining the
happy expectation of the glorious manifestation of the great
14 God and of our saviour Jesus Christ ; who gave himself for
us, to deliver us from all iniquity, and to purify for himself
15 a peculiar people, zealous of good works. So teach and
exhort, and rebuke with all authority. Let no one despise
thee.

- CH. III. Put them in mind of submission to authorities and powers, of a ready obedience to these in every good work ;
2 to speak ill of no one ; not to be quarrelsome, *but* gentle ;
3 shewing all meekness towards all men. For we also once were without understanding, headstrong, wandering from the way, slaves to divers lusts and pleasures, passing through life in
4 malice and envy, hated by others, and hating them. But, when the kindness and love for men of God our saviour
5 appeared to us ; (not from the righteous works which we had done, but according to his own mercy) he delivered us by a washing of another birth, with a renewal of holy breath ;
6 which *washing* was richly poured on us through Jesus Christ
7 our saviour : that, upon our acquittal by this favour of his,
8 we might be heirs, in expectation, of eternal life. This is a true doctrine : and I wish thee earnestly to enforce these things ; that those, who trust in God, may study to be foremost in good works. These are the things, that are honourable and profitable to mankind. But avoid foolish questions, and genealogies, and strifes, and quarrels about the law ;
10 for they are unprofitable and vain. A fomentor of divisions
11 reject after the first and second admonition ; knowing that such an one is gone altogether from the way, and condemneth himself for his sins.
- 12 When I shall send Artemas to thee, or Tychicus, endeavour to come to me at Nicopolis ; for I have determined to
13 winter there. Be attentive to set forward Zenas the lawyer, and Apollos, on their journey ; that they may want nothing.
14 And let our *people* also be diligent in good employments for the necessary supplies of *life* ; and not be unfruitful.
- 15 All with me salute thee. Salute them who love us faithfully. The favour of *Christ* be with you all ! Amen.

THE

EPISTLE OF SAINT PAUL

TO

PHILEMON.

PAUL, a prisoner of Christ Jesus, and Timothy *our* brother,
2 to Philemon, our dear friend and fellow-labourer, and to our
dear *sister* Apphia, and to Archippus our fellow-soldier, and
3 to the church in thy house : favour *be* unto you and peace
from God our father, and *our* Lord Jesus Christ !
4 I thank my God for the accounts, which I receive, of thy
5 firm belief in the Lord Jesus and thy love towards all the
6 saints ; making mention of thee always in my prayers, that thy
fellowship in the faith may have its effect in an acknowledg-
7 ment of every thing good in Christ Jesus. For we feel much
satisfaction and comfort on account of thy love ; whereby
the minds of the saints are soothed in thee, *my* brother !
8 Therefore I feel much freedom in Christ to enjoin thee what
9 is fit ; but I had rather entreat, because of *my* love *for thee* :
I, that old man Paul, such as *thou rememberest me*, and now
10 also a prisoner of Jesus Christ. I entreat thee in behalf of
my son, whom I begat during these bonds of mine, Onesimus ;
11 lately of no value to thee, but now of great value to thee
12 and me : whom I have sent back ; and do thou take him,
13 that is, mine own flesh, unto thyself. I wished *indeed* to
keep him with me, that he might, in thy stead, be my minister
14 in the bonds of the gospel ; but I chose to do nothing without
thy consent, that thy goodness might not be from constraint,
15 but willingly. Now, perhaps, he therefore went from thee

16 for a little while, that thou mightest have him for ever : no
longer as a servant, but above a servant ; *as* a beloved brother ;
very much *so* to me, and how much more to thee, both
17 *as he* is a man and a Christian ? If thou then regard me as
18 a friend, take him to thee as myself : and, if he have done
thee any wrong, or owe *thee ought*, put that to my account.
19 I Paul, I tell thee in my own hand-writing, I will repay *thee* :
20 not to say, that thou owest besides even thyself to me. Yea,
brother ! let me be gratified by this kindness in *the* Lord !
21 refresh my feelings in *the* Lord ! In full assurance of thy
compliance, I *now* write unto thee ; knowing that thou
22 wilt do even more than I mention. And, at the same time,
make ready a lodging for me ; for I expect, through your
prayers, that ye will be indulged with me *again*.
23 Epaphras, my fellow-prisoner in Christ Jesus, Mark, Aris-
24 tarchus, Demas, Luke, my fellow-labourers, salute thee. The
25 favour of our Lord Jesus Christ *be* with your spirit ! Amen.

THE
EPISTLE
TO
THE HEBREWS.

CHAP. I.

God, who by sundry parts, and in divers manners, spake
2 of old unto the fathers by the prophets, hath spoken in these
later days unto us by a son ; whom he appointed heir of all
3 things, through whom he also settled the ages : who, being a
ray of God's brightness and an image of his perfections, and
upholding all things by the authority of his power, after he
had cleansed our sins by himself, sat down on the right hand
4 of supreme majesty ; and is become so much greater than
those messengers, as he inherited a more excellent name than
5 they. For unto which of those messengers said the scripture
6 at any time, *Thou art my son : this day begat I thee ?* and
again : *I will be to him a father, and he shall be to me a son :*
and again, when it introduceth the first-born into his dispen-
sation, it saith : *And let all the messengers of God pay hom-*
7 *age to him.* And of these messengers indeed the scripture
saith ; *Who maketh his messengers, winds ; and his ministers,*
8 *a flame of fire :* but of the son it saith : *God is thy throne for*
ever and ever ; the sceptre of thy kingdom is a straight scep-
9 *tre. Thou lovedst righteousness, and hatedst iniquity ; there-*
fore God, even thy God, anointed thee with the oil of gladness
10 *above thy fellows.* And : *Thou, Lord ! in the beginning*
didst found the earth, and the heavens are the work of thy
11 *hands. They will perish, but thou wilt endure throughout :*

12 *they will decay altogether like a garment, and as a vesture*
wilt thou change them, and they will be changed ; but thou
 13 *art the same, and thy years will not fail.* Moreover, of which
 of these messengers hath the scripture ever said, *Sit thou on*
my right hand, till I have made thine enemies thy footstool ?
 14 Are not they all ministering spirits, sent forth to minister on
 account of the future heirs of salvation ?

CH. II. Therefore, we ought to give the more earnest heed to the
 things, which we have heard, lest at any time we let them
 2 slip. For, if the doctrines, delivered by messengers, were of
 such authority, that every transgression of disobedience re-
 3 ceived its reward in punishment ; how shall we escape, if
 we neglect such a great salvation ? which was first published
 by the Lord, and established among us by the hearers of it ;
 4 God at the same time bearing testimony to them, both by
 signs, and wonders, and divers miracles, and distributions,
 5 according to his own will, of divine power. For he did not
 deliver to the management of angels that future dispensation,
 6 of which we are speaking. Now one hath declared expressly
 in a certain passage, saying : *What is any man, that thou art*
mindful of him ? or any son of man, that thou so considerest
 7 *him ? Thou madest him a little lower than angels : thou*
crownedst him with glory and honour, and gavest him rule
 8 *over the works of thy hands : thou didst put all things under*
his feet. Now in thus putting all things under him, he left
 nothing unsubjected to him ; we do not yet see, however, that
 9 all things are thus put under him. But we see that Jesus now
 crowned with glory and honour, who was made a little lower
 than angels, that he might suffer death, and, by God's favour,
 10 taste death in behalf of every man. For it became God, for
 whom are all things, and by whom are all things, to make
 this captain of their salvation, the leader of many sons unto
 11 glory, perfect through sufferings. For all are of one father ;
 both the sanctifier and the sanctified : on which account he is
 12 not ashamed to call them brethren ; saying, *I will declare thy*
name unto my brethren ; in the midst of an assembly will I
 13 *sing praise unto thee.* And again : *I will continue to put my*
trust in him. And again : *Behold ! I and the children, which*
 14 *God hath given me.* Since then these children partook in

common of flesh and blood, he likewise in the same manner shared in the same ; that, through death, he might destroy
 15 him, who hath the power of death, that is, the devil ; and might deliver from slavery them, who were all their life-time
 16 exposed to the fear of death. For truly he helpeth not angels,
 17 but helpeth a race of Abraham ; so that it was right for him in all things to be like unto his brethren, that he might be compassionate, and a faithful high-priest for the service of
 18 God in making the atonement for the sins of the people : for by suffering trial himself, he is able to succour *them*, that are tried.

CH III. Wherefore, holy brethren, partakers of a heavenly call ! consider how this apostle and high-priest of our profession,
 2 Christ Jesus, was faithful to his appointer ; as Moses also
 3 *was* in all God's family. For he received as much greater honour than Moses, as the regulator of the family hath greater
 4 honour than the family *itself*. For every family hath some
 5 regulator ; even the regulator of all things is God. And Moses indeed *was* faithful in all God's family, as a servant,
 6 to declare those directions, which would be given him ; but Christ, as a son, over the family : whose family we are, if we hold fast our confident and glorious hope unto *the end*.
 7 Wherefore, (as the holy spirit saith, *To-day, if ye will hear*
 8 *his voice, harden not your hearts, as in the provocation, in*
 9 *the day of that trial in the wilderness ; where your fathers*
 10 *tried me, proved me, and saw my works forty years. Wherefore, I was enraged at this race ; and said, Their hearts are*
 11 *always wandering, and they consider not my ways ; I swear accordingly, during my rage, They shall not go into my rest*)
 12 take heed, brethren ! that there never be in any of you an
 13 evil heart of unbelief in turning aside from a living God : but encourage each other daily, whilst it is called to-day, lest any
 14 of you be hardened by *the* deceitfulness of sin. For we have fellowship with Christ, if we can hold fast the principles, on
 15 which we stand, firmly to *the end*, according to that declaration, *To-day, if ye will hear his voice, harden not your hearts,*
 16 *as in the provocation.* For who were those hearers, which provoked him, but all that came out of Egypt under Moses ?
 17 And at whom was he enraged during forty years ? Was it

not with those offenders, whose bodies fell in the wilderness?
 18 And against whom did he swear, that they should not go into
 19 his rest, but against the disobedient? We see then, that
 they were unable to go in from their want of trust in him;
 CH. IV. and we, therefore, have reason to be afraid, lest any of
 us, by neglecting the promise of admission into his rest, should
 2 at last fall short thereof. For we have received glad tidings,
 3 as they also did; but the word, which they heard, was of no
 profit to them, not being mixed with fidelity in the hearers.
 4 For we believers are to go into that rest, (spoken of in this
 scripture, *So I swear in mine anger, that they shall not go
 into my rest*) that rest indeed after God had finished his work
 5 at the foundation of the world. For the scripture hath some-
 where spoken of the seventh day on this wise: *And God*
 6 *rested on the seventh day from all his works.* And again in
 7 this place: *They shall not go into my rest.* Since then it re-
 maineth for some to go therein, and they, who first received
 the glad tidings, did not go in because of their unfaithfulness;
 8 he again appointeth a certain day, saying by David, *To-day,*
 9 *so long after, as in that declaration, To-day, if ye will hear*
 10 *his voice, harden not your hearts.* For, if Joshua had pro-
 cured them this rest, the scripture would not have been
 11 speaking afterwards of another day. So then there remaineth
 12 a sabbath-rest for the people of God. For he, who goeth into
 this rest, resteth likewise from his works, as God from his.
 13 Let us earnestly endeavour, therefore, to go into that rest;
 14 that none of us may imitate the same pattern of disobedience.
 15 For the mind of God is alive and active, and sharper than
 16 any two-edged sword, and piercing even to a separation both
 of life and spirit, both of joints and marrow; and is a dis-
 cerner of the thoughts and intentions of the heart: nor is any
 creature hidden before it; but all things are bare and laid
 open to the eyes of him, with whom we have to do.
 17 Having, therefore, a great high-priest, who hath passed
 through the heavens, Jesus the son of God, let us keep to our
 18 profession. For we have not a high-priest unable to feel a
 common concern for our infirmities, but one, who hath suffer-
 ed trial, and is in all respects like ourselves, yet without sin.
 19 Let us, therefore, come up with confidence to the throne of

favour, that we may find mercy and pardon for our seasonable relief.

CH. V. Now every high-priest taken from among men is appointed, in behalf of men, over divine services, to offer both gifts
2 and sacrifices for sins; *one*, who can make allowances for the heedless and mistaken, inasmuch as he also is himself clothed
3 in weakness. And, on this account, he hath occasion to make
4 sin-offerings for himself also, as well as for the people. And, as no one taketh this honour to himself, but must be called
5 *thereto* by God, as Aaron *was*; in the same manner also the Christ did not confer upon himself the honour of the high-priesthood, but he, who spake concerning him, *Thou art my*
6 *son; this day begat I thee*:-as he saith also in another place, *Thou art a priest for ever, after the order of Melchisedek.*

7 *Now the Christ*, in the days of his flesh, offered up both supplications and entreaties, with strong crying and tears, unto him, who was able to deliver him from death; and was
8 heard: yet, though he were a son, from his pious reverence
9 did he learn obedience under his sufferings; and by his death became author of an everlasting deliverance to all them that
10 obey him: having been called by God a high-priest after the order of Melchisedek.

11 *Of the Christ* we have many things to say, and hard to be
12 explained to you, who are dull of hearing. For when, after
13 so long a time, ye ought to be teachers, ye have need on the contrary, to be taught yourselves the first elements of the
14 oracles of God; and require milk, and not strong food. For every one, who taketh milk, is unacquainted with the doctrine
15 of justification, being but a babe: but strong food belongeth to grown-up men: who have their senses so exercised by use as to distinguish between good and evil.

CH. VI. Wherefore let us leave the first principles of the doctrine of Christ, and go on unto perfection; not laying afresh
1 a foundation in repentance from dead works and in trust on
2 God, in the doctrine of baptisms, and of laying on of hands, and a resurrection of the dead, and an everlasting judgment.
3 And this will we do, if God permit. For it is impossible,
4 that they, who have been once enlightened, and have enjoyed
5 that heavenly gift, and partakers of a holy spirit, and tasted

a good doctrine of God and miracles of the age that was to come, should, if they fall away, be renewed unto repentance; having exposed for themselves again the son of God upon a cross to public shame: For the land; which drinketh the rain that is often falling on it from God, and beareth herbage useful to the tillers of it, receiveth praise: but, when it bringeth forth thorns and briers, is disapproved and condemned, and at last burned up.

But, beloved! we are persuaded of you, though we thus speak, better things, and what belong to salvation: for God is not so unjust as to forget that proof of your love, which ye shewed for his name's sake, in having relieved the saints: and in still relieving them. Now we wish every one of you to shew the same earnestness, according to the confidence of your hope, unto the end; that ye be not slothful, but imitators of them, who through faith and patience inherit the promise. Now this promise was made unto Abraham by God, who swore by himself, because he could swear by no greater; saying, *Surely I will greatly bless thee, and multiply thee abundantly*: and Abraham accordingly had patience, and obtained the promise. For men truly swear by some greater; and the confirmation of an oath is to them an end of all strife. In which *vino* God, willing to give the utmost assurance to the heirs of the promise, interposed an oath: that by two immutable things, in which it was impossible for God to deceive, we might have strong encouragement, who fled to lay hold on the hope that was before us: which we keep fast, as an anchor of the soul, both steady and strong, and which goeth within the vail; whither Jesus is already run before us, having become a high-priest for ever, after the order of Melchisedek.

On VII. Now this Melchisedek, a king of Salem, and a priest of the most high God, met Abraham on his return from the slaughter of the kings, and blest him: to whom Abraham gave also a tenth share of all the spoils: whose name *Melchisedek* meaneth *king of righteousness*; and king of Salem is *king of peace*: of whose father, mother, pedigree, birth, and death, there is no account: who, like the son of God, continueth a priest for ever. Consider now the greatness of this man; to

whom even the patriarch Abraham gave a tenth of the spoils.

5 They, truly, of the sons of Levi, who receive the priesthood, have a direction under the law to tythe the people, that is, their own brethren, though sprung from the stock of Abraham: but this man, who deriveth not his pedigree from them, took tythes of Abraham; and blest him, who had the promises: and, beyond all contradiction, the less is blessed by the greater. And, in one case, men, who die, receive tythes; but, in the other, ~~he receiveth them~~, who is declared only to be

9 alive. And Levi also, who receiveth tythes, in a manner (for he was yet unborn, when Melchisedek met Abraham) paid tythes through Abraham.

11 Now, if the Levitical priesthood, under which the people received the law, had been perfect; what need then for

13 another priest to arise after the order of Melchisedek? for, if the priesthood be changed, there is of necessity a change also of the law. Now he, of whom these things are spoken, belonged to another tribe, out of which no one attended at the

14 altar. For it was plain of old, that our Lord was to spring out of Judah; and with respect to this tribe Moses spake nothing about the priesthood.

15 And *this* is still more abundantly evident, if, after the likeness of Melchisedek another priest were to arise; not appointed by any law of a carnal commandment, but with the

17 authority of an endless life: for *the scripture* declareth, *Thou art a priest for ever, after the order of Melchisedek.*

18 Indeed, a former commandment is set aside, being weak

19 and unprofitable, (for the law made nothing perfect) and a better hope is introduced; by which we come nigh to God.

20 And, as *this appointment* was not without an oath; (for those

21 priests are made without an oath, but this, with an oath, by him, who said unto him, *The Lord swears, and will not repent,*

22 *Thou art a priest for ever, after the order of Melchisedek*) so is Jesus a surety of a better covenant.

23 And these priests are many, because they are hindered

24 from continuing by death; but he, because of his continuance

25 for ever, keepeth the priesthood without succession: whence he is able also to save completely all, who come unto God through him; as he ever liveth to manage their concerns for

26 them. For such a high-priest, holy, harmless, undefiled; at a distance from sinners, and raised above the heavens, was
 27 proper for us; one, who hath no need, like those priests, of daily sacrifices, first for his own sins, and then for those of
 28 the people: (as he did this once for all, when he offered up himself) for the law appointeth priests, men that have infirmities; but that declaration by the oath, after the law, appointed
 29 a son, made perfect, and for ever.

Ch. VIII. Now, to sum up what hath been said: such an one is our high-priest; he is sitting at the right-hand of the throne of majesty in the heavens, a minister of the true sanctuary, and of the true tabernacle, which God fixed, and not man.
 3 For every high-priest is appointed to offer both gifts and sacrifices; whence it was necessary that he also should offer
 4 something. Now, if his office were over earthly things, he would not have been a priest; since there are priests already
 5 to offer the gifts according to the law: who pay religious service after a pattern and shadow of the heavenly things, according to that divine direction to Moses, when he was going to make the tabernacle, *Take care, saith God, to make*
 6 *every thing by the pattern shewn thee in the mount.* So Christ is appointed to a more excellent service, inasmuch as he is
 7 also a mediator of a better covenant; the law of which hath been established on better promises. For, if that first covenant had been faultless, no room then would have been sought
 8 for a second. But, finding fault with the former covenant, God saith unto the Jews, *Behold! a time is coming, saith the*
 9 *Lord, and I will execute with the house of Israel and with the house of Judah a new covenant: not according to the covenant, which I made with their fathers, at a time when I took*
 10 *them by the hand to lead them out of Egypt: in which covenant they did not continue, and I gave up my care of them, saith the Lord: but this is the covenant, which I will establish with the house of Israel after those days; saith the Lord: I will give my laws into their mind, and will write them on their heart; and I will be to them a God, and they shall be to me a people. And they shall no longer teach every one his neighbour and every one his brother, saying, Know the Lord; for all shall know me, from the least of them to the greatest:*

12 *for I will be favourable to their iniquities, and their sins and*
 13 *their unrighteousness will I remember no more.* In speaking
 of a new covenant, he maketh the first old: but what is going
 to decay from old age, must shortly disappear.

CH. IX. Now that first covenant had truly ordinances of reli-
 2 gious service and the public sanctuary. For there was a first
 3 tabernacle provided, in which was the candlestick, and the
 4 table, and the shew-loaves; this is called *holy*. And behind
 the second vail was the tabernacle called *the holiest of all*;
 5 containing a golden censer, and the ark of the covenant
 covered all over with gold; in which was a golden pot con-
 6 taining the manna, and Aaron's rod which budded, and the
 7 tables of the covenant; and above, bright cherubim, shadow-
 ing the mercy-seat: of all which this is not a place to speak
 8 particularly. These things, therefore, being thus prepared,
 into the first tabernacle indeed the priests, who perform the
 9 religious services, are constantly going in; but into the se-
 cond, the high-priest only *goeth*, and but once a year, not with-
 out blood; which he offereth for himself and the errors of the
 10 people: whereby the holy spirit signified, that the way of the
 sanctuary was not laid open, whilst that first tabernacle was
 11 yet standing; (which was a figure against the time now come)
 under which are offered both gifts and sacrifices, unable to
 make perfect, as to the conscience, the performer of religious
 12 services; with meats and drinks only and divers washings and
 13 fleshly ceremonies, appointed till a time of reformation. But
 Christ, a high-priest of those good services which were to be,
 14 entered, at his coming, not with blood of goats and calves,
 but with his own blood, once for all, into the sanctuary,
 through that greater and more perfect tabernacle, not made
 with hands, that is, not of the same workmanship; having
 15 accomplished a redemption for ever. For, if the blood of bulls
 and goats, and a heifer's ashes, sprinkled on the unclean, make
 16 holy to the cleansing of the flesh; how much more will the
 blood of Christ, who offered himself with a spotless mind unto
 God, cleanse your conscience from dead works for the service
 of a living God?

17 And, for this reason, Christ is a mediator of a new covenant;
 that, by means of death, to redeem the transgressions that re-

maintained under the first covenant, the called might receive the
 16 promise of the eternal inheritance. For, where a covenant is,
 there must be necessarily introduced the death of that which
 17 establisheth the covenant: because a covenant is confirmed
 over dead things, and is of no force at all whilst that, which
 18 establisheth the covenant, is alive. Whence even the first
 19 covenant was not solemnized without blood. For, after every
 commandment of the law had been spoken by Moses to all
 the people, he took the blood of the calves and goats, and the
 20 buck itself, with water, and scarlet wool, and hyssop; and
 sprinkled all the people, saying: *This is the blood of that*
 21 *covenant, which God hath appointed for you.* And he sprin-
 kled with the blood in the same manner the tabernacle too,
 22 and all the vessels of the public service. Indeed almost all
 things are cleansed with blood, and without blood-shedding is
 23 no discharge, under the law. It was enjoined, therefore, that
 the patterns of the heavenly things should be thus made pure;
 but the heavenly things themselves with better sacrifices than
 24 these. For Christ is not gone into a sanctuary made with
 hands, a pattern *only* of the true, but into heaven itself, to
 present himself now before the face of God in our behalf.
 25 Nor was he to offer himself often, as the high-priest goeth
 26 into the sanctuary yearly with others' blood; (for then must
 he have died often since the foundation of the world) but now,
 at the conclusion of the ages, hath he appeared once for all
 27 to remove sin by the sacrifice of himself. And, as it remain-
 28 eth for men once to die, and after this a judgment; so Christ,
 having been once offered up to bear away the sins of all, will
 appear a second time, without any sin-offering, to them that
 are waiting for him, unto salvation.

CH. X. For the law, having but a shadow of the good things to
 come, and not the image of the things itself, is by no means
 able with those sacrifices, which are the same offerings, every
 year, to make those, who present themselves, perfect for ever.
 2 For then these offerings would have ceased; because the
 worshippers, after one purification, would have no more con-
 3 science of sins: whereas these offerings are a yearly acknowl-
 4 edgment of sins: for it is impossible that blood of bulls and
 5 goats should take away sins. Wherefore, when he cometh

into the world, he saith : *Sacrifice and offering thou dost not*
choose ; but a body hast thou prepared for me : in burnt-
offerings and services for sin thou hast no pleasure. Then
said I, Lo ! I come (in the volume of the book it is written
of me) to do thy will, O ! God. After saying first, Sacrifice
and offering and burnt-offerings and services for sin thou dost
not choose, nor hast pleasure in them ; (which are offered
according to the law) he saith next, Lo ! I come to do thy will,
O ! God : thus refuting one point, to establish the other. By
which will we are made holy, through the offering of the body
of Jesus Christ once for all.

11. Besides, every priest continueth serving daily, and offering
the same sacrifices often, which are in no wise able to take
12 away sins : but Christ, after offering for ever one sacrifice
13 for sins, sat down at the right-hand of God ; waiting hence-
14 forth till his enemies be made his footstool : for one offering
15 hath made the sanctified thereby perfect for ever. Now the
holy spirit also beareth testimony to us : for after the scrip-
16 ture had said before, *This is the covenant, which I will make*
with them after these days, saith the Lord ; I will set my laws
upon their heart, and on their minds will I write them : it
saith also, Their sins and their iniquities will I remember no
18 *more. But, where this discharge is, there is no more any*
offering for sin.

19 Having therefore, brethren ! full liberty to go into the
20 sanctuary, through the blood of Jesus, by a new and living
way, which he hath consecrated for us, through the veil, that
21 is, his flesh ; and having a high-priest over the family of God ;
22 let us go up with a true heart, in assured confidence, having
hearts sprinkled from an evil conscience and the body wash-
23 ed with clear water. Let us hold fast the confession of our
hope without wavering ; (for he, who hath promised, is faith-
24 ful) and let us consider each other to excite in ourselves love
25 and good works : not abandoning our association in the gospel,
as the manner of some is ; but encouraging each other, and
26 so much the more as ye see the day approaching. For, if we
sin wilfully, after receiving the knowledge of the truth, there
27 remaineth no more any sacrifice for sin, but a fearful expect-
ation of punishment, and a raging fire, that will devour the

28 adversaries. *Whoso breaketh a law of Moses, he dieth with-*
 29 *out mercy, upon the word of two or three witnesses: how*
 30 *much more punishment think ye, will he receive, who tread-*
 31 *eth under foot the son of God, and regardeth as vile that*
 32 *blood of the covenant, by which he was made holy: and in-*
 33 *scuteth the spirit of grace? For we know who hath declared,*
 34 *Vengeance is mine; I will repay, saith the Lord: and again,*
 35 *The Lord will judge his people. It is a fearful thing to fall*
 36 *into the hands of a living God.* But call to mind those days,
 37 when ye were first enlightened: in which ye endured a great
 38 struggle of sufferings; as well by a public exposure both to
 39 reproaches and distresses; as by sharing with those who were
 40 so afflicted. For indeed ye partook in the sufferings of my
 41 imprisonment; and received with joy the seizure of your
 42 goods, knowing that ye have a better and a lasting substance.
 43 Do not, therefore, let go your confident expectation, which
 44 will receive a great reward. But ye must have patience in
 45 performing the will of God; before ye gain the promise. For,
 46 yet a very little while indeed, he, who is coming, will come,
 47 and without delay; and whose trusteth for deliverance to
 48 his faith, he will preserve his life: but, if he withdraw himself,
 49 my soul! have thou no pleasure in him. But we are not
 50 they, who withdraw unto distraction, but who faithfully per-
 51 severe, to the deliverance of our lives.

Chapter XII. Now faith is a foundation of things hoped for, a con-
 52 firmed conviction of things not seen: and for this our fathers were well
 53 spoken of. By faith we understand, that the ages were so
 54 ordered by divine power, that the present state of things
 55 arose not from what did then appear. By faith Abel offered
 56 unto God a better sacrifice than Cain; through which he was
 57 declared to be righteous by a testimony of God to his offer-
 58 ings; and through this, though dead, he yet proclaimeth
 59 himself. By faith Enock was translated, so that he saw not
 60 death; and was no more found, because God translated
 61 him: for before this translation he was declared to have
 62 pleased God. Now without faith it is impossible to please
 63 him; for he, who cometh unto God, must first believe that he
 64 is; and that he is a rewarder of such as diligently seek him.
 65 By faith Noah, upon warning from heaven about things not

seen as yet, with pious reverence prepared an ark; and, by this, condemned the world, and obtained the deliverance according to his faith. By faith Abraham obeyed the call to depart for that place, which he was afterwards to possess: and departed; not aware whither he was going. By faith he sojourned in the promised land; like a stranger there; dwelling in tents with Isaac and Jacob, the fellow-heirs of the same promises; and waiting for that city, which hath foundations, whose contriver and builder is God. By faith Sarah also received power to conceive, and bare a child beyond her proper age; for she relied on him, who had made the promise. Wherefore also, there sprang from one, and him too become dead, like the stars of heaven for multitude, and as sand by the sea-shore, which cannot be numbered.

These all died, believing that they should not receive the promises; but seeing them only at a distance, and persuaded of things, and saluting them; and confessing themselves to be strangers and pilgrims in the land. Now they, who speak thus, shew plainly that they are seeking their native country. But if they meant that which they had left, they would have found an opportunity of returning thither: but, on the contrary, they are in quest of a better country; that is, a heavenly: wherefore, God is not ashamed to call himself their God; for he had prepared for them a city.

By faith Abraham, when tried, offered up Isaac; and, though persuaded of the promises, was offering in sacrifice that only son, of whom it had been declared, *Thy posterity shall be devoted from Isaac*: reasoning with himself, that God was able even to raise him from the dead: and indeed from a like condition he at first received him. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when dying, blessed each of the sons of Joseph; and bowed down upon the top of his staff. By faith Joseph, at the end of life, made mention of the departure of the children of Israel; and gave directions concerning his bones. By faith Moses, as soon as he was born, was hid three months by his parents, (for they saw, that he was a promising child) in defiance of the order of the king. By faith Moses, after he was grown up, refused to call himself a son of Pharaoh's daughter;

25 as he chose to suffer hardships with the people of God; before
 26 the enjoyments of sin for a season; esteeming the reproach
 of the Messiah greater riches than the treasures of Egypt;
 27 for he was looking onward to his reward. By faith he left
 Egypt, in defiance of the anger of the king; and supported
 28 himself, as if he had seen his invisible deliverer. By faith he
 observed the pasover, and the sprinkling of the blood; that
 29 the destroyer of the first-born might not touch them. By
 faith they passed through the red sea, as on dry land; which
 30 the Egyptians attempted, and were swallowed up. By faith
 the walls of Jericho fell down, after a procession round them of
 31 seven days. By faith Rahab the hostess escaped death
 amongst those, who would not be persuaded; having enter-
 32 tained the spies in peace. And why should I mention any
 more examples? for time would fail me to relate of Gideon,
 33 and Barak, and Sampson, and Jephthah, and David, and Sam-
 34 uel, and the prophets; who through faith struggled with
 success against kingdoms, wrought deliverance, obtained
 35 promises, stopped mouths of lions, quenched the rage of fire,
 escaped the sharpness of the sword, became strong from weak-
 36 ness, were mighty in battle, put to flight the armies of their
 37 enemies, received for women their dead children brought to
 life again; and some were killed with clubs, not accepting
 the proffered deliverance, that they might obtain a better
 38 restoration unto life: some moreover, experienced mockery,
 39 and scourges, bonds also and imprisonments: they were
 stoned, they were sawed asunder, they were thrust through
 40 with stakes, they were slaughtered by the sword: they went
 about clothed with sheep-skins, and with goat-skins, in want
 41 in straits, in distresses, wanderers in wildernesses, and
 42 mountains and dens, and holes of the earth; when the whole
 world was not worthy of them.
 43 Now all these, thus celebrated for their trust in God, re-
 44 ceived not themselves the promises; God having long ago
 intended this advantage for us, that these promises might not
 be performed before our days.
 CH. XII. Therefore, let us also, who have so great a cloud of
 witnesses surrounding us, lay aside every weight, and the sin,
 which easily entangleth us, and run with perseverance the

2. race that is laid out for us; looking forwards upon Jesus, the
 3. guide and complete pattern of this faith; who for the joy,
 that was presented to him, endured a cross, disregarding the
 ignominy thereof; and is sitting at the right-hand of the
 4. throne of God. Now consider with yourselves what a great
 opposition of sinners he endured, lest ye faint with weariness
 5. of soul. Ye have not yet in your struggles resisted sin unto
 blood; and have ye forgotten that encouraging voice, which
 talketh with you as with sons, *My son, think not lightly of*
 6. *the chastisement of the Lord; nor faint under his reproof:*
 7. *for whom the Lord loveth, he chastiseth; and scourgeth every*
 8. *son, whom he receiveth? Bear your chastisement with*
 9. *patience: God is dealing with you as with sons: for what*
 10. *son is there, whom his father chasteneth not?* So then, if ye
 be without chastisement, of which all sons have partaken, then
 11. are ye a spacious race, and not lawful sons. Besides, have
 your natural fathers chastised us, and we paid them reverence;
 and shall we not much more submit ourselves to our spiritual
 12. father, and live for ever? For they indeed, with a view to a
 short life, and after their own humour, used to chastise us:
 but he, for our good; that we might be partakers of his holi-
 13. ness. For the present indeed no chastisement appeareth to
 be a subject of joy, but of sorrow: nevertheless it yieldeth
 afterwards peaceful fruits of righteousness to them, who have
 14. been exercised thereby. Therefore, lift up the hands that
 hang down, and the feeble knees; and make straight paths for
 your feet, that the lame way may not be turned out of the way,
 15. but rather be healed. Follow after peace with all men; and
 that holiness, without which no one will see the Lord: keep-
 16. ing watch, lest any one fall short of the favour of God; lest
 any root of bitterness, as gall, spring up, and thereby many
 17. be defiled: lest there be any fornicator, or profane person,
 like Esau; who for one meal gave up his birth-right. For ye
 know that he wished afterwards indeed to obtain the blessing,
 but was rejected: for, though he sought it earnestly with
 tears, he found no way of changing the purpose of his father.
 18. For ye are not come to a mountain covered all over with
 burning fire, and to blackness, and darkness, and tempest,
 19. and a sounding trumpet, and a noise of words; which the

20 beggars, entreated might not be addressed unto them: (for
 21 they could not endure that strict command, *If even a beast*
 22 *touch the mountain, it shall be stoned*: and, so frightful was
 23 the appearance, Moses said: *I exceedingly fear and tremble*)
 24 but ye are come to mount Sion, and a city of a living God, to
 25 a heavenly Jerusalem, and a general assembly of innumerable
 26 angels, and to a church of first-born sons enrolled in heaven,
 27 and to God the judge of all, and to spirits of just men made
 28 perfect, and to Jesus a mediator of a new covenant, and to a
 29 sprinkling of blood, which speaketh better things than that of
 30 Abel. Take care that ye reject not him, who now speaketh
 31 to you: for, if they escaped not, who rejected the earthly
 32 messenger, much less shall we escape, who reject the heav-
 33 enly messenger of God: whose voice then shook the earth,
 34 but he hath now declared, *Once more am I going to shake*
 35 *not the earth only, but the heaven also*. Now these words
 36 once more, signify the removal of those things, which are
 37 shaken, as worn to decay: that the things not shaken may
 38 continue. Wherefore, let us, who have received an unshaken
 39 kingdom, have thankfulness, and pay religious service unto
 40 God therein acceptably, with reverence and pious fear: for
 41 even our God is a consuming fire.

Chap. XIII. Let brotherly love continue. Forget not hospitality:
 42 for thereby some have entertained angels unawares. Re-
 43 member the prisoners, as bound with them; and the distres-
 44 sed; as being yourselves also in a body. Let marriage be
 45 as honourable among you all, and the marriage bed be undefiled:
 46 for whoremongers and adulterers God will punish. Let your
 47 manners be, without covetousness, and be ye content with
 48 your condition; for God hath said, *I will never leave thee, nor*
 49 *utterly forsake thee*, so that we may boldly say, *The Lord is*
 50 *my helper, and I will not fear what man can do unto me*.
 51 Remember your guides, who spake unto you the word of
 52 God: whose faith imitate, considering the issue of their
 53 course of life. Jesus Christ is the same yesterday, and to-
 54 day, and for ever: be not, therefore, carried aside with a variety
 55 of strange doctrines; for it is better that the heart should be
 56 established in the favour of the gospel, than in Jewish meats
 57 by which the followers thereof have not been profited.

THE
EPISTLE

OF

ST. JAMES.

CHAP. I.

JAMES, a servant of God and of the Lord Jesus Christ, unto the twelve tribes scattered abroad, *wisheth* health!

- 2 Account it all joy, my brethren! when ye fall into various
3 trials; knowing that such proof of your fidelity at last pro-
4 duceth patience: and let patience have a full effect, that ye
5 may be perfect and entire, deficient in nothing. Now, if any
6 of you be wanting in wisdom, let him ask of God, who giveth
7 liberally to all without upbraiding; and it will be given him.
8 But let him ask in confidence, without mistrust; for the
9 mistrustful man is like a troubled sea, stirred by winds,
10 and tossing itself about. Let not such a man, double-minded,
11 unsettled in all his ways, expect to receive any thing from
12 the Lord. Now let the lowly brother glory in his exaltation:
13 but the rich in his lowliness, because as the freshness of a
14 flower will he pass away: for the sun riseth with its scorch-
15 ing heat, and withereth the blade, and the flower falleth off,
and the beauty of its appearance is gone: so also will the
rich man fade in his course. Happy the man, that endureth
trial! for, when he hath been proved, he will receive the
crown of life, which the Lord hath promised to them that love
him. Let no one, when he is tried, say, I am tried by God;
for God is unacquainted with evil, and himself trieth no one:
but each is tried by his own lust, and is drawn out by the
bait thereof. Lust afterwards conceiveth and beareth sin;
but sin, when her full time is come, bringeth forth death.

16 Do not deceive yourselves, my beloved brethren! Every
 17 good gift, and every perfect kindness, cometh down from
 above, from the father of lights, with whom is no change, nor
 18 variable shadow. By his will he brought us forth unto a
 true doctrine; that we ~~might~~ be a first-fruits of his crea-
 tures.

19 So then, my beloved brethren! let every man be swift to
 20 hear, slow to speak, slow to anger: for man's anger accom-
 21 plisheth not ~~the righteous~~ *designs of God*. Wherefore, lay
 aside all the superfluities of unholiness and malice, and re-
 ceive with meekness that doctrine implanted in you, which
 22 is able to save your souls. But be ye performers of *the law*,
 23 and not hearers only, deceiving yourselves. For, if any one
 be a hearer of *the word of the law*, and not a performer; he
 24 is like a man looking at his natural face in a glass: for he
 hath no sooner looked at himself, and gone away, than he for-
 25 getteth what sort of a man he was. But, whoso looketh with
 attention into the perfect law of liberty, and keepeth to it;
 he, being no forgetful hearer, but an active performer of *the*
 26 *law*, will be happy in his performance of it. If any one think
 himself to be religious, and bridle not his tongue, but deceive
 27 his own heart; this man's religion is vain. Pure and undefiled
 religion, in the sight of *our God and father*, is this: To take
 care of *the fatherless and widows* in their distress, and to
 keep one's-self unspotted from the world.

CH. II. My brethren! hold not *your glorious belief* in our Lord
 2 Jesus Christ, with a respect of persons. For, if a man come
 3 into your assembly with a golden ring and a purple robe, and
 4 a poor man also come in with dirty apparel; and ye look with
 favour on the wearer of the purple robe, and say unto him,
 5 Sit thou here in an honourable place! but say to the poor man,
 6 Stand thou there! or, Sit here under my footstool! do ye not
 7 then make distinctions among yourselves, and form your judg-
 8 ments from evil reasonings? Harken, my beloved brethren!
 9 *He hath* not God chosen for himself the poor of this world, but
 10 rich in faith, to be heirs of that kingdom, which he hath prom-
 11 ised to them who love him? Whereas ye regard the poor man
 12 with disdain. Do not the rich dominate over you; and drag
 13 you into courts of justice? Do not they speak out of that

8 honourable name; by which ye are called for. If indeed ye
 9 perform the royal law according to this scripture, *Thou shalt*
 10 *love thy neighbour as thyself*, ye do wells; but, if ye have
 11 respect of persons, ye do wrong, and are convicted of trans-
 12 gressions by this law. For, whosoever shall keep the whole
 13 law, and fall in one commandment, he is guilty of breaking
 14 every commandment. For the same law which saith, *Thou*
 15 *shalt not commit adultery*, saith also, *Thou shalt do no mur-
 16 der*; and though thou committest no adultery, if thou com-
 17 mit murder, thou becomest a transgressor of the law. So
 18 speak and so do, as men that will be judged by a law of lib-
 19 erty: for the sentence thereof will show, no mercy; the
 20 law is merciful; but mercy will triumph over judgment. *W*
 21 *hat is the advantage, my brethren? if any one say that*
 22 *he hath belief, and have not works, is this belief able to*
 23 *save him?* Suppose a brother, or a sister, be naked, and in
 24 want of their daily food; should any one of you say unto
 25 them, Depart in peace; May ye be warm with clothes, and
 26 filled with food! but give them no necessities of life, what
 27 good is done them? In the same manner, this belief also by
 28 itself, without works, is dead. Moreover a man may say
 29 unto thee, Thou hast belief, but I have works; these can
 30 quite show thee thy belief without thy works, but I can show
 31 thee my belief also by my works. Thou believest that there
 32 is but one God; thou doest well; but even the devils be-
 33 lieve, and tremble. *But dost thou wish to be convinced, O foolish man! that*
 34 *belief is dead without works?* Was not Abraham our father
 35 proved righteous by works, when he brought up Isaac his
 36 son to the altar? These things certify that his belief rested
 37 together with his works: and that belief is made complete
 38 by works: and this scripture was fulfilled, which saith, *And*
 39 *Abraham believed God, and it was counted to him for right-*
 40 *eousness*; and he was called a friend of God. Observe then,
 41 that a man is thought righteous from works, and not from
 42 belief alone. Now in like manner, did not Rahab the prostitute
 43 also gain her deliverance from works, for she entertained
 44 the spies, and let them go out by another way. As therefore,
 45 the body without breath is dead, so is this belief without works
 46 dead also.

Can. III. Be not hairy of you, teachers, my brethren, knowing
 3 that we shall receive a greater punishment. For in many
 things all of us are faulty. If any one failer not in speech,
 he is a complete man, able to bridle even the whole body.
 8 Behold! we put bridles in the horses' mouths, that they may
 4 obey us, and we manage their whole body. Behold! the ves-
 sel also, though so great, and driven by hard winds, is guided
 by a very small helm, whithersoever the will of the pilot
 chooseth. And so the tongue is a little member, but loud
 and boastful. Behold! how large a heap a little spark can
 6 set on fire! And the tongue is a spark, the ornament of in-
 justice. The tongue is that member, which staineth the
 whole body, and setteth on fire the wheel of life; and is set
 on fire by hell. For every kind of wild beasts, and birds, of
 10 creatures that go on land or live in water, are managed, and
 12 held tame by man: but no man can tame the tongue, that
 14 is ungovernable mischief: full of deadly poison. Therewith
 16 blessed we God, even the father; and therewith curse we men,
 18 made after God's likeness. Do blessing and cursing come
 20 out of the same mouth? These things, my brethren, ought
 22 I need to say. Both the spring bubble but of the same source
 24 is fresh and salt water? Can a fig-tree, my brethren, bear
 26 olives; or a vine, figs? No more than a salt spring can sup-
 28 ply fresh water. Who is a man of wisdom and knowledge among you? let
 30 him shew by his honourable course of life the effects of his
 32 wisdom with meekness. But, if ye have bitter rivalry and
 34 strife in the heart, must ye boast and lie against the truth?
 36 This is not that wisdom which cometh down from above; but
 38 is earthly, sensual, and from demons: for, where rivalry and
 40 strife are, there is disagreement, and every worthless action.
 42 But the wisdom from above is indeed first pure, then peace-
 44 able, gentle, قابلة, full of mercy and good fruits, without
 46 partiality and without hypocrisy. And the peaceable fruits of
 48 righteousness are sown for the practitioners of peace.
 Can. IV. Where come wars and fightings among you? Come
 2 from the pleasures that wage war in your
 4 members? Ye desire, but possess not: ye commit murder
 6 in your rivalries, but are not able to gain your purposes: ye

3 have fightings and wars, but obtain nothing thereby: ye ask, but receive not, because ye ask with wicked *verbs*, to be lavish in your pleasures. *Ye ungodly men!* know ye not that the friendship of the world is the enmity of God? Whosoever, therefore, wisheth to be a friend of the world, he becometh an enemy of God. Do ye think that the scripture speaketh to us in vain? *Hath* that spirit, which dwelleth in us, the desires of envy? It rather produceth greater favour from the Lord; as the scripture saith, *God setteth himself against the haughty, but sheweth favour to the humble.* Submit yourselves, therefore, unto God; withstand the devil, and he will flee from you; draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners! and purify your hearts, ye double-minded! Make yourselves wretched, and mourn, and weep: let your laughter be turned into mourning, and your joy to sadness. Humble yourselves before the Lord, and he will lift you up. Speak not against each other, my brethren! He, who speaketh against his brother and judgeth his brother, speaketh against the law and judgeth the law: but, if thou judge the law, thou art not a performer of the law, but a judge thereof. There is one lawgiver and judge, who is able to save and to destroy: who art thou that judgest thy neighbour.

13 Come now, ye who say, To-day, or to-morrow, will we go into this very city, and stay there one year, and trade, and get money; (when ye know not what will be to-morrow: for what is your life? it is a vapour, which sheweth itself for a little time, and then vanisheth away) instead of saying, If the Lord be willing, and we live, then will we do this or that. But now ye boast in your presumption: all such boasting is wicked. So then, to know what is right, and to perform it not, is sin.

Cn. V. Come now, ye rich! weep and lament for your miseries, which are approaching. Your rich stores are corrupted, and your garments are moth-eaten; your gold and silver is rusted, and the rust of them will be a witness against you, and will eat your flesh: ye have laid up treasures, to be as fire unto you, in the last days. Behold! the hire, which ye have withholden from the labourers, who reaped your grounds, crieth

out; and the cries of the reapers have come into the ears of the Lord of hosts. Ye have lived in luxury and licentiousness in the land: ye have regaled your hearts, as in a day of sacrifice; ye have condemned, ye have murdered, the just man; and he opposed you not.

Be patient, therefore, brethren! until the coming of the Lord. Behold! the husbandman waiteth patiently for the precious fruit of the ground, till he receive the early and latter fruit. Be ye also patient; establish your hearts; for the coming of the Lord is nigh. Murmur not against each other, brethren! lest ye be condemned; behold! a judge is standing before the door. Take, my brethren! for a pattern of hardship and patience, the prophets, who spake in the name of the Lord. Behold! we call them happy, who suffer patiently. Ye have heard of the patience of Job, and have seen the issue of the Lord's dealing; that the Lord is tenderly affectionate and full of pity.

But above all things, my brethren! swear not either by the heaven, or the earth, or any other oath; but let your yea be yea, and your nay be nay; lest ye fall into deceitfulness. Is any one among you in trouble? let him pray. Is he cheerful? let him sing psalms. Is any one sick among you? let him call the elders of the church unto him, to pray over him, and to appoint him with oil in the name of the Lord: for the prayer of faith can recover the sick, and the Lord will make him well; and, if he have committed sins, that will be forgiven him. Confess your sins to each other, and pray for each other, that ye may be healed. The effect of the prayer of a righteous man is very powerful. Elias was a man of like passions with us; and he offered a prayer that it might not rain; and it did not rain upon the land for three years and six months. And he prayed on the other hand; and the heaven gave rain, and the earth made her fruit to spring. Brethren! if one of you have wandered from the truth, and another bring him back; know ye, whosoever bringeth back a sinner that hath wandered from his way, he will save his own soul from death, and cover a multitude of sins.

and apostles, and the Holy Spirit, and the Father, who have chosen us, agreeably to a determination, aforetime of God the Father, by a sanctification of spirit, unto obedience, and a sprinkling of the blood of Jesus Christ: favour and peace be multiplied unto you!

FIRST EPISTLE

And the apostles, and the Holy Spirit, and the Father, who have chosen us, agreeably to a determination, aforetime of God the Father, by a sanctification of spirit, unto obedience, and a sprinkling of the blood of Jesus Christ: favour and peace be multiplied unto you!

ST. PETER.

And the apostles, and the Holy Spirit, and the Father, who have chosen us, agreeably to a determination, aforetime of God the Father, by a sanctification of spirit, unto obedience, and a sprinkling of the blood of Jesus Christ: favour and peace be multiplied unto you!

CHAP. I.

Peter, an apostle of Jesus Christ, to the sojourners scattered abroad in Pontus, Galatia, Cappadocia, Asia, and Bithynia: chosen, agreeably to a determination, aforetime of God the Father, by a sanctification of spirit, unto obedience, and a sprinkling of the blood of Jesus Christ: favour and peace be multiplied unto you!

Blessed be the God and father of our Lord Jesus Christ! who hath begotten us again in his great mercy, to a hope of eternal life, by the resurrection of Jesus Christ from the dead, unto an inheritance, unperishable and undefiled and unfading, reserved in heaven for us; who are securely kept by the power of God, through faith, for a deliverance ready to be displayed from the last time: wherein ye greatly rejoice, though distressed if now, if need be, for a little time, by various trials; that this be proof of your faith, which is much more precious than of gold, that perisheth, though tried in a fire, may be found: praiseworthy and honourable and glorious, at the manifestation of Jesus Christ: whom, though ye knew him not, ye loved: on whom, though ye see him not now, ye believe with transports of joy: unspeakable and glorious: receiving the issue of your trust in him, the salvation of your souls. Concerning which salvation the prophets, who foretold this kindness, shew unto us, searched with diligent inquiry, examining what and what kind of season the spirit of Christ, which declared of old by

them the sufferings in Christ and the ensuing glories, was
 12 pointing out. To whom it was revealed, that not for themselves, but for us, they were ministering those things, which have been now declared unto you by those, who preached the gospel to you with a holy spirit sent from heaven: things, which even angels are desirous to examine.

13 Wherefore, with the loins of your mind girded up, and with sobriety, hope entirely in that kindness which is coming
 14 to you in a manifestation of Jesus Christ. Like obedient children, conform not to the former plots of your ignorance;
 15 but, as he, who called you, is holy, be ye also holy in the
 16 whole conduct of your lives: for it is written, *Be ye holy; for I am holy.* And, since ye call him your father, who will judge every man, without respect of persons, according to his work, pass the time of your pilgrimage in reverence;
 18 knowing that ye were not bought off from your unprofitable course of life, delivered down from your fathers, by perishable things, silver or gold; but by the precious blood of Christ,
 19 as of a lamb without blemish and without spot: determined indeed of old, before the foundation of the world, but showing
 21 himself in these latter times for the sake of you, that through him ye rely on God, who raised him from the dead, and gave
 22 him glory; so that your trust and hope are upon God. And, as ye have purified your souls, by obeying the truth, with an
 23 unfeigned brotherly affection out of a pure heart; love each
 25 other fervently: having been born again, not by a perishable birth, but by an imperishable, through a living doctrine, that
 26 liveth and endureth for ever. For all flesh is as a green stalk, and all the glory of man as a flower thereof: the stalk is
 26 withered, and the flower is fallen off; but the declaration of the Lord endureth for ever: and the gospel, which hath been
 27 preached to you, is that declaration:

Chap. II. Laying aside, therefore, all malice and all guile and hypocrisy, and envy, and slander, desire, like new-born babes, the pure milk of reason; that ye may thrive thereby unto
 28 salvation; since ye have tasted the kindness of the Lord.
 29 Come unto him, the living stone; disallowed indeed by man, but with God a choice and honourable stone; and build your
 30 selves up, as living stones, fitted on a spiritual house to a holy

priesthood, to offer up spiritual sacrifices, acceptable unto
 6 God, through Jesus Christ; according to this portion of the
 scripture: *Behold! I place in Zion a chief-corner stone,*
choice, honourable; and he, who trusteth on it, will not be
 7 *disappointed.* To you, therefore, who trust thereon, this stone
 8 is honourable; but to those, who are not persuaded, it is a
 stone to strike upon and stumble against; at which they
 stumble, who believe not the word: and unto this indeed
 9 they were appointed. But ye are a chosen race of kings and
 priests, a holy nation, a people gained from the world, that
 ye may proclaim the virtues of him, who called you out of
 10 darkness into his wonderful light; you, who were once no
 people, but are now a people of God: who had not obtained
 mercy, but have now obtained mercy.

11 Beloved! I exhort you, as sojourners and pilgrims, to keep
 yourselves from those fleshly lusts that wage war against the
 12 soul; having your course of life blameless among the Gen-
 tiles; that, wherein they speak against you as evil-doers,
 they may glorify God for the good works, which they have
 13 seen, in a day of inquiry. Submit yourselves, therefore, to
 every appointment of man for the Lord's sake; to the king,
 14 as supreme; to governors, as commissioned by the king for
 the punishment of evil-doers, and the praise of them that do
 15 well. For thus is the will of God, that by well-doing ye curb
 16 the ignorance of foolish men: as free, but not using this
 17 freedom for a cloak of mischief; but, as servants of God, be
 respectful unto all men: love the brethren, fear God, honour
 the king.

18 Ye servants! submit yourselves with all reverence to your
 masters; not only to the kind and gentle, but also to the
 19 froward and peevish. For this is deserving of reward, if any
 one, under a consciousness of God, endure uneasiness, when
 20 he suffereth wrongfully. For what credit is there in endur-
 ing chastisement for faults? but, if ye endure it, when ye
 suffer whilst ye do your duty, this will be rewarded by God.
 21 For unto this were ye called; inasmuch as Christ even suf-
 fered for us, leaving prints of his foot behind him, that we
 22 might follow in his steps. For he committed no sin, neither
 23 was guile found in his mouth: when he was reviled, he reviled

not again; when he suffered, he did not threaten, but resign-
 24 ed himself to the righteous judge, and carried up our sins
 himself in his own body to the cross; that we might die to
 sin, and live by his righteousness: by whose bruise ye were
 25 healed. For ye were as sheep going astray, but have now
 turned back to the shepherd and guardian of your souls.

Ch. III. Likewise, ye wives! submit yourselves to your own
 husbands; for even some, that are not persuaded by our doc-
 trine, may be won over without doctrine by the behaviour of
 2 their wives, whilst they consider the chastity and respectful-
 3 ness of your demeanour. Nor let your ornament be that
 outward ornament of plaited hair with braided gold, or of
 4 costly raiment; but the hidden man of the heart, with the
 unperishable ornament of a meek and gentle mind, which is
 5 in the sight of God of great price. For so indeed the holy
 women in former times, who trusted in God, used to adorn
 6 themselves; submitting to their own husbands, (as Sarah,
 whose children ye are, obeyed Abraham, calling him master)
 living virtuously, and alarmed by no terrors.

7 Likewise, ye husbands! live with your wives under a con-
 viction of the greater weakness of the female vessel; giving
 them honour also as fellow-heirs of the gracious gift of life;
 that your prayers be not hindered.

8 Finally, be ye all of the same mind; have a common feeling
 for each other, with brotherly love, with compassionate affec-
 9 tions, with friendly dispositions; not rendering evil for evil,
 or railing for railing, but, on the contrary, giving good words;
 knowing that ye were called to an inheritance of these good
 10 words of God: *Whom wisheth life and desirath to see good
 days, let him refrain his tongue from mischief, and his lips
 11 from speaking guile: let him turn away from evil, and do
 12 good; let him seek peace and follow after it: for the eyes of
 the Lord are upon the righteous, and his ears towards their
 prayer; but the face of the Lord is against them that do evil.*
 13 And who will be able to do you harm, if ye be zealous of
 14 goodness? Nay, happy will ye be in suffering for righteous-
 15 ness: be not afraid at their terrors, nor alarmed; but sancti-
 fy the Lord God in your hearts, and be ready with a defence
 16 to every one that asketh an account of your hope: maintain-

ing a good conscience with gentleness and respect; that, wherein they speak against you as evil-doers, your slanderers may be put to shame by your virtuous demeanour in Christ.

17 For it is better that ye suffer, if *this* be the will of God, for
 18 doing well than for doing ill: because even Christ once suffered for sin, a righteous *man* for unrighteous *men*, that he might bring us unto God; being killed in body, but made
 19 alive by the spirit; in which indeed he went and preached to
 20 the minds of *men* in prison: who were also hard to be convinced in former times; as when the patience of God continued waiting in the days of Noah, whilst the ark was a preparing; wherein so few as eight lives were saved on the water.

21 The likeness of which, even baptism, now saveth us, (not a cleansing of the filth of the body, but an answer of a good conscience unto God) through the resurrection of Jesus
 22 Christ; who is at the right-hand of God, having gone into heaven, and angels and authorities and powers having submitted to him.

CH. IV. Christ, therefore, having died for us in the flesh, do ye accordingly furnish yourselves with this persuasion, that he,
 2 who hath died in the flesh, hath ceased from sin; that ye may not continue to pass the remainder of life in the flesh after
 3 the lusts of men, but after the will of God: since the time past is sufficient for you to have performed the will of the Gentiles, when ye walked in impurities, in lusts, in drunkennesses, in revellings, in feasting, and the extravagances of image-worship. Wherein they think it strange, that ye run not
 4 with them the same dissolute course of unreason; and speak
 5 evil of you: but they will give an account to him, who is
 6 ready to judge the living and the dead. For this indeed was the effect of the preaching of the gospel to the dead, that some will be punished as carnal men, but others lead a spiritual life unto God.

7 Now the end of all things is at hand: be sober, therefore,
 8 and watchful in prayer. But, above all things, have an earnest love of each other; for this love will cover a multitude of
 9 sins. Use hospitality among yourselves without grudging.
 10 Let each employ the gift, which he hath received, for mutual benefit; as excellent stewards of the manifold kindnesses of

11 God. Doth any one instruct? *let him instruct*, as if *speaking the oracles of God*. Doth any one relieve distress? *let him consider this*, as an ability, which God hath furnished: that God in all things may be glorified, through Jesus Christ; to whom is the glory and the power for ever and ever. Amen.

12 Beloved! be not surprised at this fiery trial, as if a strange
13 thing had befallen you; but rejoice in sharing these sufferings of Christ, that ye may rejoice also at the manifestation of his
14 glory with exceeding joy. If ye suffer reproach for the name of Christ, happy are ye, for the glorious and powerful spirit of
15 God resteth on you. But let none of you suffer as a murder-
16 er, or on a thief, or an evil-doer, or a designer upon others: but, if as a Christian, let him not be ashamed, but glorify God on
17 this account. Because the time is come for punishment to begin with the family of God: but, if it begin with us, what
18 will be the issue with those who are not convinced by the
19 gospel of God? And, if the righteous man will scarcely be safe, how shall the ungodly and the sinner shew himself be-
fore the judge? So, then let all sufferers according to the will of God commit their lives unto him in well-doing, as unto a faithful creator.

CH. V. To the elders, that are among you, I, who am also an elder, and a witness of the sufferings of Christ, and a sharer in that glory, which is going to be displayed, give this charge:

2 Tend, as shepherds, the flock of God, which is among you, not by constraint, but willingly; not for dishonourable gains, but
3 with a forward mind; not as domineering over the heritage,
4 but as patterns for the flock: so, when the chief shepherd shall appear, ye will receive that crown of glory, which fadeth not away.

5 In like manner, ye younger men! submit yourselves to the elders; and all of you submit to each other, clothing yourselves in humility; for God setteth himself against the proud,
6 but sheweth favour, to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you
7 in due time, casting all your anxiety upon him, for he careth
8 for you. Be sober, be watchful; for your slanderous adversary, like a roaring lion, is going about and seeking whom he
9 may devour. Him resist, by standing firm in the faith;

knowing that the same sufferings are accomplished by your brethren in the world.

- 10 Now the God of all favour, who hath called us through these short sufferings to his everlasting glory in Christ Jesus; make
11 you perfect, stablish, strengthen, settle you! To him be the glory and the power for ever and ever! Amen.
12 By Silvanus, a faithful brother, as I think, I have written to you in few words; encouraging you, and declaring to you,
13 that this is the true favour of God, on which ye stand. The church in Babylon, your fellow-chosen, saluteth you; and
14 Mark my son. Salute each other with a kiss of love. Peace be with all you, that are in Christ Jesus! Amen.

THE
SECOND EPISTLE

OF
ST. PETER.

CHAP. I.

SIMON PETER, a servant and an apostle of Jesus Christ, unto them who share with us the same honourable reliance on
2 a pardon from our God and saviour Jesus Christ : favour and peace be multiplied unto you, with an acknowledgment of
3 God and of our Lord Jesus Christ ! For his divine power hath kindly given us all things that *belong* unto life and godliness, through the acknowledgment of him, who called us by
4 a glorious kindness : whereby these great and precious promises have been kindly given to us ; that through them we may become partakers of a divine nature, after escaping destruction from worldly lusts. And, with this very view, employing the utmost earnestness, furnish your belief with virtue,
5 *your* virtue with knowledge, *your* knowledge with self-command, *your* self-command with patience, *your* patience with
6 piety, *your* piety with brotherly affection, *your* brotherly affection with *universal* love. For, if these things be in you and abound, they will make you thrive and bear fruit unto
7 the acknowledgment of our Lord Jesus Christ. But, whoso is without these things, *he* is become blind by shutting his eyes
8 and forgetting the purification of his former sins. Wherefore, brethren ! use the greater earnestness to make your call and election sure unto you by good works : for by doing them ye
9 will never fall : inasmuch as hereby ye will be furnished abundantly with an entrance into the everlasting kingdom of our Lord and saviour Jesus Christ.

12 Wherefore, I will not neglect to remind you always of
 these things, though ye know them, and are established in the
 13 present truth. For I think it right, as long as I am in this tab-
 14 ernacle, to stir up your memory; knowing that I must soon lay
 aside this tabernacle of mine, even as our Lord Jesus Christ
 15 signified unto me. Now I will endeavour earnestly, that ye
 be enabled also on every occasion, to recollect these things for
 16 yourselves after my departure. For we did not follow cunningly
 devised tales, in making known to you the powerful
 appearance of our Lord Jesus Christ; but had been eye-wit-
 17 nesses of his majesty. For he received honour and glory
 from God his father in this voice, which was uttered to him
 by that magnificent brightness: *This is my beloved son; in*
 18 *whom I am well pleased.* And we heard this very voice ut-
 tered from heaven, when we were with him in the holy moun-
 19 tain. And we find confirmed hereby the words of the prophe-
 ets, to whom ye do well in attending; as to a lamp burning
 in a dark place, till the day shine through, and the morning-
 20 star be risen in your hearts: considering this especially, that
 21 no prophecy of scripture giveth its own interpretation; for
 prophecy was not uttered of old by any will of man; but the
 holy men of God spake by the influence of a holy spirit.

CH. II. Now there were also false prophets among the people,
 as there will be likewise false teachers among you, who will
 craftily bring in destructive opinions; and by denying the
 Lord, who bought them, will bring upon themselves speedy
 2 rain. And many will wholly follow their impurities; through
 3 whom the way of the truth will be evil-spoken of. And
 through greediness will they make a gain of you with feigned
 doctrines; but their punishment has been long ready to ap-
 4 pear, nor doth their destruction slumber. For, if God spared
 not angels that sinned; but, casting them in the deep, deliv-
 5 ered them over into custody for punishment to chains of
 6 darkness: nor spared the old world, but preserved, with
 seven others, Noah, a preacher of deliverance; and brought a
 7 flood on a world of ungodly men; and turned the cities of
 Sodom and Gomorrah into ashes, making them, by the pun-
 8 ishment of this overthrow, an example for ungodly men here-
 9 after; and delivered righteous Lot, harassed so grievously by

8 the impure manners of those lawless men ; (for that man, of undefiled eyes and ears, whilst he dwelt among them, was daily tormenting his righteous soul with their lawless deeds)

9 surely the Lord is able to deliver the godly from their trial, and to keep the unrighteous for chastisement against a day of punishment ; and especially those that obey the flesh in unclean desires, and despise government ; bold, self-willed,

11 they are not afraid to speak evil of dignities ; whereas angels, greater in might and power, bring not against them a railing judgment from the Lord. But these, like dumb animals, made by nature for seizure and destruction, railing in their ignorance, will be utterly destroyed in their corruption of

13 manners ; receiving wages of iniquity, accounting revels by day a pleasure ; spots and blemishes, indulging themselves to excess in their feastings with you by their craftiness ; having eyes full of adulterous and unceasing sin ; having unstable souls ; having a heart exercised unto greediness ; children of

15 a curse : they have entirely left the right road, and have gone astray, wholly following the way of Balaam the son of Bazar, who loved the wages of iniquity : but he received a reproof of his transgression ; for a dumb animal, speaking with a man's

17 voice, stopped the infatuation of the prophet. These are springs without water, clouds driven by a gust of wind ; for whom the blackest darkness is reserved. For they speak great swelling words of vanity, and entice, with fleshly lusts, and

19 impurities, those who had for a short time only escaped from them, that live in error, promising them freedom, whilst they are themselves slaves to corruption ; for to that, by which

21 they are mastered, every one is a slave. Now, if they are again entangled and overcome by those defilements of the world, which they had escaped by an acknowledgment of our Lord and saviour Jesus Christ ; their last condition is

23 worse than the first : since it were better for them not to have acknowledged the way of righteousness, than, after this acknowledgment, to turn aside from the holy commandment delivered unto them. But this hath befallen them, according to that true proverb : The dog went back to his own vomit ; and the sow, that had washed herself, to wallow in mire.

CH. III. I am now writing, beloved ! *the second of my letters to you : in both which I endeavour to stir up your uncorrupted*
2 *thoughts to remembrance ; that ye should call to mind the*
declarations formerly spoken by the holy prophets, and the
commandment of our Lord and saviour, delivered by the
3 *apostles : attending to this especially, that in the end of these*
4 *days scoffers will come, walking after their own wills and*
saying ; Where is that promise of his coming ? for, since the
fathers fell asleep, all things continue just the same from the
5 *beginning of the creation. For this they purposely overlook ;*
that, in the days of their fathers, a heaven and an earth, form-
ed out of water and by means of water, by the appointment
6 *of God, had continued from old time ; and yet this world, as*
7 *it then was, perished by a flood of water. So the present*
heavens and earth are treasured up, by the same appointment,
for fire, and reserved against a day of trial and condemnation
8 *of these ungodly men. Now let not this one thing, beloved !*
escape your notice ; that one day is with the Lord as a thou-
9 *sand years, and a thousand years as one day. The Lord is*
not slow with his promise, as some men account it slowness ;
but is patient for your sakes, being desirous that none should
10 *be lost, but all come over to repentance. For that day of*
the Lord will come, as a thief by night ; when the heavens
will pass away with a loud noise, and the elements will be
destroyed by fire, and the earth and the works, that are there-
11 *in, will be burned up. As all these things, therefore, are to*
be destroyed ; what sort of persons ought ye to be ? Ye
12 *ought, in a holy and pious course of life, to expect with eager-*
ness the presence of this day of God ; in which the heavens
will be destroyed by fire, and the elements will melt away
13 *with heat ; but we, according to his promise, look for new*
heavens and a new earth, wherein dwelleth righteousness.
14 *Wherefore, beloved ! under this expectation, endeavour*
earnestly to be found by him, in peace, without spot or blem-
15 *ish : and account this patience of our Lord to be salvation*
unto you ; as our beloved brother Paul also, according to the
16 *wisdom given him, wrote unto you : as indeed in all his*
letters, speaking in them upon this subject ; which hath some

things hard to be understood ; *and* these the unlearned and unstable wrest, as also the other scriptures, to their own destruction.

- 17 Do ye then, beloved ! *who are thus* forewarned, keep a guard upon yourselves, that ye be not led away together by the error of these lawless *men*, and fall aside from your own
18 steadfastness : but thrive in *the* favour and knowledge of our Lord and saviour Jesus Christ. To him *be* the glory, both now and for ever ! Amen.

THE
FIRST EPISTLE
OF
S T. J O H N.

CHAP. I.

WHAT was at first, what we heard, what we saw with our eyes, what we observed, and our hands handled, concerning
2 the doctrine of life ; (for this life shewed itself, and we saw it, and bear testimony, and declare unto you this eternal life,
3 which was with the father, and shewed itself unto us) what we saw and heard, we declare unto you, that ye also may have fellowship with us ; for we have fellowship with the
4 father and with his son Jesus Christ. And these things we
5 write unto you, that your joy may be complete. And this is the declaration, which we heard from him, and declare unto
6 you ; that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in dark-
7 ness, we deceive ourselves, and perform not the truth : but, if we walk in the light, as he is in the light, *God and* we have fellowship with each other, and the blood of Jesus Christ his
8 son cleanseth us from all sin. If we say that we have no sin,
9 we are deceiving ourselves, and the truth is not in us : but, if we confess our sins, *God, faithful and just to his promise,* will
10 forgive our sins, and cleanse us from all unrighteousness. If we say that we have not sinned, we make him mistaken ; and his doctrine is not in us.

CH. II. My dear children ! I write these things unto you, that

ye may not sin : and, if any one should sin, we have a righteous advocate with the father, *even* Jesus Christ ; and he is a propitiation for our sins : and not for ours only, but also for the whole world. And by this we know, that we have a knowledge of *God*, if we keep his commandments. Whoso saith, I know him, and keepeth not his commandments, *he* is a liar, and the truth is not in him ; but, whoso keepeth his word, in him is the love of God truly made complete : by this we know that we are in him. Whoso professeth to continue in him, *he* ought also to demean himself, even as *God* demeaned himself.

7 Brethren ! I am not writing a new commandment unto you, but an old commandment, which ye had from the first : this old commandment is the doctrine, which ye heard. On the other hand, I am writing to you a new commandment, which is truth in him, and is in you ; that the darkness is passing away, and *that* the true light now shineth. Whoso professeth to be in this light, and hateth his brother, *he* is in the darkness even until now. Whoso loveth his brother, *he* continueth in this light ; and no stumbling will be unto him. But whoso hateth his brother, *he* is in darkness, and walketh in darkness, and knoweth not whither he is going : for the darkness hath blinded his eyes.

12 I write unto you, dear children ! because your sins are forgiven you on account of his name. I write unto you, fathers ! because ye have known him from the first. I write unto you, young men ! because ye have overcome the wicked *one*. I write unto you, children ! because ye have known the father. I have written unto you, fathers ! because ye knew him from the first. I have written unto you, young men ! because ye are strong, and the word of God abideth in you, and ye have overcome the wicked *one*.

15 Love not the world, nor the things in the world. If any one love the world, the love of the father is not in him. For every thing that is in the world, the desire of the flesh, and the desire of the eyes, and the pomp of life, is not of the father, but of the world. Now the world is passing away, and the desire thereof ; but the performer of the will of God will remain for ever.

18 Little children! *the* last hour is come: and, as ye heard
 19 that antichrist is coming, even now there are many antichrists;
 20 whence we know that *the* last hour is come. They went out
 21 from us, but were not of us: for, had they been of us, they
 22 would have continued with us: but *this was done*, that they
 23 might shew themselves not to be all of us: but ye are anoint-
 24 ed by the holy *one*, and know every *man*. I have not written
 25 unto you, because ye know not the truth, but because ye do
 26 know it, and that no liar is of the truth. Who is the liar, but
 27 he that denieth Jesus to be the Christ? This is that anti-
 28 christ, who denieth the father and the son. Whosoever
 29 denieth the son, neither hath *he* the father; *and* whosoever
 30 acknowledgeth the son, *he* hath the father also. Let that,
 31 therefore, which ye heard at first, remain in you. If what ye
 32 heard at first, remain in you; then will ye remain in the son
 33 and in the father. Now this is the promise, which he gave us,
 34 even the life everlasting.

35 These things have I written to you with a view to them
 36 who are leading you astray. But that anointing, which ye
 37 received from him, remaineth in you; and ye have no need
 38 of an instructor. As then this same anointing teacheth you
 39 concerning all *men*, and is true and not a lie; so, as it taught
 40 you, remain therein. Even now, dear children! remain
 41 therein: that, when he shall appear, we may have confidence,
 42 and find no disappointment in him at his coming. If ye be
 43 convinced that he is righteous, be assured that every practiser
 CH. III. of righteousness is born of him. Behold! what great
 44 love the father hath shewn us in our being called children of
 45 God! Therefore the world knoweth not us, because it hath
 46 not known him.

2 Beloved! now are we children of God, but it hath not yet
 3 been declared what we shall be: we know, however, that,
 4 when he shall appear, we shall be like him; *and* that we shall
 5 see him as he is. And every one, that hath this hope in him,
 6 purifieth himself even as he is pure. Every one, who com-
 7 mitteth sin, breaketh thereby the law: for sin is the breach of
 8 the law. Now ye know that *God* appeared, to take away
 9 sins; so that there is no sin in him. Whoso continueth in
 10 him, *he* sinneth not: *but* no sinner hath seen him, or known

7 him. Dear children! let no one lead you astray: whoso practiseth righteousness, *that man* is righteous, even as he is
 8 righteous. Whoso committeth sin, *he* is of the devil: for the devil sinneth from the first: *and* for this end did the son of God appear, that he might destroy the works of the devil.
 9 No son of God committeth sin; for he keepeth to his parent-
 10 age, and cannot sin, because he is a son of God. Hereby are discovered the children of God and the children of the devil: whoso doth not practise righteousness, *he* is not of God; nor
 11 he, who loveth not his brother. For this is the charge, which
 12 ye heard from the first, That ye love one another. Not as Cain was of the evil *one*, and slew his own brother. And why did he slay him? because his own deeds were wicked, and his brother's righteous.

13 Wonder not, my brethren! if the world hate you. We
 14 know that we have passed over from death unto life, because we love the brethren: he who loveth not his brother, is still in
 15 death. Whoso hateth his brother, *he* is a man-slayer: and ye know that no man slayer hath an everlasting life abiding
 16 in him. Hereby we understand what love *is*, since he laid down his life for us: and we ought to lay down our lives for
 17 the brethren. But, whosoever hath the good things of this world, and seeth his brother in want, but shutteth up his affections from him; how can the love of God remain in him?
 18 My dear children! love not in word and tongue *only*, but in
 19 deed and in truth: for by this we know that we are of the
 20 truth, and shall assure our hearts before him. For, if our heart condemn us, God is greater than our heart, and know-
 21 eth every *man*. Beloved! if our heart condemn us not, we
 22 have confidence towards God: and, whatsoever we shall ask, we receive *it* from him, because we keep his commandments,
 23 and do what is pleasing in his sight. And this is his commandment; that we believe in the name of his son Jesus
 24 Christ, and love each other, as he commanded us. And, whoso keepeth his commandments, *he* abideth in *God*, and *God* in him: and by this we know that he abideth in us, *even* by the spirit, which he hath given us.

CH. IV. Beloved! believe not every spirit, but try the spirits whether they be of God: for many false teachers are gone

2 out into the world. By this we know the spirit of God :
every spirit, which alloweth that Jesus Christ came in *the*
3 flesh, is of God : but every spirit, which alloweth not that
Jesus Christ came in *the* flesh, is not of God : and this is that
spirit of antichrist, of whose coming ye have heard : and in-
4 deed he is already in the world. Ye are of God, dear chil-
dren ! and have overcome them : for he, *who* is in you, is
5 greater than he, *who* is in the world. They are of the world ;
therefore they speak suitably to the world, and the world
6 listeneth to them. We are of God : whoso knoweth God,
he listeneth to us : whoso is not of God, *he* listeneth not to us :
hereby we know the spirit of truth from the spirit of error.

7 Beloved ! let us love one another ; for love is of God, and
8 every one, who hath this love, is born of God and knoweth
9 God : for God is love. Hereby was shewn the love of God
towards us, in that God sent his only son into the world, that
10 we might live through him. In this consisted the love of
God ; that, though we loved not God, he loved us, and sent
11 his son *to be* a propitiation for our sins. Beloved ! if God so
12 loved us, we ought also to love one another. *Though* no one
hath seen God at any time, *yet*, if we love each other, God
13 dwelleth in us ; and his love is complete in us. By this we
know that we dwell in him and he in us, because he hath
14 imparted his spirit to us. And we have seen and testify,
that the father sent the son *to be* a saviour of the world.

15 Whosoever shall confess that Jesus is the son of God, God
16 dwelleth in him, and he in God. And we have known and
believed the love, which God hath towards us. God is love :
and, whoso continueth in love, *he* continueth in God, and God
17 in him. Herein is the love of God completed with us, so
that we may have confidence in the day of judgment : for, as
18 he was, so are we in this world. There is no fear in this love ;
but perfect love casteth out fear : for fear hath punishment ;
19 and he, who feareth, is not complete in love. Let us love him,
20 for he first loved us. If any one say, I love God, though he
hate his brother, he is a liar : for how can he, who loveth not
his brother, whom he seeth, love God, whom he doth not see ?
21 And this very command have we from him, that he, who lov-
eth God, love his brother also.

CH. V. Whosoever believeth that Jesus is the Christ, *he* is born of God ; and every one, who loveth the father, loveth his children also. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments ; and his commandments are not heavy. Every son of God conquereth the world ; and our faith is that victory which conquereth the world. Who conquereth the world, but he who believeth Jesus to be the son of God ? This is he, who came by water and blood and breath, Jesus the Christ ; not by water only, but by water and blood and breath is the testimony given. For there are these three witnesses ; the breath, and the water, and the blood : and these three are *to* that one purpose. Now we admit the testimony of men, but the testimony of God is greater ; for such is the testimony, which he hath borne to his son. Whoso believeth on the son of God, *he* keepeth this testimony in himself : whoso doth not believe God, *he* maketh *Jesus* a deceiver ; because he doth not think worthy of belief that testimony, which God bare to his son. And this testimony is ; that God hath given us eternal life : and this life is in his son. He, who hath the son, hath this life ; *but* he, who hath not the son, hath not this life.

These things have I written to you, that ye, who believe on the name of the son of God, may know that ye have eternal life. And this is the confidence, which we have towards him ; that, if we ask any thing according to his will, he heareth us : and, if we know that he heareth us in what we ask, we know that we have what we asked for of him. If any one see his brother commit a sin not unto death, let him ask, and God will give him life ; to those, *I say*, who sin not unto death. There is a sin unto death : I do not say that he should ask for that. All unrighteousness is sin ; and there is a sin unto death. We know that every child of God sinneth not ; for the child of God guardeth himself, and the wicked *one* doth not touch him. We know that we are of God, and *that* the whole world is in wickedness. And we know that the son of God is come, and hath given us discernment to know the true God ; and we are in the true God through his son Jesus Christ. He is that true God, and eternal life. Dear children ! keep yourselves from idols. Amen.

THE
SECOND EPISTLE
OF
S T. J O H N.

THE elder to the chosen lady and her children, whom I truly love; and not I only, but all those likewise who know the truth, on account of that truth which dwelleth in us and will be with us for ever: favour, mercy, peace be with you, from God *the* father and from *the* Lord Jesus Christ, the son of the father, with peace and love.

4 I rejoiced greatly upon finding some of thy children walking in truth, according to a command received by us from the father. And indeed I beseech thee, lady! not as writing to thee a new commandment, but what we had from the first, that we love one another. And this is love, that we walk according to *God's* commandments. This is that commandment: which ye heard from the first, that ye might walk therein. For many deceivers are gone out into the world, who do not allow that Jesus Christ hath come in *the* flesh: such an one is that deceiver, and that antichrist.

8 Look to yourselves, that ye lose not what ye have wrought, but receive a full reward. Every one, who forsaketh the doctrine of Christ, and continueth not *therein*, hath not God: he, who doth continue in the doctrine of Christ, hath both the father and the son. If any one come to you, and bring not this very doctrine, entertain him not, nor wish him health: for, whoso wisheth him health, *he* shareth in his wicked works.

- 12 I have many things to write unto you, but I chose not to
communicate them by paper and ink ; for I hope to come unto
you, and to talk, mouth to mouth ; that our joy may be
13 complete. The children of thy chosen sister salute thee.
Amen !

THE
THIRD EPISTLE
OF
S T. J O H N.

THE elder unto the beloved Gaius, whom I truly love.

2 Beloved ! above all things I pray that thou mayest prosper
3 and be in health, even as thy soul prospereth. I was very
glad, when *some* brethren came, and signified thy fidelity ;
4 how thou walkest faithfully. I have no greater joy than to
5 hear, that my children are walking faithfully. Beloved !
thou wilt do suitably to the faith, whatsoever thou shalt do
6 for the brethren and the strangers ; who have brought an ac-
count of thy love in the presence of *the* church : and thou
wilt do well in sending them on their way worthily of God.
7 For they went forth in behalf of his name, receiving nothing
8 from the Gentiles. We ought therefore to entertain such,
9 that we may become fellow-labourers for the truth. I wrote
to the church ; but Diotrephes, who affecteth to govern them,
10 doth not allow us. Wherefore, if I come, I will remind him
of his practices, prating against us with evil words ; and not
content with these, he receiveth not the brethren himself, and
hindereth those who would ; and driveth them out of the
11 church. Beloved ! imitate not the bad, but the good. Who-
so doeth good, *he* is of God ; but *he*, who doeth evil, hath not
12 seen God. All bear testimony, and even Truth herself, to
Demetrius : we too bear testimony ; and we know that this
testimony of ours is true.

13 I have many things to write; but I do not choose to
14 write unto thee with ink and pen: for I hope to see thee
immediately, and we will speak mouth to mouth. Peace
be unto thee! The friends salute thee. Do thou salute
the friends by name.

THE
EPISTLE
OF
ST. JUDE.

Jude, a servant of Jesus Christ, and brother of James, to the beloved in God the father and in Jesus Christ, to the pre-
2 served, to the called: Mercy, and peace, and love, be multiplied unto you.
3 Beloved! I was preparing with much earnestness to write unto you concerning the common salvation; but found it
4 necessary to write unto you an exhortation to strive heartily for the faith once delivered down unto the saints. For some
men have silyly crept in among us, who were before written of for this condemnation; ungodly men, turning the kindness of
our God into impurity; and rejecting God, the only supreme
5 ruler, and our Lord Jesus Christ. Now I wish to remind you of what ye know very well, that God, though he at first delivered the people out of the land of Egypt, afterwards de-
6 stroyed the rebellious; and those angels, who kept not their government, but forsook their own habitation, he keepeth
under darkness in everlasting chains for judgment at the
7 great day: as Sodom and Gomorrah, and the cities around them, which committed the same abominations, are a conspicuous example; suffering a punishment of an everlasting fire.
8 Like them also these dreamers defile the flesh, despise dominion, and speak evil of dignities. Whereas Michael the archangel, when he was contending in dispute with the devil

- about the body of Moses, did not presume to bring against *him* a railing censure; but said, *The* Lord rebuke thee!
- 10 These, however, speak ill of what they know not: and what *things* they know naturally, like dumb animals, in these they
- 11 corrupt themselves. Alas! for them: for they go in the way of Cain, and have greedily followed the error of Balaam for a bribe, and are going to destruction in the gainsaying of Coreh.
- 12 These are hidden rocks in your feasts of love, regaling themselves with you without scruple; deluding themselves; clouds without water, carried about by winds; trees that shed their fruit, unfruitful for two seasons, dead, rooted up;
- 13 raging waves of the sea, foaming out their own shame; wandering stars, for which the blackness of everlasting darkness
- 14 is reserved. And indeed Enoch, *the* seventh from Adam, was their instructor of old time, saying: Behold! the Lord is
- 15 coming with ten thousands of his saints, to execute judgment against all, and to convict clearly all the unholy deeds of the ungodly, and all the harsh speeches of profane transgressors.
- 16 These are murmurers, repiners, walking after their own wills, with swelling speeches in their mouths; admiring *the* persons
- 17 *of men* for the sake of gain. But call ye to mind, beloved! the words formerly spoken by the apostles of our Lord Jesus
- 18 Christ; how they told you, that in *the* latter time scoffers
- 19 would come, walking after their own ungodly wills. These are they, who divide themselves from *others*; animal, without
- 20 a spirit. But do ye, beloved! build yourselves up in your
- 21 most holy faith; praying with a holy mind; and keep yourselves in *the* love of God, in expectation of the mercy of our
- 22 Lord Jesus Christ unto eternal life. And make a difference,
- 23 by rebuking some, *and* by having compassion on others; and others save with fear, snatching *them* out of the fire; hating even the garment spotted by the flesh.
- 24 Now unto Him, who is able to keep you from falling, and to present you without blemish in the presence of his glory
- 25 with exceeding joy; unto the only wise God our saviour, *be* glory and majesty, dominion and power; both now and for ever! Amen.

THE
REVELATION

ST. JOHN.

CHAP. I.

- 1 **A** REVELATION of Jesus Christ, given him by God, to shew
2 unto his servants the things, which will shortly come to pass;
3 and God sent and signified them by his messenger to his
4 servant John; who now declareth this word of God and
5 what he saw, as it was declared unto him by Jesus Christ.
6 Happy the reader, and happy the hearers, of the words of
7 this prophecy! and happy they, who keep the things that are
8 written therein! for the time is at hand.
9 John to the seven churches in Asia: favour be unto you
10 and peace from him, who is, and who was, and who will be!
11 and from the seven spirits, which are before his throne; and
12 from Jesus Christ, that faithful witness, the first-born from
13 the dead, and the ruler of the kings of the earth. To him,
14 who loved us, and washed us from our sins with his own
15 blood, and made us kings and priests to his God and father,
16 be glory and dominion for ever and ever! Amen.
17 Behold! he is coming in the clouds, and every eye will see
18 him, and they who pierced him: and because of him will all
19 the tribes of the earth beat themselves in sorrow. Even so:
20 Amen! I am, saith the Lord, the first and the last, the
beginning and the end; who am, and who was, and who will
be; the almighty!

- 9 I John, your brother, and sharer with you in enduring the affliction of the kingdom of Jesus Christ, was in the island called Patmos on account of the word of God and the testimony of Jesus Christ: and I was in *the* spirit on the Lord's day; and I heard behind me a loud voice as of a trumpet, saying: I am the beginning and the end, the first and the last! and: What thou seest, write in a book, and send to these churches in Asia; to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.
- 12 Upon this I turned to discover the voice, that had spoken to me: and, upon looking behind, I saw seven golden candlesticks; and, in *the* midst of these seven candlesticks, *one* like a man, with a garment reaching to his feet, and girded round his breasts with a golden girdle: and his head and hair *were* white like white wool, like snow itself; and his eyes like a flame of fire; and his feet *were* like fine brass, as if heated in a furnace; and his voice as a noise of many waters: and he had in his right-hand seven stars; and a sharp two-edged sword *was* issuing from his mouth; and his face *was* as the Sun shining in his strength. And, when I saw him, I fell at his feet like a dead man: but he laid his right-hand upon me, and said unto me, Be not afraid: I am the first and the last; and I was alive, but died, and now continue living for evermore: Amen! and I have the keys of the grave and of death. Write what thou sawest, and the things that are *now*, and that are going to be hereafter.
- 20 The hidden meaning of the seven stars, which thou seest in my right-hand, and of these seven golden candlesticks, is this: The seven stars *are* the messengers of the seven churches; and the seven candlesticks, which thou seest, are the seven churches *themselves*.
- CH. II. Unto the messenger of the church at Ephesus write: These things saith the holder of the seven stars in his right-hand, who walketh in *the* midst of the seven golden candlesticks. I know thy works and thy labour and thy patience, and that thou canst not endure the wicked, and hast tried them who call themselves apostles, but are not; and thou hast found them liars: and thou hast borne and endured

patiently, and laboured for my name's sake, and fainted not.

4 But I blame thee for letting go thy first love. Remember,
5 therefore, whence thou art fallen, and repent, and perform
thy first works: if not, I am coming quickly to remove thy
6 candlestick from its place, unless thou repent. But thou
perseverest in this, in hating the works of the Nicolaitans;
7 which I also hate. Let him, who hath an ear, listen to what
the spirit is saying to the churches. The conqueror will I
allow to eat of the tree of life, which is in the midst of the
paradise of God.

8 And to the messenger of the church at Smyrna write:
These things saith the first and the last; who was dead, but
9 came to life again. I know thy works, and thine affliction,
10 and thy poverty, (though indeed thou art rich) and the
wicked speeches of those, who call themselves Jews, and are
11 not, but are a synagogue of Satan. Be not afraid at all of
what thou art about to suffer. Behold! the accuser is going
to throw some of you in prison, that ye may be tried: and ye
will have a distress of ten days. Be faithful unto death, and
12 I will give thee the crown of life. Let him, who hath an
ear, listen to what the spirit is saying to the churches. The
conqueror shall suffer no injury from the second death.

13 And to the messenger of the church at Pergamus write:
These things saith the owner of the sharp two-edged sword.
14 I know thy works, and where thy dwelling is, with the throne
of Satan; and thou maintainest my name, and didst not deny
my faith even in those days, when Antipas my faithful witness
15 was slain among you, where Satan dwelleth. But I have some
things to blame in thee: for, as there are among thee such as
hold the doctrine of Balaam, who taught Balak to throw a
16 stumbling-block in the way of the children of Israel, to eat
idol-sacrifices and commit fornication; so thou hast also
those, that hold the doctrine of the Nicolaitans, which I hate.
17 Repent: if not, I am coming to thee quickly; and I will
fight against them with the sword of my mouth. Let him,
who hath an ear, listen to what the spirit is saying to the
churches. The conqueror will I allow to eat of the manna,
that is laid up: and I will give him a white stone, and upon
the stone a new name written, which no one understandeth,
but he, who receiveth it.

18 And to the messenger of the church at Thyatira write :
 These things saith the son of God, whose eyes are like a
 19 flame of fire, and his feet like fine brass. . . I know thy works,
 and thy love, and thy service, and thy faith, and thy patience ;
 20 and that thy latter works are better than the first. . . But I
 have some *things* to blame in thee : for thou sufferest, that
 woman Jezabel, who calleth herself a prophetess, to teach
 and lead my servants astray after fornication and idol sacri-
 21 fices. And I have given thee time to repent of this, but thou
 22 hast not repented. Behold, I am going to
 throw her, and these adulterers with her, on a couch, unto
 23 great tribulation : unless they repent of their works. . . And I
 will put her children to death ; and all the churches shall
 know that I am the searcher even of the reins and the heart :
 and I will give to every one of you according to your works.
 24 Now I say unto you and the rest of them in Thyatira, who
 hold not that doctrine, nor know the depths of Satan, as
 25 they call it ; I will lay upon you no other burden, but what
 26 ye have, hold fast till I come. And, to the conqueror, who
 keepeth my works unto the end, will I give authority over
 27 the nations ; and he shall tend them with a crook of iron,
 as earthen vessels are broken in pieces together ; as I
 28 also received from my father : and I will give him the
 29 morning-star. Let him, who hath an ear, listen to what the
 spirit is saying to the churches.

CH. III. And to the messenger of the church at Sardis write :
 These things saith the owner of the seven spirits of God,
 and of the seven stars. I know thy works, and that thou
 2 hast the name of being alive, but art dead. . . Be watchful, and
 strengthen the remainder which is likely to die ; for I have
 3 not found thy works complete before God. . . Remember,
 therefore, what thou hast received and heard ; and keep it,
 and repent : for, if thou be not watchful, I will come against
 thee as a thief ; so that thou wilt not know at what moment
 4 I shall come against thee. Thou hast, however, a few names
 in Sardis, who have not defiled their garments ; and they
 shall walk with me in white garments ; for they are worthy.
 5 The conqueror shall clothe himself in white apparel, and I
 will not blot his name from the book of life, but will acknowl-

- 6 edge his name before my father and before his angels. Let him, who hath an ear, listen to what the spirit is saying to the churches,
- 7 And to the messenger of the church in Philadelphia write: These things saith the holy one, the true, the possessor of the key, *the son of David*; who openeth, and no one can shut; and shutteth, and no one can open. I know thy works. Behold! I have presented before thee an open door, which no one can shut: for thou hast a little strength, and hast kept
- 8 my word, and not denied my name. Behold! I am giving thee some of the synagogue of Satan, who call themselves Jews, and are not, but lie: behold! I will make them come and pay homage at thy feet, and know that I loved thee.
- 9 Because thou hast kept my doctrine of patience, I will also keep thee from that hour of trial, which is coming upon all
- 10 the world, to try the inhabitants of the earth. Behold! I am coming quickly: hold fast what thou hast, that no one take
- 11 thy crown. The conquerer will I make a pillar in the temple of my God, and he shall go thence no more: and I will write upon it the name of my God, and the name of the city of God, the new Jerusalem, which is coming down out of heaven from my God; and *I will write thereon* my new
- 12 name also. Let him, who hath an ear, listen to what the spirit is saying to the churches.
- 13 And to the messenger of the church of the Laodiceans write: These things saith the Amen, the faithful and true
- 14 witness, the chief of the creation of God. I know thy works, that thou art neither cold nor hot: I wish thou wert *either*
- 15 cold or hot. So then, because thou art luke-warm, and neither cold nor hot; I am going to spew thee out of my mouth.
- 16 Since thou sayest, I am rich, and am become wealthy, and want nothing; and knowest not that thou art wretched, and
- 17 pitiable, and poor, and blind, and naked; I advise thee to buy of me gold, burned with fire, that thou mayest be rich; and white raiment, that thou mayest clothe thyself, and the shame of thy nakedness may not appear: and anoint thine eyes
- 18 with eye-salve, that thou mayest see. Those, whom I love, I prove by chastisement: be earnest, therefore, and repent.
- 19 Behold! I am standing at the door, and knocking: whosoever

shall hear my voice and open the door, I will come in to him,
21 and sup with him, and he *shall sup* with me. The conqueror
will I permit to sit with me upon my throne; even as I con-
22 quered, and am sitting with my father on his throne. Let
him, who hath an ear, listen to what the spirit is saying to the
churches.

CH. IV. After this, I looked, and behold! a door open in heaven;
and the voice, which I heard at first like a trumpet speaking
to me, said: Come up hither; and I will shew thee what
2 must come to pass after these things. And immediately I
was in the spirit: and behold! a throne was set in heaven;
3 and he, who was sitting upon the throne, appeared like a
jasper, and a sardine stone; and a rainbow encircled the
4 throne, with the appearance of an emerald. And round
about this throne were four and twenty other thrones; and
upon these thrones I saw four and twenty elders sitting,
clothed in white raiment, and having on their heads crowns
5 of gold. And from the throne lightnings and thunders and
noises were continually coming; and seven lamps of fire were
burning before the throne, which are the seven spirits of God.
6 And before the throne was a glassy sea, like crystal; and in
the middle of the throne, and around about the throne, were
7 four living creatures, full of eyes before and behind. And
the first living creature was like a lion, and the second living
creature was like a calf, and the third living creature had a
face like a man, and the fourth living creature was like a
8 flying eagle. And each of the four living creatures had six
wings about him, and was full of eyes underneath: and they
rest not day and night, saying: Holy, holy, holy, is the Lord
God, the almighty! who was, and who is, and who will be!
9 And, when the living creatures give glory and honour and
thanks to him, who sitteth upon the throne, who liveth for
10 ever and ever; the four and twenty elders fall down before
him, who sitteth upon the throne, and worship him, who
liveth for ever and ever; and throw down their crowns before
11 the throne, saying: Thou art worthy, O! Lord, to receive
the glory, and the honour, and the power! for thou hast
created all things, and at thy will they are, and were cre-
ated.

CH. V. And I saw at the right-hand of him, who was sitting on
 the throne, a book written within, and sealed on the back
 with seven seals. And I saw a mighty angel proclaiming
 with a loud voice, Who is worthy to open this book by loos-
 ening the seals thereof? And no one, neither in heaven, nor
 upon the earth, nor beneath the earth, was able to open the
 book and look into it. And I was weeping much, because
 none was found worthy to open the book and look therein;
 when one of the elders said unto me, Do not weep: behold!
 the lion of the tribe of Judah, the root of David, hath prevail-
 ed, so as to open the book and its seven seals. And I looked,
 and behold! in the midst of the throne and the four living crea-
 tures, and in the midst of the elders, was a little lamb stand-
 ing, as if it had been slaughtered, with seven horns, and
 seven eyes, which are the seven spirits of God sent forth into
 all the earth. And it came, and took the book out of the
 right-hand of him, who was sitting upon the throne. And,
 when it had taken the book, the four living creatures, and
 the four and twenty elders, fell down before the lamb; having
 each a harp, and a golden phial, full of incense, which is the
 prayers of the saints: and they sing a new song, saying:
 Thou art worthy to take the book, and to open the seals
 thereof; for thou hast been slaughtered, and hast bought us
 for God, with thy blood, out of every tribe and tongue and
 people and nation: and thou hast made them kings and
 priests unto our God; and we shall reign upon the earth.
 And I looked, and heard a voice of many angels, round about
 the throne and the living creatures and the elders; thousands,
 and tens of thousands, in number; saying with a loud voice:
 Worthy is the lamb, that was slaughtered, to receive the
 abundance of the riches, both of wisdom, and might, and
 honour, and glory, and blessing. And I heard the whole
 creation of the heaven and the earth and underneath the
 earth, and of the sea, and all that is in them, saying: To him,
 who sitteth on the throne, and to the lamb, be the blessing,
 and the honour, and the glory, and the power, for ever and
 ever! And the four living creatures said, Amen! And the
 four and twenty elders fell down and worshipped him, who
 liveth for ever and ever.

- CH. VI. Then I looked, and, when the lamb opened one of the seals, I heard one of the four living creatures say, as with a
2 voice of thunder, Come and see. Upon which I looked, and behold! a white horse, and his rider had a bow, and a crown was given him, and he went forth conquering and to conquer.
- 3 And, when he opened the second seal, I heard the second
4 living creature say, Come and see. Then went forth another horse, of a bay colour; and his rider was empowered to take peace from the earth, that men might slay each other: and a great sword was given him.
- 5 And, when he opened the third seal, I heard the third
living creature say, Come and see. Then I looked, and behold! a black horse, and his rider had a balance in his hand.
- 6 And I heard a voice in the midst of the four living creatures, saying, A measure of wheat for a penny, and three measures of barley for a penny: but hurt not thou the oil and the wine.
- 7 And, when he opened the fourth seal, I heard a voice from
8 the fourth creature, saying, Come and see. Then I looked, and behold! a pale horse, and his rider's name was Death; and the Grave went with him: and he was empowered to slay the fourth part of the earth with a sword, and with famine, and with pestilence, and by the wild beasts of the earth.
- 9 And, when he opened the fifth seal, I saw underneath the
altar the souls of them that had been slain for the word of
10 God, and for the testimony which they had borne. And they were crying with a loud voice: How long wilt thou delay, supreme ruler! holy and true! to punish, and avenge our
11 blood on the inhabitants of the earth? And to each white robes were given; and they were told to rest contented yet awhile, till the number of their fellow-servants also and their brethren, who were going to be slain like themselves, should be filled up.
- 12 And I looked, when he opened the sixth seal; and behold!
there was a mighty shaking: and the sun became black as
13 sack-cloth, and the moon became like blood; and the stars of heaven fell to the earth, as a fig-tree droppeth her unripe
14 figs, when shaken by a strong wind: and heaven ran up like a parchment rolled together; and every hill and island were

15 moved from their places. And the kings of the earth, and the nobles, and the rich, and the captains, and the powerful, and every slave, and every free-man, hid themselves in the
 16 dens and rocky holes of the mountains; and say unto the hills and rocks, Fall upon us! and hide us from the face of him, who sitteth on the throne, and from the wrath of the
 17 lamb! for that great day of his wrath is come: and who is able to stand before it?

Ch. VII. And, after these things, I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind might blow on the earth, or on the sea,
 2 or on any tree. And I saw another angel coming up from the rising of the sun, with a seal of the living God; and he cried out with a loud voice to the four angels, who were em-
 3 powered to hurt the earth and the sea, saying; Hurt not the earth, or the sea, or the trees, till we have sealed the servants
 4 of our God upon their foreheads. And I heard the number of the sealed: one hundred and forty-four thousand were
 5 sealed from every tribe of the children of Israel. Of the tribe of Judah were sealed twelve thousand: of the tribe of
 6 Reuben were sealed twelve thousand: of the tribe of Gad were sealed twelve thousand: of the tribe of Aser were sealed
 7 twelve thousand: of the tribe of Simeon were sealed twelve thousand: of the tribe of Levi were sealed twelve thousand:
 8 of the tribe of Issachar were sealed twelve thousand: of the tribe of Zabulon were sealed twelve thousand: of the tribe of Joseph were sealed twelve thousand: of the tribe of Benjamin were sealed twelve thousand.

9 After this I looked, and beheld! a great multitude, which no one could have numbered, out of every nation and tribe and people and tongue, standing before the throne and before the lamb, clothed in white robes, with palm-branches in their
 10 hands; and they cried out with a loud voice, This salvation be ascribed to our God, who sitteth on the throne; and to the
 11 lamb! And all the angels, which surrounded the throne, and the elders, and the four living creatures, fell before
 12 the throne upon their faces, and worshipped God, saying:

Amen! the blessing, and the glory, and the wisdom, and the thanks, and the honour, and the power, and the might, be unto our God for ever and ever! Amen. And one of the elders said unto me: Who are they, that are clothed in those white robes? and whence did they come? And I said unto him: Sir, thou knowest. And he said unto me: These are coming out of that great affliction; and have washed their robes, and made them white, in the blood of that lamb. Therefore are they before the throne of God; and pay him religious service in his temple day and night; and he, who sitteth on the throne, will spread his tabernacle over them. They will hunger no more, and thirst no more; the sun will not strike upon them, nor any heat: for the lamb in the middle of the throne will tend them like sheep, and guide them to living springs of water; and God will wipe away every tear from their eyes.

CH. VIII. And, when he opened the seventh seal, there was a silence in heaven for about half an hour. Then I looked on the seven angels, which were standing before God; and seven trumpets were given to them. And another angel came and stood by the altar, with a golden censer; and much incense was given him to offer, for the prayers of all the saints, upon the golden altar before the throne. And the smoke of the incense for the prayers of the saints went up, from the hand of the angel, before God. Then the angel took the censer, and filled it with the fire of the altar, and threw it upon the earth: and there were noises, and thunders, and lightnings, and a shaking. Then the seven angels with the seven trumpets made themselves ready to sound the trumpet.

7 So the first angel sounded his trumpet; and hail and fire, mingled with blood, were thrown upon the earth: and the third of the trees was burned up, and every green blade consumed with fire.

8 And the second angel sounded his trumpet; and as it were a great mountain, burning with fire, was cast into the sea; and the third of the sea became blood: and the third of the living creatures in the sea died, and the third of the vessels was utterly destroyed.

10 And the third angel sounded his trumpet; and a great star fell from heaven, burning like a lamp; and it fell upon the

11 third of the rivers, and on the springs of waters. And the name of the star is called Wormwood: and the third of the waters became wormwood; and many men died from the bitterness of the waters.

12 And the fourth angel sounded *his* trumpet: and the third of the sun, and the third of the moon, and the third of the stars, was smitten; so that the third of them was darkened, and the third of the day did not shine: and so *it was with the*
 13 *moon by night.* Then I looked, and heard one angel, as he was flying in mid-air, say with a loud voice: Alas! alas! alas! for the inhabitants of the earth, because of the remaining sounds of the trumpets of the three angels, which have yet to sound.

CH. IX. And the fifth angel sounded *his* trumpet: and I saw a star fallen from heaven to the earth. And the key of the pit
 2 of the bottomless deep was given to him; and he opened the pit of the bottomless deep; and a smoke came up out of the pit like a smoke of a great furnace; and the sun was darkened,
 3 ed, and the air, by this smoke from the pit. And locusts came out of the smoke against the earth: and a power was given
 4 them like *the* power of the scorpions of the earth. And they were bidden not to hurt the grass of the earth, nor any greens, nor any tree; but those men *only* without the seal of God
 5 upon their foreheads. Yet were they not allowed to kill, but to torment five months: and their torture *was* like *the* torture
 6 of a scorpion, when it smiteth a man. And in those days mankind will seek for Death, but will not find him; and will
 7 wish to die, but Death will flee from them. And the shapes of the locusts *were* like horses prepared for battle; and upon their heads as it were crowns like gold; and their faces *were*
 8 like *the* faces of men; and they had hair like women's hair; and their teeth were like *the* teeth of lions; and they had breast-plates like breast-plates of iron; and the noise of their wings *was* like *the* noise of chariots *with* many horses running to battle. And they have tails like scorpions, and stings in their tails; and they *are* empowered to hurt mankind five
 10 months. And they have a king over them, the angel of the bottomless deep, whose Hebrew name is Abaddon, but called
 11 in Greek Apollyon. The first Alas! is over: behold! two more are yet to come.

- 13 And the sixth angel sounded his trumpet; and I heard a voice out of the horns of the golden altar, which was before
14 God, saying to the sixth angel with the trumpet, Loose the four angels which are bound at the great river Euphrates.
15 So the four angels, who were ready, were loosed for an hour and a day and a month and a year, to slay the third of mankind.
16 And the number of the armies of the horsemen was
17 many hundred thousands: for I heard their number. And thus I beheld these horsemen in the vision, and their riders with helmets red and blue and yellow; and the heads of the horses were as the heads of lions; and fire, and smoke, and
18 brimstone, were issuing from their mouths. By these three things, by the fire and by the smoke and by the brimstone, which were issuing from their mouths, was the third of mankind destroyed. For their power is in their mouths; for their tails are like serpents, with heads: and with these they
19 do the mischief. And the rest of mankind, who were not killed by these chastisements, repented not however of the works of their hands, to worship demons no longer, and images of gold and silver and brass and stone, and wood,
21 which can neither see nor hear nor walk: nor repented they of their murders, nor of their poisonings, nor of their fornication, nor of their thefts.

CH. X. And I saw another mighty angel coming down from heaven, clothed with a cloud; and a rainbow was on his head; and his face was like the sun, and his feet as pillars of
2 fire. And he had in his hand a little book open; and he placed his right foot upon the sea, and the left upon the land.
3 And he cried with a loud voice, as a lion roareth; and, when
4 he cried out, the seven thunders uttered their voices. And, after the seven thunders had uttered their voices, I was going to write; when I heard a voice from heaven, saying unto me: Seal what things the seven thunders spake, and write them
5 not. Then the angel, which I saw standing upon the sea and
6 upon the land, lifted up his right hand unto the heaven, and swore by him, who liveth for ever and ever, who created heaven and the things therein, and the earth and the things therein, and the sea and the things therein; that there should be
7 no longer delay: but in the days of the sound of the seventh

angel, when he is going to blow *his* trumpet, the mystery of God should then be finished, according to his glad tidings to
8 his servants the prophets. And the voice, which I heard from heaven, *was* again speaking to me, and saying: Go, take that little open book in the hand of the angel, who is
9 standing upon the sea and upon the land. So I went to the angel, and said unto him: Give me that little book. And he saith unto me, Take and eat it up: and it will be bitter in thy
10 belly, but sweet in thy mouth as honey. So I took the little book out of the hand of the angel, and ate it up: and it was sweet in my mouth as honey; but, when I had swallowed it,
11 became bitter in my belly. And he saith unto me: Thou must prophesy again concerning many people, and nations, and tongues, and kings.

CH. XI. Then a reed, like unto a rod, was given me; and the angel stood and said: Arise, and measure the temple of God, and
2 the altar, and the worshippers therein; but leave out the porch on the outside of the temple, and measure it not; for it is given to the Gentiles, and they will trample on the holy city two
3 and forty months. And I will appoint my two witnesses to be teachers for a thousand two hundred *and* threescore days,
4 clothed in sack-cloth. These are the two olive-trees, and
5 the two lamps, which stand upon the earth before God. And, if any one design to hurt them, a fire issueth from their mouth, and eateth up their enemies: and whosoever shall
6 wish to hurt them, *he* must be killed thus. These have power to shut heaven, so that no rain shall come down in the days of their teaching; and they have power over the waters, to turn them into blood, and to smite the earth with any punishment as often as they choose. And, when they are finishing their testimony, the beast, that cometh up out of the bottomless deep, will make war against them, and overcome them, and slay them. And their dead bodies *will lie* in the street of that great city, which is called, spiritually, Sodom and Egypt; where indeed our Lord was crucified.
9 And some of the people and tribes and tongues and nations will look on their dead bodies for three days and a half, and
10 will not suffer their dead bodies to be put in tombs. And the inhabitants of the earth will rejoice over them, and be ex-

ceedingly glad ; and will send gifts unto each other, because these two teachers were a vexation to the inhabitants of the
11 earth. And, after these three days and a half, *the* breath of life came upon them from God : and they stood upon their
12 feet, and great fear fell on the beholders. And they heard a loud voice from heaven, saying unto them, Come up hither. And they went up to heaven in the cloud ; and their enemies
13 beheld them. And in that very moment there was a great earthquake ; and the tenth of the city fell down, and seven thousand men were killed by the earthquake ; and the rest were affrighted, and gave glory to the God of heaven.
14 The second Alas ! is over : behold ! the third is coming quickly.

15 And the seventh angel sounded *his* trumpet ; and there were loud voices in heaven, saying, The kingdoms of the world are become *the kingdoms* of our Lord and of his Christ ;
16 and he will reign for ever and ever. And the four and twenty elders, that were sitting before God upon their thrones,
17 fell on their faces, and worshipped God, saying : We thank thee, O ! Lord God almighty ! who art, and who wast, and who wilt be ! for taking thy supreme power, and reigning.
18 And the nations were angry, and *the time of* thy wrath is come, and the time of judging the dead, and of giving the reward to the teachers thy servants, and to the saints, and to them that reverence thy name, the small and the great ; and *the time of* utterly destroying the destroyers of the earth.
19 And the temple of God in heaven was opened, and the ark of the covenant in his temple was seen : and there were lightnings, and noises, and thunders, and a shaking, and a mighty hail-storm.

CH. XII. And a wonderful sight appeared in heaven : a woman clothed with the sun, and the moon *was* underneath her feet,
2 and a crown of twelve stars upon her head : and she was with child, and crying out with the tormenting pains of labour.
3 And another wonderful sight appeared in heaven : a huge red dragon, with seven heads and ten horns ; and on his
4 heads *were* seven diadems : and his tail dragged the third of the stars of heaven, and threw them upon the earth. And this dragon stood before the woman, who was going to bring

forth : that, when she brought forth, he might eat up her
 5 child. And she brought forth a son, who will tend all the
 Gentiles with a crook of iron : and her child was snatched to
 6 God and to his throne. And the woman fled into the wil-
 derness, where she hath a place prepared by God ; to be sup-
 ported there for a thousand, two hundred, *and* threescore
 days.

7 And there was a war in heaven : Michael and his angels
 fought against the dragon ; and the dragon fought, and his
 8 angels ; but prevailed not : neither was their place found any
 9 more in heaven. For that great dragon, that old serpent,
 called the Devil and Satan, the deceiver of the whole world,
 was thrown down to the earth ; and his angels were thrown
 10 down with him. And I heard a loud voice saying in heaven :
 Now is the salvation and the power and the kingdom of our
 God, and the authority of his Christ : for the accuser of our
 brethren is thrown down, the accuser of them before our God
 11 day and night. But they have conquered him through the blood
 of the lamb and through the word of their testimony ; neither
 12 spared they to expose their life even unto death. Therefore
 rejoice, ye heavens, and ye dwellers in them ! Alas ! for the
 inhabitants of the earth and of the sea ! for the devil is gone
 down unto you, full of rage, knowing that he hath but a short
 13 time. And, when the dragon saw that he was thrown upon
 the earth, he pursued the woman, who had borne the male
 14 child. And unto the woman were given two wings of the
 great eagle, that she might fly into the wilderness to her
 place, where she supporteth herself for a time and times and a
 15 half of a time, from the face of the serpent. And the serpent
 cast out of his mouth, after the woman, water like a torrent,
 16 that she might be carried away by the torrent. And the
 earth helped the woman, and the earth opened her mouth, and
 drank up the torrent which the dragon cast out of his mouth.
 17 And the dragon was enraged about the woman, and went
 back to make war against the rest of her offspring, that keep
 the commandments of God and maintain the testimony of
 Jesus.

CH. XIII. Then was I placed on the sand of the sea ; and I saw
 a wild beast coming up out of the sea, with seven heads and

- ten horns ; and upon his horns *were* ten diadems, and upon
2 his heads a name of blasphemy. And the beast, which I saw,
was like a leopard ; and his feet *were* as *the feet* of a bear, and
his mouth as *the* mouth of a lion : and the dragon gave unto
him his own power and his own throne and great authority.
3 And I saw one of his heads slaughtered, as it were, unto
death : but that deadly stroke was healed. And the whole
4 earth attended on the beast with admiration, and worshipped
the dragon that had given authority to the beast ; and wor-
shipped the beast *also* ; saying : Who *is* like unto the beast ?
5 Who is able to fight with him ? And a mouth was given him
uttering loud and wicked speeches ; and power was given
6 him to make war for two *and* forty months. And he opened
his mouth for wicked speeches against God, to rail at his
7 name and his tabernacle and the dwellers in heaven. And
he was allowed to make war against the saints, and to con-
quer them ; and authority was given him over every tribe
8 and tongue and nation. And all the inhabitants of the earth
will worship him, whose names are not written, from *the*
foundation of *the* world, in the book of life of the lamb that
9 was slaughtered. Let him, that hath an ear, *now* listen.
10 Whosoever gathereth prisoners together to enslave them, *he*
shall go into captivity himself : whosoever slayeth with a
sword, *he* shall be slain thereby himself. Thus is the pa-
tience and the faithfulness of the saints.
11 Then I saw another wild beast coming up from the earth,
with two horns like a lamb, and the speech of a dragon.
12 And he executeth all the authority of the first beast in his
presence ; and maketh the earth and its inhabitants to wor-
ship the first beast, whose deadly stroke had been healed.
13 And he performeth great wonders, so as to make even fire
come down from heaven to the earth in the sight of mankind :
14 and he seduceth the inhabitants of the earth by these mira-
cles, which he was allowed to shew in the presence of the
beast ; commanding the inhabitants of the earth to make an
image for the beast, that was smitten with the sword, but
15 lived. And he was allowed to give breath to this image of
the beast, that this image of the beast might give orders to
execute death on those, who will not worship the image of

16 the beast. And he maketh all, the little and the great, and the rich and the poor, and free-men and slaves, receive a mark upon
17 the right-hand, or upon their foreheads ; so that no one may be able to buy or sell, but he, who hath the mark, or the name
18 of the beast, or the number of his name. This is wisdom. Let him, that hath understanding, reckon the number of the beast, for it is the number of a man ; and his number is six hundred three score *and* six.

CH. XIV. Then I looked, and behold ! the lamb was standing upon the mount Sion, and with him a hundred *and* forty-four thousand persons, having the name of his father written on
2 their foreheads. And I heard a noise from heaven, like a noise of many waters, and like a noise of loud thunder ; and
3 I heard a sound of harpers playing on their harps, and singing as it were a new song before the throne and the four living creatures and the elders ; and no one was able to learn the song, but the hundred *and* forty-four thousand, who were
4 bought from the earth. These are they, who had not defiled themselves with women ; but were *pure as* virgins. These accompany the lamb, whithersoever he goeth : these were bought from among men, a first-fruits unto God and the
5 lamb ; and no guile was found in their mouth ; for they are without spot before the throne of God.

6 And I saw another angel flying in mid-air, having an everlasting gospel, to preach glad tidings to the inhabitants of the earth, and to every nation and tribe and tongue and people ;
7 saying with a loud voice, Reverence God, and give him glory ; for the hour of his judgment is come : and worship the maker of heaven and earth and sea and springs of waters.

8 And another angel followed, saying : Babylon, that great city, is fallen, is fallen ; because she made all nations drink the poisonous wine of her fornication.

9 And a third angel followed them, saying with a loud voice : If any one worship the beast and his image, and receive *his*
10 mark on the forehead, or on the hand ; then shall he drink of the bitter wine of God, of the pure wine tempered with drugs, in the cup of his indignation ; and shall be tormented with fire and brimstone, before the holy angels and before the

- 11 lamb. And the smoke of their torment riseth up for ever and ever ; so that the worshippers of the beast and of his image, and whosoever receiveth the mark of his name, have no rest
- 12 day or night. Here is *the* patience of the saints ! Here *are* the observers of the commandments of God and the faith of Jesus !
- 13 Then I heard a voice from heaven saying unto me, Happy *are* the dead, who die in *the* Lord, henceforth ! Even so, saith the Spirit ; in resting from their labours : and their works go with them.
- 14 Then I looked, and lo ! a bright cloud ; and *one* sitting on the cloud like a man, with a crown of gold upon his head ;
- 15 and in his hand a sharp sickle. And another angel came forth from the temple, crying with a loud voice to him, who was sitting on the cloud ; Put forth that sickle of thine, and reap ; the time of reaping is come, for the harvest of the earth
- 16 is ripe. Then he, who was sitting on the cloud, put forth his
- 17 sickle to the earth, and the earth was reaped. Then another angel came forth from the temple in heaven with a sharp
- 18 sickle also. And another angel came out of the altar, having power over the fire *thereof* ; and he cried out with a loud cry to him with the sharp sickle, saying : Put forth that sharp sickle of thine, and cut off the bunches of the vine of the
- 19 earth ; for her grapes are ripe. So the angel put forth his sickle to the earth, and cut off the grapes of the vine of the earth, and cast *them* into the great wine-press of the wrath
- 20 of God. And the wine-press was trodden on the outside of the city ; and blood came from the wine-press up to the bridles of the horses, for a thousand *and* six hundred furlonga.
- CH. XV. Then I saw another sign in heaven, great and wonderful ; seven angels, having the seven last punishments, with
- 2 which the wrath of God was finished. And I saw as it were a sea of crystal, mingled with fire ; and those, that escaped unconquered by the beast and by his image and by his mark and by the number of his name, standing at the crystal sea,
- 3 with harps of God ; and they sing the song of Moses, God's servant, and the song of the lamb ; saying : Great and wonderful *are* thy works, O ! Lord God almighty ! just and true
- 4 *are* thy ways, O ! king of the nations. Who will not fear

thee, *O* Lord ; and glorify thy name ? Thou alone *art* holy ; all the nations will come and worship thee : thy righteous appointments have displayed themselves.

- 5 And, after this, I looked, and behold ! the temple of the
- 6 tabernacle of the testimony in heaven was opened : and the seven angels, which had the seven punishments, went forth from the temple, clothed in clean white linen, and with golden
- 7 girdles about their breasts. And one of the four living creatures gave to the angels seven golden phials, full of the wrath
- 8 of that God, who liveth for ever and ever. And the temple was filled with smoke by the glory of God and by his power. And no one was able to go into the temple, till the seven punishments of the seven angels were finished.

CH. XVI. Then I heard a loud voice out of the temple, saying to the seven angels : Go, and pour out those phials of the

- 2 wrath of God upon the earth. So the first went, and poured out his phial upon the earth : and a bad and sore ulcer came upon those men that had the mark of the beast, and upon the worshippers of his image.

- 3 And the second angel poured out his phial upon the sea, which became like the blood of a dead *animal* ; so that every living creature in the sea perished.

- 4 And the third angel poured out his phial upon the rivers and upon the springs of the waters ; and they became blood.

- 5 Then I heard the angel of the waters say : *O* ! Lord, who art, and who wast ; thou art righteous and holy in these punishments. Because they shed *the* blood of saints and teachers, thou hast given them also blood to drink ; for they deserve *it*.

- 7 And I heard another from the altar say : Even so, *O* ! Lord God almighty ! true and righteous *are* thy judgments.

- 8 And the fourth angel poured out his phial upon the sun ;
- 9 and he was empowered to burn mankind with fire. So mankind were burned with a great heat : and they reviled the name of that God, who hath power over these punishments ; and they repented not, to give him glory.

- 10 And the fifth angel poured out his phial upon the throne of the beast ; whose kingdom was darkened *thereby* : and
- 11 they kept biting their tongues with torment, and reviled the God of heaven because of the torment of these ulcers : but repented not of their works.

12 And the sixth angel poured out his phial upon that great river, the Euphrates; and its water was dried up, that the way of the kings from the rising of the sun might be ready.
 13 And I saw, out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false teacher,
 14 three unclean spirits like frogs: for they are spirits of dæmons, shewing signs, and going forth to the kings of the earth and of the whole world, to gather them together for *the* battle
 15 of that great day of God almighty. Behold! my coming is as a thief *cometh*. Happy is he, who watcheth and keepeth his garments, that he walk not naked, and expose his shame.
 16 And *the spirits* gathered *the kings* together at a place called in Hebrew Armageddon.

17 And the seventh angel poured out his phial in the air; and a loud voice came out from the temple in heaven, from the
 18 throne, saying: It is done! And there were noises, and thunders, and lightnings, and a great shaking: so great *and*
 19 mighty a shaking, as that, never was since mankind were
 20 upon the earth. The great city went into three parts, and the cities of the Gentiles fell down; and Babylon the great was remembered before God, to have given her the cup of
 21 the bitter wine of his indignation. And every island disappeared, and no mountains could be discovered. And a great storm of hail-stones above a hundred weight fell from heaven on mankind: but they reviled God for this punishment of the hail; because the punishment thereof is very heavy.

CH. XVII. Then one of the seven angels, which had the seven phials, came and spake unto me, saying, Come hither; I will shew thee the punishment of that great harlot, who sitteth
 2 upon those many waters; with whom the kings of the earth have committed whoredom, and with the wine of whose whoredom the inhabitants of the earth have been drunken.
 3 And he carried me away in *the* spirit to a wilderness: and I saw upon a scarlet-coloured wild beast, full of reviling names,
 4 with seven heads and ten horns, a woman sitting; and this woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, with a golden cup in her hand, full of *the* abominations and impurity of her whoredom:
 5 and on her forehead *was her* name written; Mystery, Baby-

lon the great, the mother of the whoredoms and the abomina-
 6 tions of the earth. And I saw the woman drunk with the
 blood of the saints and with the blood of the witnesses of
 Jesus ; and I wondered at this sight with a great astonish-
 7 ment. And the angel said unto me : Why art thou astonish-
 ed ? I will tell thee this mystery of the woman, and of the
 8 beast with seven heads and ten horns, that carrieth her. *The*
 beast, which thou seest, was, but is not ; and is about to come
 out of the bottomless deep, and to go into destruction : and
 those inhabitants of the earth, whose names have not been
 written in the book of life from the foundation of the world,
 will wonder at seeing that the beast was, but is not, and yet
 9 will soon come. To this let the mind *attend*, that hath wisdom.
 The seven heads are seven mountains, on which the woman
 10 sitteth ; and they are seven kings : five are fallen, one is, the
 other is not yet come ; and, when he doth come, must con-
 11 tinue but a little *while*. And the beast, which was, but is
 not, is himself both an eighth and one of the seven, and is
 12 going to destruction. And the ten horns, which thou sawest,
 are ten kings, who have not yet received a kingdom, but will
 13 receive power, as kings, for one hour with the beast. These
 have one purpose, and share their power and authority with
 14 the beast. These will make war against the lamb, and the
 lamb will conquer them, for he is lord of lords and king of
 15 kings ; and his party *are* called and chosen and faithful. And
the angel saith unto me : The waters which thou sawest, where
 the harlot sitteth, are people and multitudes and nations and
 16 tongues. And the ten horns, which thou sawest, upon the
 beast, will hate the harlot, and will make her desolate and
 17 naked, and will eat her flesh, and burn her up with fire. For
 God inclined their hearts to execute his purpose, and to exe-
 cute the same purpose, and to give their own kingdom to the
 18 beast, till the words of God be accomplished. And the wo-
 man, whom thou sawest, is that great city, which hath rule
 over the kings of the earth.

CH. XVIII. And, after these *things*, I saw an angel coming
 down from heaven, with great authority ; and the earth was
 2 enlightened with his brightness : and he cried mightily with
 a loud voice, saying : Babylon the great is fallen, is fallen :

and is become a dwelling of dæmons ; and a place, where every unclean spirit, and every unclean and hateful bird, has his station : because she hath given all nations *some* of the poisonous wine of her whoredom to drink : and the kings of the earth committed whoredom with her, and the merchants of the earth grew rich from the gains of her wantonness.

4 And I heard another voice from heaven, saying : Come ye out of her, my people ! lest ye join in her sins, and receive her punishments ; for her sins have accompanied *her* unto heaven, and God hath kept in mind her iniquities. Render unto her as she also rendered unto you ; yea, give her double, according to her works : mix her a double *portion* in that cup, which she mixed *for you*. According to her pomp and luxuries, give her torment and sorrow : for she saith in her heart, I sit a queen, and shall be no widow, and see no sorrow. Therefore in one day these punishments will come upon her, pestilence and sorrow and famine, and she will be burned up with fire : for the Lord God, who passeth sentence on her, is mighty. And the kings of the earth, who shared in her whoredoms and luxuries, will weep over her and beat themselves in sorrow, when they see the smoke of her burning ; standing afar off because of the terror of her torment, and saying : Alas ! alas ! for that great city Babylon, that mighty city ! in one hour thy punishment is come. And the merchants of the earth weep and mourn over her ; for no one buyeth their merchandise any more ; merchandise of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and every sweet-smelling wood, and every ivory vessel, and every vessel of the most precious stone, and of brass and iron and marble, and cinnamon, and perfumes, and mixed ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and carriages, and *the* bodies and lives of men. And the fruits, the desire of thy soul, are gone from thee ; and all those delicacies and that finery are gone from thee, and thou wilt find them no more. The merchants, that grew rich by her, will stand afar off because of the terror of her torment ; weeping and mourning, and saying : Alas ! alas ! for this great city, which clad herself in fine linen and

purple and scarlet, and was adorned with gold and precious
 17 stones and pearls! because in one moment all this great
 wealth was laid waste. And every pilot, and all the com-
 pany in ships, and sailors, and such as live by the sea, stood
 18 at a distance; and, as they saw the smoke of her burning,
 19 were crying out, What *city* was like this great city? And
 they cast dust upon their heads, weeping, and mourning, and
 crying out, Alas! alas! for this great city! from whose
 wealth all, that have vessels on the sea, grew rich: for in
 20 one moment she was laid desolate. Rejoice over her, *O!*
 heavens, and ye holy apostles and teachers! for your suffer-
 21 ings from her hath God punished. And a mighty angel took
 up a stone like a huge mill-stone, and threw it into the sea,
 saying: With such violence will Babylon, that great city, be
 22 thrown down: and be found no more. And a sound of harp-
 ers and musicians and pipers and trumpeters shall be heard
 in thee no longer; and no artist of any kind shall be found
 in thee hereafter; and a sound of a mill shall no more be
 23 heard; nor a light of a lamp again shine in thee; nor a voice
 of a bridegroom and a bride be heard in thee any more: for
 thy merchants were the nobles of the earth, and with thy
 24 bewitching arts seduced all the nations. And in her was
 found the blood of teachers and saints, and of all, who had
 been slain upon the earth.

CH. XIX. And, after these *things*, I heard as it were a loud
 voice of a great multitude in heaven, saying: Give ye praise
 unto Jehovah! The salvation, and the glory, and the honour,
 2 and the power, be unto the Lord our God! for his judgments
 are true and righteous; because he hath punished that great
 harlot, who corrupted the earth with her fornication, and he
 hath required vengeance at her hand for the blood of his ser-
 3 vants. And they said a second time: Give ye praise unto
 4 Jehovah! for her smoke goeth up for ever and ever. And
 the four and twenty elders, and the four living creatures, fell
 down and worshipped God, who was sitting on the throne,
 5 saying: Amen! Give ye praise unto Jehovah! And a voice
 came out of the throne, saying: Praise our God, all ye his
 servants! and ye, who reverence him, both small and great.
 6 And I heard as it were a noise of a great multitude, and as a

- noise of many waters, and as a noise of mighty thunders, saying: Give ye praise unto Jehovah! for the Lord God
- 7 almighty reigneth. Let us rejoice and be exceedingly glad, and give to him the glory: for the marriage of the lamb is
- 8 come, and his wife hath made herself ready: and fine linen, clean and white, is given her to clothe herself *therewith*; for
- 9 this linen is the righteous actions of the saints. And *the angel* saith unto me: Write; Happy they, who have been invited to the wedding-supper of the lamb! Then he saith
- 10 unto me: These are the true words of God. And I fell down before his feet to worship him; but he saith unto me, Take care *that thou do not this*: I am *but* thy fellow-servant and *one* of thy brethren, who keep the testimony of Jesus. Worship God: for the spirit of this prophecy is the testimony of Jesus.
- 11 Then I saw heaven opened; and lo! a white horse, and the name of his rider *was* Faithful and True; and he will
- 12 judge and make war in justice. And his eyes *were* like a flame of fire, and on his head *were* many diadems: and he
- 13 had a name written, which no one knoweth but himself; and he was clothed with a garment dipped in blood; and his name
- 14 is, The word of God. And the armies of heaven, clothed in fine linen, white and clean, were following him on white
- 15 horses. And out of his mouth issueth a sharp two-edged sword, that he may smite therewith the nations: for he himself will tend them with a crook of iron; and he himself treadeth the press of the bitter wine of the indignation of
- 16 God almighty. And he hath upon his raiment, and upon his thigh, this name written: King of kings, and Lord of lords.
- 17 And I saw one angel standing in the sun; and he cried out with a loud voice to all the birds, that were flying in mid-air: Come hither, and gather yourselves together unto the
- 18 supper of the great God; that ye may eat *the* flesh of kings, and *the* flesh of captains, and *the* flesh of horses and of their riders, and *the* flesh of all free men and slaves, both small
- 19 and great. And I saw the beast and the kings of the earth and their armies gathered together to make war upon the
- 20 rider of that horse, and *upon* his army. And the beast was seized, and with him the false prophet, who shewed before

him those wonders by which he seduced them, who had received the mark of the beast, and the worshippers of his image: *and* both were cast alive into the lake of fire burning
 21 with brimstone. And the rest were slain by the rider of the horse with the sword, which issued from his mouth: and all those birds filled themselves with their flesh.

CH. XX. Then I saw an angel coming down from heaven, with the key of the bottomless deep and a great chain in his hand:
 2 and he laid hold on the dragon, that old serpent, the devil
 3 and Satan; and bound him for a thousand years, and cast him into the bottomless deep, and shut him up, and set a seal over him; that he might lead the nations astray no more, till the thousand years were ended; and after that he must be
 1 loosed for a short time. And I saw thrones, to the sitters on which judgment was given; and *I saw* the souls of them, who had been slain for the testimony of Jesus and for the word of God, and who worshipped not the beast nor his image, and received not the mark upon their foreheads and upon their hand; and they came to life, and reigned with Christ
 5 that thousand years. But the rest of the dead came not again to life, till that thousand years was ended. This is the
 6 first resurrection. Happy and holy is he, who hath a share in this first resurrection! Over them the second death hath no power; but they will be priests of God and of Christ, and
 7 will reign with him for a thousand years. And, when that thousand years is ended, Satan will be loosed from his prison,
 8 and will go forth to seduce the nations in the four corners of the earth, Gog and Magog; to assemble them for battle:
 9 whose number is as the sand of the sea. And they went up to the breadth of the earth, and surrounded the camp of the saints, and the beloved city; but a fire came down from
 10 God out of heaven, and ate them up. And the devil, their seducer, was thrown into the lake of fire and brimstone, to the beast and the false prophet; and they will be tormented day and night for ever and ever.
 11 Then I saw a large bright throne, and *one* sitting on it, before whose face the earth and the heaven fled away; and
 12 their place was no more found. And I saw the dead, small and great, standing before God: and books were laid open;

and another book was opened, which is *the book of life* : and the dead were judged by the writings in those books according to their works. And the sea gave up her dead ; and Death and the Grave gave up their dead *also* : and each was judged according to his works. And Death and the Grave were thrown into the lake of fire. This is the second death. And, whosoever was not found written in the book of life, *he* was thrown into the lake of fire.

CH. XXI. And I saw a new heaven and a new earth : for the first heaven and the first earth had passed away ; and the sea was no more. And I John saw the holy city, a new Jerusalem, coming down from God out of heaven, prepared, like a bride adorned for her husband. And I heard a loud voice from heaven, saying : Behold ! *this is the tabernacle of God with mankind* ; and he will dwell with them, and they will be his people, and God himself will be with them *as their own* God. And God will wipe away every tear from their eyes ; and Death will be no more : neither will mourning, nor crying out with pain, be hereafter : for the first things are passed away. Then he, who was sitting on the throne, said : Behold ! I am making all things new. And he saith unto me : Write ; for these words are true and faithful. Then he said unto me : *It is accomplished ! I am the first and the last, the beginning and the end.* To the thirsty will I give water from the spring of life, without price. The conqueror shall inherit all *things* ; and I will be his God, and he shall be my son. But *the wicked, and unfaithful, and abominable, and murderers, and whoremongers, and poisoners, and worshippers of images, and all deceitful persons, will have their portion in the lake of fire burning with brimstone.* This is *the second death.*

9 Then one of the seven angels, who had the seven phials full of these seven last punishments, came unto me, and said : Come hither ; I will shew thee the bride, the lamb's wife. And he carried me away in *the spirit* to a great and high mountain ; and shewed me the great city, the holy Jerusalem, coming down from God out of heaven, with the brightness of God ; (now that, which gave it light, was like a stone most precious, like a jasper-stone clear as crystal) and having a

great and high wall with twelve gates; and, at these gates, twelve angels; and the names of the twelve tribes of the
13 children of Israel *were* written on the gates: on the east, three gates; on the north, three gates; on the south, three
14 gates; on the west, three gates. And the wall of the city had twelve foundations, and on them *were* the names of the twelve
15 apostles of the lamb. And he, who was talking with me, had a golden rod to measure the city, and the gates, and the wall
16 thereof. And the city is a square, the length of it being equal to the breadth. So he measured the city with the rod, twelve
17 thousand furlongs: the length and the breadth and the height of it are equal. Then he measured the wall, one hundred and
18 forty four cubits, *after the* size of a man, that is, an angel.
19 And the building of the wall was jasper; and the city *was* pure gold, clear like glass. And the foundations of the wall of the city *were* adorned with every precious stone. The first foundation *was* jasper; the second, sapphire; the third, a
20 chalcedony; the fourth, an emerald; the fifth, a sardonyx; the sixth, a sardine; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprase; the
21 eleventh, a hyacinth; the twelfth, an amethyst. And the twelve gates *were* twelve pearls; each of the gates was a single pearl: and the street of the city *was* pure gold, like
22 transparent glass. But I saw no temple therein; for the
23 Lord God almighty is its temple, and the lamb. And the city hath no need of the sun, nor of the moon, to shine therein: for the glory of God enlighteneth it, and the lamb is its
24 lamp. And the nations of the saved will walk in its light; and the kings of the earth will bring their glory and honour
25 into it. And the gates thereof shall not be shut at all by day:
26 for no night will be there. And the glory and the honour of the nations will be brought into it: and no defilement and
27 abomination and lie shall come at all therein; but they only, who have been written in the book of life of the lamb.

CH. XXII. Then he shewed me a pure river of living water, bright as crystal, coming out of the throne of God and of the
2 lamb. Between the street of the city and the river, *which* flowed all round, *was* a tree of life, bearing twelve fruits, and yielding its fruit every month: and the leaves of this tree are

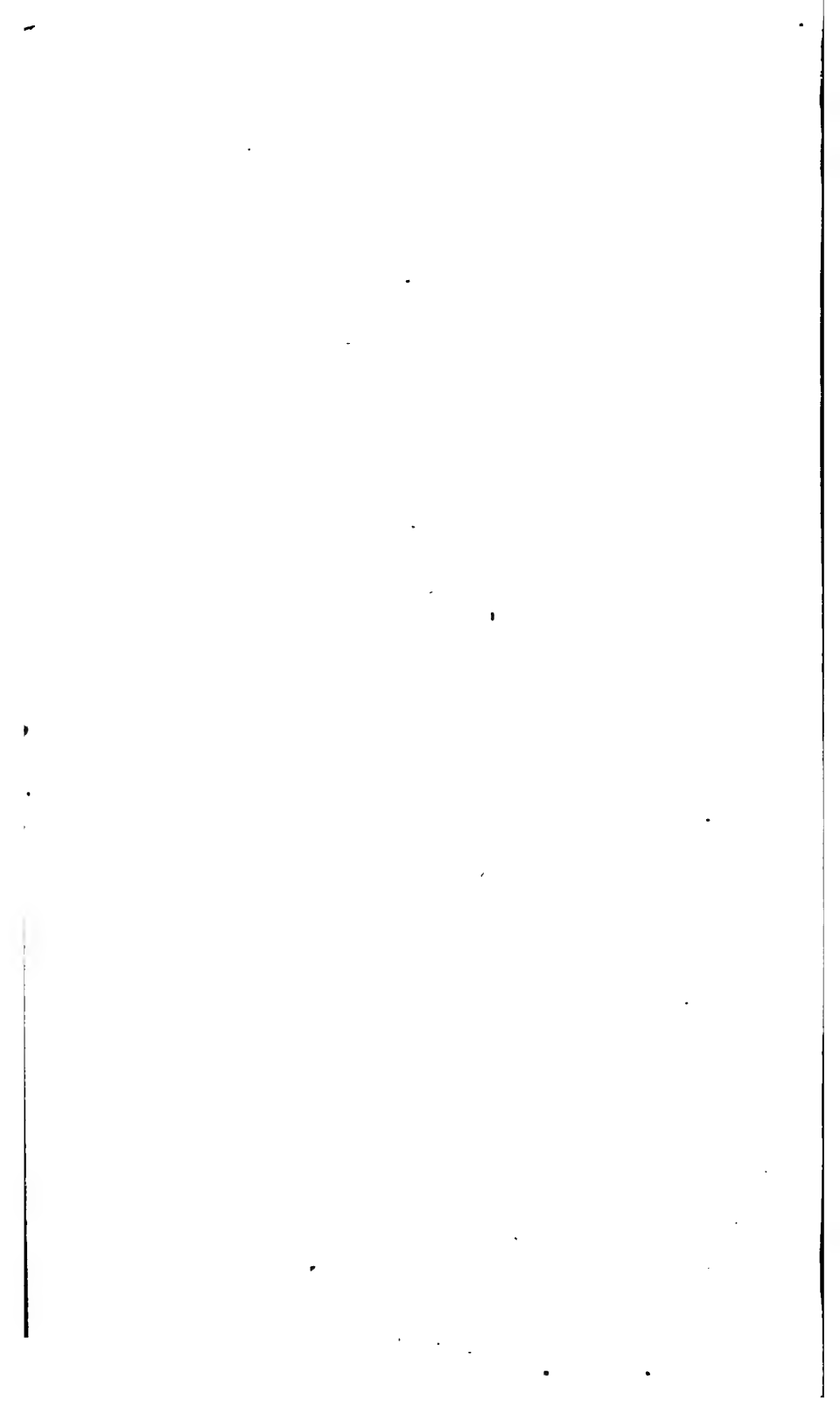
- 3 to heal the nations. And nothing vile shall be *in the city* any more ; but the throne of God and of the lamb shall be there ;
- 4 and his servants shall pay him a religious service, and behold
- 5 his face ; and his name *shall be* upon their foreheads. And no night shall be there ; neither have they need of a lamp or *the* light of the sun, for the Lord God enlighteneth them ; and they will reign for ever and ever.
- 6 Then he said unto me : These words *are* faithful and true ; and the Lord God of the holy prophets hath sent his messenger to shew his servants *the things*, which must shortly come
- 7 to pass. Behold ! I am coming quickly. Happy is he, who keepeth the words of the prophecy of this book !
- 8 And I John saw and heard these *things* : and, when I heard and saw *them*, I fell down to worship at the feet of the
- 9 messenger who was shewing me these *things*. But he saith unto me : Take care not to *do this* : for I am *but* thy fellow-servant, and *one* of thy brethren the prophets, and of those
- 10 who keep the words of this book. Worship God. Then he saith unto me : Seal not up the words of the prophecy of this
- 11 book : for the time is near. Let the unjust be unjust still ; and let the filthy be filthy still ; and let the righteous be
- 12 righteous still ; and let the holy be holy still. And lo ! I am coming quickly, and my reward *is* with me, to render unto
- 13 each according as his work shall be. I am the alpha and the omega, *the* beginning and *the* end, the first and the last.
- 14 Happy *are* they, who perform his commandments ! that they may have the privilege of the tree of life, and may go by the
- 15 gates into the city. But without *are* the dogs, and the poisoners, and the whoremongers, and the murderers, and the worshippers of images, and every lover and maker of a lie.
- 16 I Jesus have sent this messenger of mine to declare these things unto the churches. I am the root and the offspring of David ; the bright morning-star.
- 17 And the spirit and the bride say, Come ! and let him, that heareth *this*, say, Come ! and let the thirsty, who chooseth,
- 18 come, and receive the water of life, without price. Now I declare at the same time to every hearer of the words of the prophecy of this book, If any one shall add to these *things*, God will lay on him the punishments written in this book,

- 19 And, if any one shall take away from the words of this book of prophecy, God will take away his portion from that tree of life and out of that holy city, which are written of in this
20 book. He, who is declaring these things, saith: I am indeed coming quickly.

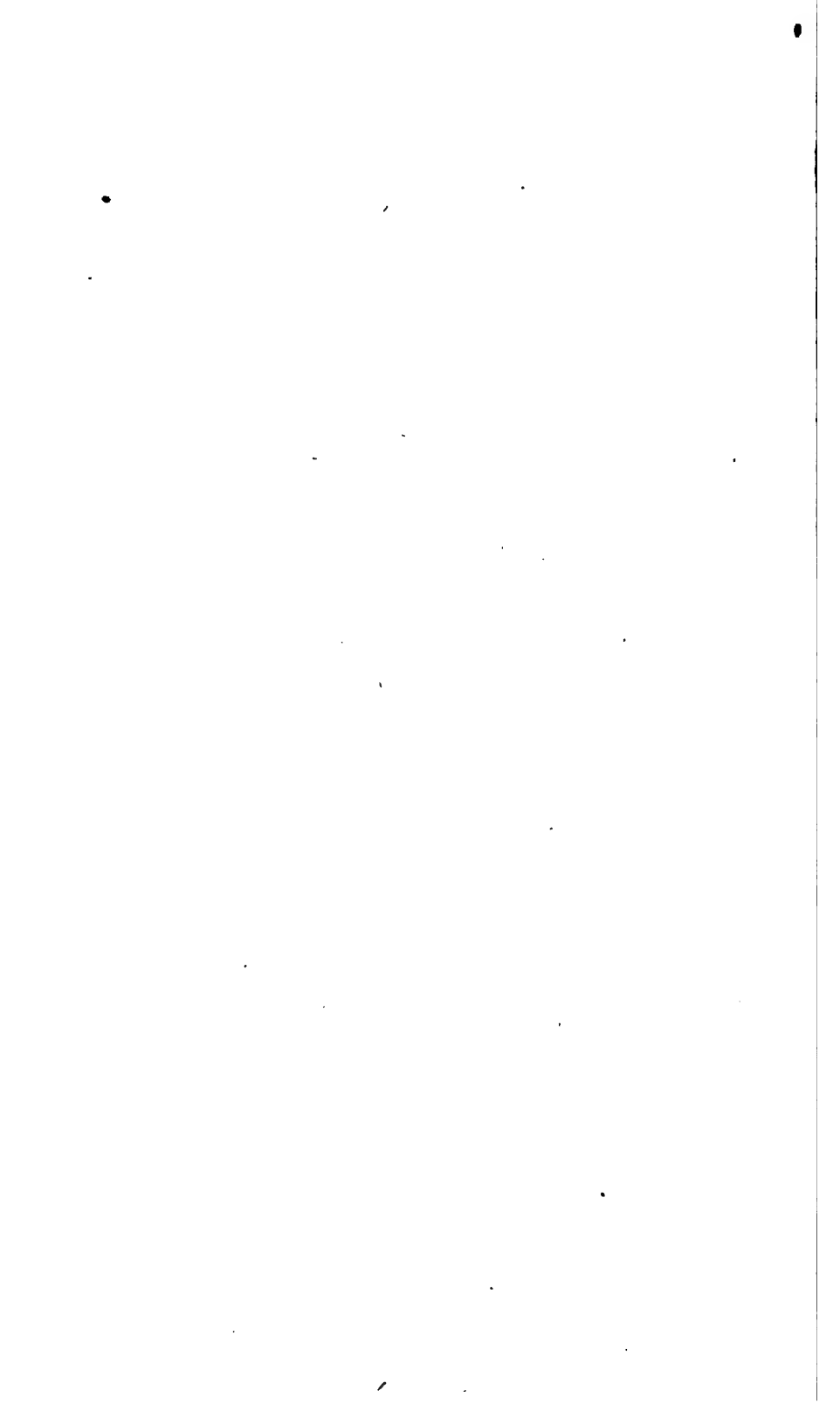
Amen: Come! Lord Jesus!

- 21 The favour of our Lord Jesus Christ *be* with you all!
Amen.





NOTES.



NOTES

ON

ST. MATTHEW.

CHAP. I. ver. 1. *Βίβλος γενεσίων*: a history of the life. This translation of the phrase is placed, I think, beyond all possibility of dispute in my *Commentary on St. Matthew*, to which I shall refer. To those remarks add: *Castell's Lexicon Heptag.*—תולדות sunt *eventus, res gestæ, HISTORIÆ, accidentia*. The Arabic translator, at Gen. xxxvii. 2. for the Hebrew word just mentioned, *generations*, has one signifying the transactions or events; from the verb to happen, or come to pass. So וַיָּבֹא in Is. liii. 8. And so *Irenæus* understood the phrase: see the old Latin version of that *father*, iii. 11. p. 222. ed. Oxon. So *Plutarch* ii. p. 312. ed. Xyl. Σιλουῖος Ἀρχὴς βίαντατος δόρυ ἰδαν, τῆς ΓΕΝΕΣΙΝ τοῦ μελλοῦτος τιγίτισταί φανταί ἢ ΑΥΤΩΙ ἀποκρίσθαι. This meaning of the Greek word is well represented in that known verse of *Virgil*, *Æn.* viii. fin.

Attollens humero famamque et FATA nepotum.

V. 19. to divorce: ἀπολυσαι. I have used this word, though not native *English*, instead of the indefinite phrase *put away*. The word *divorce* is, I dare say, universally intelligible; and has, moreover, received a determinate application to this particular action, and to this only.

V. 23. they will call him, or he will be called: καλεσονται. Upon this Hebrew idiom, see the note in my *Commentary* on C. v. v. 11. and a remarkable instance, Luke xii. 20. It is of perpetual occurrence in the N. T. Less important variations, which I do not particularly notice, the reader will find accounted for in my *Commentary* abovementioned.

CH. II. v. 2. rise: ἐν τῇ ἀνατολῇ. This is certain, from the uniform usage of the word by the LXX and the evangelical writers in the plural number, when it stands indefinitely for the east, with but one exception. Compare Isaiah lx. 3. See also in the LXX, Jud. v. 31. Is. lx. 19. and Rev. vii. 2. The *Æthiopic* translator, who is often eminently serviceable, judiciously adopts this sense: *Quoniam vidimus stellam ejus in ORTU*. He is misrepresented by the editors of the *London Polyglott*. Compare the *Æthiopic* version of Psalm xlix. 2.—*Juvencus* also most explicitly coincides with me in this acceptation of the phrase: i. 232.

— sese STELLÆ fulgentis AB ORTU
Admonitos venisse viam, quo supplice dextra
Exortum terris venerabile numen adorent.

See too Hor. Apoll. i. 3. and others in abundance.

V. 4. *ἐκπύειτο*: literally *he was inquiring*: that is, "he continued to inquire;" he kept inquiring: which is more than *ἐκπύειτο*: and the same may be remarked of *ἐξέπαρειτο*, c. iii. v. 5. "continued to go out:" that is, in great numbers.

V. 16. *mocked*: that is *insulted*: *ἐνέπαιχθη*: so we constantly use *mockery*. The LXX employ the *Greek* word precisely in the same sense for the *Hebrew* פִּתַּח Gen. xxxix. 14.

V. 23. *he will be called, will have the character of*, or simply, *will be*: see ver. 23. of the preceding chapter.

CH. III. v. 7. *secretly warned*: *ἐνιδείξαι* subindicavit: *suggested*: but this word is of modern use, and therefore I decline it, that the translation may retain a character, as uniform as possible, of ancient simplicity.

V. 8. This verse shews how improperly *Dr. Campbell* renders *μετανοεῖν* by *reform*: for the *proper fruits of reformation* is absurd: the fruits required being *reformation* itself.

V. 11. *a holy wind*. See a full, and, I think, satisfactory explanation of this fine passage in the *second* part of my *Silva Critica*, sect. 83. It seems never to have been rightly understood by the commentators.

CH. IV. v. 15. *countries*: *ἰδιαι*: as the *Coptic* well reads. So the LXX 1 Reg. xxvi. 13. 3 Reg. xviii. 6.

By the side of: *παρὰ*. See *Bishop Pearce's* note.

V. 16. The verb *καθεμαι*, like all other words of *posture* in the *Greek* and *Latin* languages, often signifies simply *to be* or *dwell*: and I have taken advantage of this to avoid a clumsiness and ambiguity of expression in our language.

V. 20. *went with*, or *accompanied*: *ἑκολούθηται*: so I commonly translate this word; to the improvement, I think, of many passages. The *principal person* of the company usually *leads the way*: hence the original use of a word, which is improperly restricted to this sense in many places. Compare Luke xxiii. 49 with 55.

V. 24. *dæmoniaks*: a popular name for one sort of *madness*, chiefly that of the *raging* kind, founded on a foolish superstition of the vulgar, that madmen were possessed by the *spirits of dead* men, called *dæmons*: just as others were called *lunatics*, as if affected by the *moon*. So modern times have had their *St. Vitus's* dance, and *St. Anthony's* fire: and these terms are used without scruple by those, who have not the least notion of the interference of those *saints* in these particular disorders. Indeed all great irregularities in the system of Nature, of which *raging madness* is one, the ancients, both heathens and *Jews*, but especially the lat-

ter, were accustomed to attribute to *supernatural agency*: see my *Evidences of Christianity*, p. 14. 2d. edit. Thus, for instance, an unusual and lucky cast of the *dice* was called by the *Romans*, "the cast of Venus;" as if occasioned by that Goddess: Cic. de div. ii. 59. It is wonderful to me, how any man, conversant with classic authors, can entertain any other opinion of the *dæmoniacks* of the N. T. Indeed, it is the most remarkable instance I know of the triumph of prejudice and superstition over learning and good sense. This, however, is not the place to enter more minutely into this question: and I shall only mention, that this idea is nothing new. The same opinion was maintained by several great men both of the last and present century: and among the rest by *Joseph Mede* of *Christ's College, Cambridge*; as learned and, in every view, as respectable a divine, as *England* ever produced.

CH. V. v. 1. *the mountain*: το ὄρος: spoken of *definitively* here and in other places, as a *particular mountain* well known in the neighbourhood of *Capernaum*. See 2 Pet. i. 18.

V. 11. *revile*, or *rail at*: διαξέω: see my *Silva Critica*, part i. sect. 49, and part ii. sect. lxiv. thus, *figuratively* used. Sometimes it means to *hurt*, or *vex*, in general; as in the preceding verse. Its proper sense is *to pursue*, and *run after*, with a view of injuring.

V. 12. Better, perhaps,—*your reward in heaven will be great*.

V. 13. I understand this, and the next clause, as a *precept*; compare ver. 16. and this seems more suitable to the present condition of the *apostles*, who had yet no commission nor public character of *evangelists*.

V. 16. *your father, which*. So I prefer in the Lord's prayer—*Our father*, WHICH *art*: to avoid the harshness of the open vowels. And, though the relative *who* may be most proper after the *personal pronouns* in many cases, there seems to be no impropriety in using *which* to *father*, and other *substantives* of the same sort.

V. 17. I render πληρωσαι *to perform*, after c. iii. v. 15. Luke vii. 1. ix. 31. Acts xii. 25. where the same word is used. And so *Cyril of Jerusalem*, catech. xiii. 3. ου του νομου καταφρονησας· η γαρ του νομου πληρωτης. Compare Herod. iv. 117.

V. 18. I have given the full meaning of this passage, and, I hope, with more clearness and as much simplicity. Compare Luke xvi. 17.

V. 19. *accordingly*: οὕτως—not οὕτως. The structure of the passage led me to this *conjectural emendation*, which I found afterwards to have been proposed by *Markland* on *Lysias*. The *Persic* translator followed this reading: and *Wetstein* and *Griesbach* mention the authorities of some more modern versions, several fathers, and MSS.

V. 22. For want of words of sufficient dignity and significance, I might have left these terms as I found them. Indeed, no literal translation whatever, but a commentary only, can remove the obscurity of such passages. What our saviour intends by these specific references to Jewish institutions is generally this: "My religion requires so much more purity of heart and strictness of manners than the Jewish, that calumniating language from a Christian shall be esteemed equal to actual crimes of the deepest dye in other men: and the murder of a brother's good name as heinous as the murder of his body has been hitherto regarded." *Raca*, vile man; and *Moreh*, something more opprobrious.

V. 25. *on the way*—i. e. to the magistrate. See Luke xii. 58.

V. 28. It appears to me, from the scope of the whole passage, that the clause *ἡ καρδία σου* has either suffered a transposition, or, by an *hyperbaton* not uncommon in the best authors, and frequent in the N. T. ought to be referred to the former verb—*ἐπιθυμῶναι*. The declaration of our Lord is directed against intentional wickedness: and he means to assert, that this *lust of the heart* is equivalent to actual adultery. The Persic translator (who is often useful, and not such a servile follower of the Syriac, as some, who probably could not read him, have affirmed) certainly considered the passage in this light, as appears from his arrangement of the words in his version. *Clemens Alexandrinus*, p. 68. ed. Lutet. well expresses the purport of the passage. *Καὶ οὐκ ἐπιθυμῶντες ἐπιθυμῶντες γὰρ ποτὶ μορμασίνευκα*. See Rom. i. 24—But, as this is of little consequence, I adhere to the old arrangement.

V. 34. I refer to my *Commentary* for a full explanation of my ideas on this passage; which has never been, I believe, rightly understood.

V. 36. For a further vindication of the translation in this place than what is given in my *Commentary*, I refer to the second part of my *Silva Critica*; sect. 73.

V. 37. *the evil one*. So I render again v. 39. and in other places; as our translators rightly render below. Nearly in the same manner, c. xiii. v. 19. and elsewhere, *the wicked one*. Whatever is calculated to seduce men to sin is represented by the sacred writers under the figure of a living agent, called *the evil one*—*the adversary*—*the enemy*—*the devil*—and *Satan*.

V. 39. Concerning this imperative use of the infinitive mode, see *Silva Critica*, iii. sect. 122.

V. 47. Or—*what good will this do you?* *τί πρὸς σοὶ τοῦτο*; for the explanation of this phrase, see my *Silva critica*, i. sect. 23.

CH. VI. v. 1. We might render: *your acts of mercy*: but rather *your acts of righteousness*, *τῶν δικαιοσύνην ἔργων*: for this is undoubtedly the true reading. So the LXX often render *חסד* by *δικαιοσύνη*: see Gen. xix. 19. Is. lvii. 1. and many other places. In

the same manner *Thucydides* uses ἀριτη for kindness, ii. 40. Καὶ ταῖς ἀρεταῖς πεινισμένοι τοῖς πολλοῖς· οὐ γὰρ πασχόντες εἰ, ἀλλὰ δρῶντες, κτῆσθαι τοὺς φίλους. Where the scholiast observes: Ἀριτην λέγει οὐ τὴν φιλίαν καὶ εὐεργισίαν.—But I prefer good, or righteous, deeds—as referring to the several duties of alms-giving, praying, and fasting, here specified. And agreeably to this sentiment of acts of mercy being acts of righteousness or justice, *Theognis* says

Εἰ δὲ δικαιοσύνη συλλαβῇ παρ' ἀριτη' ὅτι:

that is, "Justice is a comprehensive name for every Virtue." Much to our purpose is *Clem. Alex. Strom.* vii. 12. p. 873. ed. Oxon. ἀλλὰς τε καὶ ἡ ἱεὶς ἢ πικρὴ ἡμῖν μεταδοτικὴ, δικαιοσύνη λεγεται: where there is a foolish note of a most wretched critic. Moreover, for the construction of the original, see *Silva Critica*, v. sect. 200.

With: παρα: i. e. laid up with him, for the day of retribution.

V. 12. See note on Luke xi. 4.

V. 14. offences: παραπτώματα: improper and sinful actions of any kind. So our translators render Rom. iv. 25. and elsewhere.

V. 19. worm: βρῦσις: see my *Commentary*, 434 in *Castel*, under the *Chaldee* article, and my *Silva Critica*, iv. p. 15. and v. p. 11.

V. 21. See note on Luke xii. 34.

V. 25. food: τροφή. So our translators render in other places. See my *Commentary*. *Clemens Alexandrinus* omits the clause καὶ τὴν πίστιν in *Ped.* ii. p. 231. ed. Oxon. as well as in p. 579. *Strom.* iv. with *Justin Martyr*, p. 24. ed. Thirlb.

V. 27. his life or age: ἡλικίαν. See this acceptance of the passage established beyond all dispute in my *Commentary*. Compare Luke xii. 25. 26.

V. 29. See *Silva Critica*, part iv. sect. 75.

CH. VII. v. 6. the sacrifice, &c. See the *Commentary* just mentioned: and *Eustathius* on Il. Δ. 451.

V. 19. I have included this verse in brackets, and printed it in italics, as, in my judgment, most evidently spurious, and foisted in here from c. iii. v. 10. It is retained, indeed, by the ancient versions, and, it seems, by the MSS. but most impertinently interrupts the reasoning of the passage, and destroys its beauty; as must be obvious to every reader.

V. 21. No man: see my *Commentary*. Our translators attended to this phraseology very properly in Eph. v. 5.

Master! Master! so our translators should have rendered here, as they had done in c. vi. v. 24. and so I occasionally render in such passages; it being the proper address of an inferior to a superior, and a title suited to a prophet or teacher, in which capacity Jesus was considered by the Jews. In other cases, when Romans are the speakers, sir seems better; as in v. 6. c. viii.

CH. VIII. v. 11. *sit down at table*. This is the phrase substituted by our version on other occasions for the *recumbent posture* pointed out by the original *verb*; in which the people of those days placed themselves at their *meals*.

V. 13. *ἀρα· moment*. This word often signifies the *present instant* of time, both in the N. T. and the version of the LXX. See the *Scholium* on *Æsch. Pers.* 776. ed. Pauw. So *Philo Judæus*, i. p. 606. *ἰχνος, ἡ σκιά, ἡ ἀρα ἀπιστίας, a trace, a shadow, a MOMENT of unbelief*: where *Dr. Mangey* very injudiciously proposes an alteration of the text.

In the same manner the *French* say, *tout' à l'heure*: and compare *Juvenal*, sat. x. ver. 76. where *hac ipsâ horâ* has precisely the same signification.

V. 15. *unto him. αὐτῷ*. This seems preferable, and is of great authority.

V. 17. *took up, or away: ἐλάβε*. So c. v. v. 40. And *ἐβάστασεν* he removed, bare or carried away—as c. iii. v. 11. John xii. 6. So, for instance, in that well-known epigram:

Ὁ νυκτικλεπτής Αὐλὸς ἵπτι ΒΑΣΤΑΣΑΣ—π. τ. λ.

V. 20. *rest: κλινῆ*: so also in Luke ix. 58. i. e. where he can lay down his head “to sleep.” With this allusion, *Pindar* elegantly says of the declining reputation of a family—*ἐπὶ ΠΕΣΕΝ*: 1st. iv. and *St. Paul* employs the same figure with no less beauty, Rom. ii. 17. *ΕΠΑΝΑΠΑΥΗ: τῷ νομῷ*.

CH. IX. v. 10. *heathens: ἁμαρτωλοὶ*. This was only a *political* term of distinction, employed contemptuously by the *Jews* to the *heathen* world at large; and adopted by our Saviour now to confute them upon their own principles. The people here spoken of were probably some *Romans*, connected with the *tax-gatherers*, or other officers of the *Roman* government. That this is a true account of the word will clearly be seen from Matth. xviii. 17. xx. 19. with xxvi. 45. Gal. ii. 15. not to cite other places.—And in the same accommodated manner is the word *righteous* used here and elsewhere, for men *politically*, and not *actually*, righteous. But the commentators must be consulted for the explanation of these things.—Our saviour would not adopt this opprobrious language, as appears from xviii. 17.

V. 15. *shall depart: ἀπαρθῇ*. None of the commentators have understood this word. It comes from *ἀπαρῖν* not *ἀφαιρῖν*. *Απαρθῇ* here is the same sort of term as *ἀναλυσταί* in Luke xii. 36. and Phil. i. 23. It is very common. See xix. 1.

V. 16. I have adopted what appears to me the most natural and obvious construction of the passage, and makes the best sense. The notion seems to be that of putting a patch of new cloth upon an old thread-bare garment; which in the end occasions a worse rent by pulling away the parts, to which it was sewed, than if it had never been sewed on at all. I understand *αὐτοῦ* of the *garment*.

V. 20. *border* : κραταιδου. So our translators render the word more properly in some other places : as Mark vi. 56.

V. 35. MSS. *Fathers*, and all the ancient Versions omit the words, *among the people*. They were transferred hither from iv. 23.

V. 36. *scattered abroad and neglected* : εκλυμμενοι και εριμμενοι. This is the proper translation of the words ; and thus the consistency of the comparison is preserved. 'Ο πατηρ επιδικειν προς τη βαλαντη της παλαιας τριηρις εριμμενας και παρεωραμενας. See some further criticisms on this text in the *second part* of *Silva Critica* ; sect. 67.

CH. X. v. 8. The *Persic* version omits the clause, *raise the dead*, with many MSS. and *Fathers*. The superstition of Christians in later ages, which led them to such a love for every thing miraculous, strongly countenances a suspicion of pious interpolation in such instances as the present.

V. 10. *a staff* : ραβδον. This reading has the most authority from versions and MSS. So that our Lord directs them not to provide even the least troublesome and the most customary appendages of a journey : intimating the inexpediency of delay, and the impropriety of every solicitude beyond the zealous discharge of their duty.

V. 14. *or that village*. This addition makes the passage more regular and complete. It rests on the authority of some MSS. the *Arabic*, *Æthiopic* and *Coptic* versions.

V. 15. εν μιρα κρισιως in a day of vengeance, punishment, or trial. This is undoubtedly the genuine sense of the phrase, which has not the least reference to the day of general judgment. All that our saviour intends to say is, that, when the temporal calamities of that place come upon it, they will be more severe than even those of *Sodom* and *Gomorrhah*. See this phrase employed in precisely the same meaning by the LXX in Prov. vi. 34. where, instead of κρισιως, *Aquila* and *Theodotion* have ενδιπνησιως : Is. xxxiv. 8. and my *Commentary* on this place. Our saviour, I apprehend, had *Jerusalem* principally in view in this declaration.

V. 23. *one city* : της πολιως ταυτης. This seems to me much the best reading. It is found in several MSS. and fathers ; and is adopted by the *Arabic* and *Persic* versions.

V. 28. *to destroy, or punish* : απολυσαι : see *Bishop Pearce*.—This verse also furnishes another specimen of that form of composition, which I have particularly illustrated in the *second part* of my *Silva Critica*, sect. 83. on Mat. xxvi. 29. the evangelist would have said—but are not able to HURT the soul : he did not choose, however, to alter the word, with which he had begun.

CH. XI. v. 3. On this passage see my *Commentary*, and *Remark* xxiv. of my *internal Evidences of Christianity*: second ed.

V. 12. I have attempted a satisfactory explanation of the singular phraseology of this verse in the *second part of Silva Critica*, sect. 70.

V. 17. See an account of the custom here alluded to, in my *Commentary*. The common translation does not at all convey the sense of the passage.

V. 19. *works*: *εργα*. This reading has so much countenance from MSS. and ancient versions, that I cannot but think it genuine. Some corrector transferred *τινων* hither from Luke vii. 35.

V. 25. *I give glory*: *εξομολογουμεαι*: this suits the passage better, and the usage of the LXX; and carries greater dignity with it than the old translation.

CH. XII. v. 4. *shew-bread*. Dr. Campbell renders: *Loaves of the presence*. One expression is just as intelligible as the other. In general, when the thing itself is peculiar and no longer in use, the customary term is best; indeed nothing but a circumlocution can explain the original. We must be content, in these cases, with all the clearness, of which the subject is capable; and refer to those books, where the custom is described, for complete explanation.

V. 6. *something greater*: *μειζον*: see my *Commentary*, and *Silva Critica*, part ii. sect. 67.

V. 18. *righteousness*: *κρισις*. Compare vi. 33. iii. 15. and the LXX often render *δικαιοσυνη*—*κρισις*—by *δικαιοσυνη*.

V. 27. *condemn you*: as *κρινω* is used Luke xix. 22. and elsewhere; and by the LXX. The sense is: "The conduct of your disciples, who will not allow any operation but that of God in such cures, and the opinion, which ye inculcate, respecting this co-operation with them, will condemn you of malice and inconsistency." Compare my *Commentary* on v. 41. of this chapter.

V. 28. *power*: *πνευματι*: compare Luke xi. 20. And this word, in almost every place where it occurs, might be rendered with much more propriety—*power*—or *influence*. Had the true import of the term been originally attended to, *Christianity* would not have been corrupted by the introduction of such monstrous doctrines through the door of *oriental phrases*, almost unintelligible in languages of a different formation and character.

V. 29. *the strong one*: *του ισχυρου*: i. e. *Satan*. The same injudicious insertion of the word *man* has perverted the sense of Rom. xiv. 4.

The construction of this verse is elliptical: completed, it would stand thus: *Η πας ισχυροι; (Ου δυναται δεστω δι,) και τοι διαρπασει.*

Seize, or get full possession of, so as to make havoc of them at will: see my note on the *Alcestis* of Euripides, vers. 668.

V. 31. I omit the latter τοῖς ἀνθρώποις, agreeably to many MSS. and versions.

V. 32. *age*: αἰωνί: i. e. the *Jewish dispensation*, which was then in being, or the *Christian*, which was going to be established. But an attentive reader of the scriptures will perceive, that under this sort of *phraseology* a comparison is intended to be made. As if he had said: "Though the *Christian* religion is a dispensation of *mercy*, this sin shall no more be forgiven by the laws of the gospel, than it is by the law of *Moses*:" under which the punishment was death: Levit. xxiv. 16.

V. 39. *ungodly*: μισητός: see the note in my *Commentary*, and the *Persic* version. It is a term founded on *Jewish* ideas, and therefore never used by *Luke*, who much accommodated his gospel to the *Gentiles*.

V. 41. *the place of judgment*: τῇ κρίσει. So the word means also in c. v. v. 22. Compare also Psalm. i. 5.

V. 43. *desert places*: ἀνδρῶν τόποι: or *waste places—wildernesses*; literally, *without water*: so *Strabo*, l. ii. p. 192. ed. Amst. ἔρημος καὶ ἀνδρῶν γῆ: see my *Silva Critica*, i. sect. 12.

V. 46. *without*: ἔξω: i. e. on the *outside of the crowd*, as in *Mark* and *Luke*.

CH. XIII. v. 2. *the vessel*: τὸ πλοῖον. A particular vessel is uniformly specified. It seems to have been kept on the lake for the use of *Jesus* and the *apostles*. It probably belonged to some of the *fishermen*: see iv. 22. who, I should think, occasionally at least, continued to follow their former occupation: see John xxi. 3.

V. 21. *falleth away*: σκαιδαλίζεται: compare *Luke* viii. 13.

V. 54. *town*: πατρίδα: so *Mark*, vi. i. see *Silva Critica*, iv. sect. 168.

V. 56. *of our opinion*: πρὸς ἡμᾶς: literally *with us, on our side*. This true and obvious sense of the phrase, which was suggested to me by an ingenious friend, throws great light on the following verse.

V. 57. σκαιδαλίζετε ἢ αὐτῶν: it is scarcely practicable to give an easy and perspicuous translation of this expression, so common in the N. T. *Cæsar*, Bell. Civ. ii. 32. 10. is much to the purpose: *At, credo, si Cæsarem PROBATUS, IN ME OFFENDITIS*: where see the note of *Oudendorp*.

CH. XIV. v. 3. *apprehended*: κρατήσας: so our translators.

V. 4. *was often or constantly saying—or had often said*—ἐλεγε. This is the power of the *imperfect tense* here and in *Mark* vi. 18. as appears from *Luke* iii. 19. and it gives propriety to the narrative. See on c. ii. v. 4.

V. 15. *lonely*: ἔρημος: i. e. without *towns*, for *lodging* and *victuals*: see *Luke* ix. 12.

V. 26. *an apparition, or phantom*—*φαισματος*. A spirit might convey the idea of this vulgar error well enough: but a translation should preserve a distinction between distinct words of the original, if it can be done.

CH. XV. v. 5. The *honour* spoken of in this passage means *maintenance*, as it does also 1 Tim. v. 17. The construction of the original is embarrassed and obscure. The meaning would be more clearly represented as follows: "But your doctrine is, A man may say to his father and mother, the maintenance, that I might have allowed you, is an offering vowed to God: and ye thus evade the maintenance of his father and mother." See my *Commentary* on the place. The words in brackets, however, are, doubtless, a marginal interpretation of the word *δωρον*, a gift, stolen into the text.

V. 13. *plantation*: *φυττω*. So Plutarch, v. i. p. 91. *Ωρεσι δε και φυττων μετρα μαλ' ευπειρας*.

V. 17. See this translation asserted in *Silva Critica*, part v. sect. 206. on *Mark* vii. 19.

V. 30. *those that had lost a limb*: *κυλλους*: this is the true meaning of the word; and the creation of a *new limb* must have appeared, as *Dr. Priestley* well observes, a most extraordinary miracle. See my *Commentary*.

CH. XVI. v. 3. *rainy weather*: *χειμων*: or *stormy weather*. So the word also means in *John* x. 22. as the context requires.

V. 4. *ungodly*: *μοιχαλις*: see the note c. xii. v. 39.

V. 18. *thou art truly named Peter*: *συ εις πιτρος*: see *Gen.* xxvii. 36. but no translation can make passages like these intelligible, whose meaning depends upon the sense of an *oriental* term. See my *Commentary* on this important part of scripture, which has been greatly misunderstood.

stone: *πιτρα*: compare for this sense *Rom.* ix. 33. 1 *Pet.* ii. 7. See also *Bp. Pearce*.

V. 20. The word *Jesus* seems an evident interpolation in this place, and is omitted by many MSS. and some ancient versions.

V. 26. Or, *to redeem his life*: i. e. when it is once lost: for, as *Homer* says, *ουδεν ψυχης ανταξιον*. there is no equivalent of life.

V. 28. *to*: *ι* for *ις*: as very frequently: or *with*—with royal pomp and power.

CH. XVII. v. 2. *bright as snow*: *λευκα ως χιον*: so the *Vulgate* and *Æthiopic* version: see my *Commentary*, and my note on *Virgil's Georgics*, i. 367. So *Euripides*, *Rhes*. 304. *χιονος εξουγιωστειων*. more effulgent than snow. See also my remark on *Pope's Homer*, *Iliad* xiii. 946.

V. 4. *wilt thou that we make*: *θελεις ποιησωμεν*; I prefer this reading of the *Arabic* and *Coptic* translators. *Juvencus* iii. 327.

gives also the first clause *interrogatively*. So our *evangelist* xiii. 28. *Θελεις συλλεξωμαι αυτα;*

V. 20. *depart hence thither*: μεταβηθι εντιυθεν εναι: this is literal: and the majesty of such passages is best preserved by brevity of expression.

V. 21. *howbeit this kind goeth not out but by prayer and fasting*. The reader will observe, that I have omitted this verse; and for these reasons: 1. The pertinency of it is none in connexion with what precedes it. 2. It makes our saviour in some degree inconsistent with himself by assigning a different reason from that already given in v. 20. namely, their *want of faith*. 3. It was probably interpolated from *Mark*. 4. It is omitted by some MSS. and the *Æthiopic* version.

V. 27. *lest they revolt at me*: ινα μη σκανδαλιστουν αυτοις: i. e. "that we may not furnish them with any just exception to my character." It is not possible to give the exact idea of the original word, whenever it occurs, by a single term in our language.

CH. XVIII. v. 6. *these lowly disciples*: των μικρων τουτων. The common version obscures the obvious meaning of this passage. Compare x. 42.

V. 12. *leave upon the mountains*. For this disposition of the words, see my *Commentary*, and the second part of *Silva Critica*: sect. 75.

V. 15. *ιλεγξον convince, or argue the matter*.

V. 21. I have followed the *Syrian* in his distribution of this question; who seems to have departed very judiciously from the original for the sake of greater perspicuity.

V. 35. Some MSS. and some ancient versions omit the words τα παραπτωματα αυτων and, I think, properly.

CH. XIX. v. 1. *by the side of*: περιαι: see *Bp. Pearce* on c. iv. v. 15.

V. 11. The meaning of this passage is somewhat obscure in the common version. Abstinence from marriage is the thing here spoken of by our saviour.

V. 17. The expression here is the same as in *Mark* x. 18.

CH. XX. v. 12. *have been but one hour*: μιας ωρας ποιησαν: compare *James* iv. 13.

V. 15. *in my own affairs*: εν τοις εμοις: i. e. I suppose, *οικιασιν*, or at least, *πραγμασιν* in the management of my own *family*, or *estate*. And so, I see, *Bp. Pearce*, with whom I found myself often to have coincided.

V. 16. The latter clause of this verse—for many are called, but few chosen—is evidently impertinent in this place, and was probably transferred hither from xxii. 14. I have therefore omitted it, on the authority of several MSS. and that accurate version, the *Coptic*.

V. 19. *he will return to life*: ἀναστήσεται. This appears to me preferable to—*he will rise again*. So Appollod. Bib. p. 167. edit. Salmur. Θίασάμανος νεκρὸν, —ἀπὸ τῆς—ἐπιτίθουσας δι' τῆς πατρὸς, ἀνίστη. et script. Myth. Gale, p. 33. and others.

V. 25. The two verbs in the original convey an idea of an *oppressive* and *tyrannical* government.

V. 26. *let it*: ἵσταται. An inattention to this use of the future tense has perverted many passages of the N. T. which are rectified in this translation.

V. 28. *a ransom, or deliverance*: λυτρον. Our translators so render the similar word in Acts vii. 35. Heb. xi. 35. The LXX often use λυτρον in this sense without any notion of a proper ransom, or price, as a specific equivalent in value. The language of the N. T. abounds with *figurative* expressions, derived from the ceremonies of the Jewish law, which no good critics of any other author would have constrained to a literal sense, had they occurred there: but many judicious scholars seem to have left their learning and judgment behind them, when they come to the perusal of the N. T. as if this book were not to be brought to the same standard of philology and grammar as other writing.

—many, or all men: πολλων: see Bp. Pearce, whose remarks might be confirmed by other authorities, if necessary.

CH. XXI. v. 15. *those, who were with him*: τοὺς παῖδας: i. e. his disciples and the rest of the company: see Bp. Pearce in his *second part of the Miracles of Jesus vindicated* and Luke xix. 39. And the babes and sucklings are the meek and humble and innocent Christians spoken of x. 42. xi. 25. xviii. 5. 6. 10.

V. 32. *who profess to walk in righteousness*: ἐν ὁδῷ δικαιοσύνης: see my *Commentary*; and compare v. 20. ix. 11. 13. xxiii. 28. Luke xviii. 9.

V. 35. I follow the natural arrangement of the words, as exhibited in the *Syriac* and *Æthiopic* versions: and for *slew* would have used the proper preterite of a more obvious verb, *kilt*, had I followed my own judgment.

V. 36. *more honourable*: πλεονεξας: so vi. 25. xii. 41, 42. Mark xii. 33. and in other places.

V. 41. For the alterations in this and the following verses, which are hereby made consistent and rational, see *Bowyer's Criticisms*. The *Leicester MS.* also omits the words λεγουσιν αὐτῷ.

V. 42. *Then, or And Jesus*. The *Coptic* and *Æthiopic* preserve the conjunction.

CH. XXII. v. 6. *ill-treated*: ὀφρεῖσθαι: i. e. offered them *personal violence and injury*: so abundantly in all authors: see note on Luke xviii. 32.

V. 34. *for the same purpose*: ἐπὶ τὸ αὐτὸ: i. e. to ensnare him by their captious questions, as v. 15.

CH. XXIII. v. 4. *stir, or touch*: κινῆσαι: according to the *Syr-iac* and *Æthiopic*.

V. 7. *master!* There is no *eagerness* and *importunity* implied here, so as to make a repetition of the word proper, as vii. 21. 22. xxv. 11. Or of *compassion*, as xxiii. 37. Accordingly, the second *master* is not found in some MSS. and in all the ancient versions; by which I always understand those in the *London Polyglott*, and the *Coptic* version.

V. 8. For καθηγητης, which comes afterwards, some MSS. and ancient versions have διδασκαλος.

V. 9. *and ye all are brethren.* This clause is very properly placed at the end of this verse in some MSS. For how are they brethren, but because they are *sons* of one common *father*? Compare *Tertullian*, apol. cap. xxxix. p. 326. edit. Haverc.

V. 13. *alas! for you*: οὐαι ὑμῖν. So I uniformly render this *interjection*: see my *Commentary* on xi. 21. *Woe unto you!* is an exclamation better suited to the enthusiasts of modern times, who denounce damnation against all but their own sect, than to the benevolent saviour of mankind: *Juvencus* iv. 71. says very well:

DEFLENDI semper scribæ.

The connexion between v. 13 and 15 is better, than between v. 14 and 15. I have therefore followed some MSS. in transposing them: to which all the ancient versions agree, except the *Vulgate*.

V. 14. *with a long preamble*: προφασει μακρὰ: so I understand the construction: and whether any instance of this meaning of the word can be found or not, it is evidently agreeable to its derivation, and its proper sense. Let the reader compare vi. 7. and judge whether the meaning be not plainer in my translation than the old one. Under a *pretence* of what? Does not a *substantive* seem wanting after προφασει in the latter case? I since see, that others have taken μακρὰ for an *adjective*. *Æschylus*, *Eumen.* 20.

Τούτους ἐν εὐχαις ΦΡΟΙΜΙΑΖΟΜΑΙ Σίους.

V. 15. *more deceitful*: διπλοτερον. I prefer this sense of the word. See *Suidas* in Διπλη twice. And so *Dion. Hal.* art. rhet. v. Ἐλλαν Θισταλος, διπλους καὶ ποικιλος.

V. 17. The word γαρ, in this place, assigns no reason, but is employed merely to introduce the question: see my note on *Virgil's Georgics*, iv. 445. which will show how *Bp. Pearce* is mistaken on xxvii. 23.

V. 23. *truth, or fidelity—faithfulness*: πιστις—to *promises* and *engagements*.

V. 27. *clean*: ὡραιαι. *Broken stones* could not appear very *beautiful* for being brushed over with *lime-water*. See *Dr. Po-cock's* explanation of *Luke* xi. 44. in my note there.

V. 32. *will fill up*: πληρυνει: i. e. by *murdering me* also. This is an excellent sense, authorized by one MS. and the *Persic* version. I see now, that *Mr. Markland* preferred this reading; though some, perhaps, may be inclined to the method proposed in my *Commentary*.

V. 38. *temple*: οίκος: he was at this time in the *temple*: see xxi. 13. and many other places.

CH. XXIV. v. 1. This proper arrangement of the words is sanctioned by the ancient versions.

V. 2. See my *Commentary*: the *Vulgate*, *Arabic*, *Æthiopic*, and *Coptic* translators also omit the *negative*.

V. 12. *the love of many of my disciples*: ἡ ἀγάπη τῶν πολλῶν: see my *Commentary*: besides, the word *love*, which was the characteristic virtue of the gospel, would alone determine the sense.

V. 18. I prefer the sense here given to that offered in my *Commentary*, as it suits *Mark* better. The reading of some MSS. τοῖς ἱματίοις for ταῖς ἱματίαις was probably introduced by one, who had a mind to make both the *evangelists* alike in words and sense. "Let not the native of Jerusalem, who happens to be at his farm, and country residence, come back into the city even for his clothes."

V. 20. *rainy weather*: χειμωνίς: see note on xvi. 3.
—*a sabbatical year*: σαββατῶν: which would be a much more serious impediment. And, if I recollect right, *Josephus* says, that the destruction of *Jerusalem* happened on a *sabbatical year*. Concerning the *sabbatical year*, see *Levit.* xxv. 2—8.

V. 24. *if they can*: ἂν δυνατοί: i. e. they will make the most confident pretensions, and spare no pains in making others give credit to them.

V. 29. *the firmament*: αἱ δυνάμεις. The *evangelist*, I apprehend, means to express the στεριώματα of the LXX. Some, perhaps, may prefer *the host of heaven*, as *Is.* xxxiv. 4. and *Mark* appears to have understood it: but the word *firmament* better supports that contrast with the preceding clause, which is essential to these *parallelisms* in this sublime and poetic form of *oriental* composition.

V. 51. *will cut him in two*: διχοτομήσει. See my *Commentary*, and the second part of the *Silva Critica* on this place: sect. 82. To banish the literal meaning would, on this occasion, be improper; and, in general, betrays, in my opinion, the grossest want of taste imaginable, by destroying the beautiful simplicity of the sacred volume.

—*the ungodly*: τῶν ὀυκαίτων the *impure*—*the perfidious*: so the LXX. And I much doubt, whether this rendering would not better represent the true meaning of the *evangelists* in all other places. Compare *Luke* xii. 46.

CH. XXV. v. 9. Some versions and MSS. omit the *conjunction*—*but*: *δε*.

V. 13. The clause added in our translation—*wherein the son of man cometh*—is not found in many MSS. and fathers, nor any of the ancient versions. The transcribers were constantly making these interpolations from parallel passages in the same *evangelist*, or in others.

V. 26. I doubt not but the true reading of this passage is *ἡ παταξις*, according to some MSS. interrogatively: as Luke xxii. 49. *ἡ παταξις*; it is an elegance beyond the reach of transcribers. The *Coptic* translator followed this reading.

V. 29. I have sacrificed the peculiar idiom of the original to perspicuity. This unqualified *phraseology* of the *Hebrew* language is hardly tolerable in our own.

V. 35. *entertained*: *συνηγῶσι*. This is more intelligible and precise, with greater dignity, than the common translation.

V. 44. *relieve*: *διακοτεσθαι*: see our version in Acts xi. 29.

CH. XXVI. v. 2. *when*: *καί*. This is the true power of the conjunction in this case; and is common: see Virg. *Æn.* iii. 9. Our Lord, I apprehend, does not mean to tell the apostles, that they knew of his crucifixion as to happen two days thence; (a doctrine which they reluctantly heard and did not sufficiently comprehend;) but to *inform* them, that he should suffer death on the passover, which was at hand.

V. 4. *privately or secretly*: *δολοῦ*: without the *knowledge* of the populace. See Exod. xxi. 14. Deut. xxvii. 24. LXX. This was their wish: whereas *subtlety* might be employed without precluding the observation of the people. Indeed, the following verse seems to fix the meaning of the term: and it may be doubted, whether the *Jewish* rulers at this time did not intend to dispatch him *clandestinely*, without the intervention of the *Roman* governour.

V. 5. Literally, *they were, or continued, saying*: that is, "It was the uniform language and opinion of them all."

V. 7. *as he was sitting at table*: *αὐτοῦ ἀνακλιμίνου*. So I uniformly render this, and the equivalent words, in this use: as the literal meaning would be unintelligible to the generality of readers, unacquainted with the recumbent posture, in which the ancients placed themselves at their *meals*.

V. 12. *to embalm*: *ἐνταφιαῖαι*. See Gen. l. 2. 3. and others in *Weist.*

V. 15. *paid*: *ἰσθῆναι* or *promised to pay*. The original word, I presume, is derived from the ancient custom of *weighing* money in irregular pieces, before *coin* was in use, and of its *standing* even in the balance. See Gen. xxiii. 16. 17. 2 Regg. xiv. 26. LXX, and many other places.

V. 16. *was seeking*: *ιζητει*. Our translators seldom preserve the true power of this *tense*, which is very beautiful and expressive.

V. 21. *will deliver me up*: *παραδουσι με*: so I uniformly render this word in all the similar passages. *Betray* is quite improper.

V. 24. *is going to suffer death*: *υπαγει*: see note on Mark xiv. 21. and *Silva Critica*, iv. sect. 181. p. 106.

V. 25. *it is*: *συ υπακ*. It seems much better to give the proper *English* phrase of assent—it is, or yes, than the literal words—*thou hast said*; which are neither customary, nor indeed intelligible, in our language.

V. 28. *many*, or rather *all*: *πολλων*: see xi. 28. Compare Rom. v. 15. with Heb. ix. 28. 1 Cor. xv. 22. and Rom. v. 19. with 2 Cor. v. 14. This sense is well known to those conversant with the phraseology of the scriptures.

V. 30. *after a hymn*: *υμνησαντες*: there was one appropriated to the occasion: see my *Commentary*. And it is not clear that they sang it. The *Æthiopic* translator has, When they had read, or recited, a hymn: see also the *Vulgate*. The *Arabic* and *Coptic*: *After having blessed*.

V. 37. *in an agony of excessive anguish*: *λυπεισθαι και αδημονειν*: what *Luke* expresses xxii. 44. by *γινομενος εν αγωνια*. *Αδρημονια*, *αγωνια*: *Hesychius*. Our version is very flat and insipid in this place.

V. 38. *watch*, or *wake*: *γρηγορειν*. So our translators render in Psalm cxvii. 1. 1 Thess. v. 10.

V. 39. *removed*: *ταριβητω*: see Luke xxii. 42. The old translation—*Let this cup pass from me*—is so strange a phrase, that nothing but habit could reconcile us to endure it. Indeed the power of custom is wonderful in this case. Many of my alterations, which at first sight will be hardly suffered, would have appeared infinitely preferable, had they been original, to the present translation; and this, on the other hand, would have been thought truly monstrous.

V. 40. *so*: *ουτως*: it is our very *English* phrase. And *one hour* is put for a very short space of time: see note viii. 13. *horæ momento*, as *Horace* expresses it. To translate *literally* therefore in these cases, is to mislead the unlearned reader.

V. 41. *ready*: *προθυμοι*: so our translators, Rom. i. 15. Acts xvii. 11.

V. 45. *still—after all*: *το λοιπον*: *at last*, when there is more occasion for watchfulness and activity than ever? See my *Commentary*, and note on the *Eumenides* of *Æschylus*, v. 141. and *Æl. Var. Hist.* viii. 14. not. 1. Luke xxii. 46.

V. 49. *peace*: *χαιρι*. *Hail* does not seem at all proper as a term of familiarity; and therefore I have preserved the customary *Hebrew* salutation, *Salem*, after the example of all the eastern translators, but the *Coptic* and *Æthiopic*. See x. 12. 13. Meleag. epig. 126. analect. *Brunck*.

ΑΛΛ' ἢ ΜΕΙ ΣΥΡΟΣ ἴσσι, ΣΕΛΟΜ' ἢ δ' οὐ σὺ γι Φοινιξ,

Αὐδονίς' ἢ δ' Ἑλλήν. ΧΑΙΡΕ. τοῦ' αὐτο, φράσσον.

If that *Phœnician* Αὐδονίς be not the *Hebrew* הַנְּנִי—הַדֹּנִי—חַרַם—I can make nothing of it. See the note in my *Commentary* on xix. 28.

V. 55. *am I—?* This seems to throw more vivacity and force into the question. The *Arabian* translator has given the sentence this turn.

—*a murderer*: ἀφτοῦ. This sort of *robbers* commonly committed *murder* with their *rapine*: see Luke x. 30. and compare Mark xv. 7. with John xviii. 40. Acts iii. 14. See also John x. 1. Q. Curt. viii. 2. 9. and others.

Very pertinent is a passage of *Lactantius*, div. instit. vi. 20. *Non enim, cum OCCIDERE Deus vetat, LATROCINARI nos tantum prohibet.*—

—*to seize in a body*. This gives the proper force of the original compound συλλαβῆναι.

V. 60. The second οὐχ ἑρῶν is omitted by several MSS. and *fathers*, and most of the ancient versions: as is the word ψευδομαρτυρίαι: *false witnesses*: and justly; for the testimony of these *two*, though it might be *malicious*, was *true*. Yet *Mark* retains it.

V. 63. *I require thee to swear*: ἐξορκίζω σι: compare Gen. xxiv. 3. LXX.

V. 64. *soon*: ἀπ' αὐτοῖ: *immediately*. This is undoubtedly the sense of the word here. See *Suidas in voce*.

—*divine power*: τῆς δυναμείας. This is the force of the *article* here, as ἡ ζωὴ—the life—often means *everlasting* life. Compare the parallel passage in Luke xxii. 69.

V. 65. *he hath spoken evil against God*: ἐβλασφημήσσι. Wherever this word occurs, I choose rather to give an intelligible translation, though less dignified and sonorous, than to use a term, which is either not understood at all, or perverted to a dangerous and unjustifiable signification.

V. 67. *they spat*. Our translators properly use the *perfect* of this verb in John ix. 6.

V. 68. Though one criterion of a prophet among the ancients (see my *Commentary* and John iv. 19.) was a knowledge of *past* events, a literal translation carries, I think, less force and perspicuity with it, than that here given; which conveys the genuine sense of the passage. I should prefer, however, even here the word *teacher* instead of *prophet*.

V. 69. *at a distance*: ἐξω: literally *without*: i. e. on the *outside* of the company assembled about the high-priest. It was probably a large room.

V. 71. *after he had gone out*: ἐξελθόντα: for he had been out, and was coming in again, as appears from John xviii. 16. 17.

V. 73. The *Coptic*, *Persic*, and *Æthiopic* properly omit κα: after αληθως, as also some MSS.

CR. XXVII. v. 5. *was choked with anguish, or grief*: ἀπνυξας: see this meaning established in my *Internal Evidences of the Christian Religion*; remark xxxi. and the *second part of Silva Critica*; sect. 84.

V. 11. The question of *Pilate* here, and John xviii. 37. has more force as *Dr. Campbell* puts it, in a kind of doubting way, expressive of having been partly satisfied before.

V. 18. *hatred, or malice*: φθονος. No *lexicons* in my possession furnish this meaning of the word, but such meaning it undoubtedly has both here and in Mark xv. 10. So *Euripides*, Ion. 1044.

Ορθως ΦΘΟΝΕΙΝ γαρ φασι μητρικας τεκνοισ.

Hence the *novercale odium* of *Tacitus*. So again *Elect*. 30.

ΕΙς μιν γαρ αυθα σκαψιι ειχ' ολωλοτα,
Παιδων δ' ιδιισι μη ΦΘΟΝΗΘΕΙΗ φονη.

Shakspeare several times uses *envy* in the sense of *hatred*: and so the *Romans*—*invidia*. It is scarcely strong enough for the place to understand the *envy* on account of his favour as a teacher with the people: rather *hatred* for his superiour purity of manners, and bold censures of their hypocrisy. Compare *Livy*, iii. 52. 10. *Ovid*. ad *Liv*. 190. *epist*. i. 3. *Virgil*. *Æn*. x. 852. *Eurip*. fragm. Dict. 13.

V. 33. The words between brackets were probably a marginal interpretation, originally, and then interpolated in the body of the narrative.

V. 34. *bitters*: χολης: so very properly several of the old translators. See my *Commentary*, and *Prov*. xxxi. 6. that is, *frankincense*: see *Lightfoot's* works, vol. ii. p. 56. edit. *Rotterdam*.

V. 35. The remainder of this verse in our common translation is undoubtedly spurious: see my *Commentary*. It is not found in any of the old translations, but the *Vulgate*.

V. 38. *murderers*: λησται: see note on xxvi. 55. and my *Commentary* on this passage.

V. 39. *kept railing*: ιβλασφημουι: so our translators at Mark xv. 29. literally *blasphemed*.

V. 40, *as thou art a son*: υιου υι. They are evidently ridiculing his own pretensions: and he had acknowledged himself to be the son of God to the high-priest, xxvi. 63. See also below, v. 43. and my *Commentary* on iv. 3.

V. 42. This has more sarcastical bitterness with an interrogation. So *Juvenus* iv. 681.

*Nonne alios quondam trucibus servare solebat
Morborum vinc'lis? sese cur solvere pœnis
Non valet?*

V. 46. *Bp. Pearce* in his notes on this passage retails some strange blunders of *Dr. Prideaux*. Can it be doubted, that the vernacular language of our saviour was the *Syriac*? And is it not certain, that *sabachthani* is a *Syriac* word?

V. 53. *after they awoke*: *μετα την γιγρσιν αυτων*: so I had corrected the passage from conjecture, as the context seemed to require: and I afterwards found this to be the reading of the *Arabic* and *Æthiopic* versions. Some MSS. too, it seems, have this reading. *Bp. Pearce's* objection would lie equally against *Lazarus*, and the rest whom *Jesus* raised.

V. 55. *several*: *πολλαι*: compare Luke viii. 1, 3. and *πολυθησαν*: *accompanied*: see a very pertinent passage in Mosch. ii. 143.

V. 64. *imposture*: *πλανε*: so Diod. Sic. p. 106. edit. Rhod. *την κατα τους ελεφαντας πλανην απηγγειλαι*.

V. 65. *as ye can*: *ως οιδατι*. So I understand the word in this place: nor is the meaning unfrequent in *Greek* authors. Thus *Æphthonius*, p. 41. edit. F. Porti: *Ουκ εστι λογω διεξιλθειν, α φερειν ΟΙΔΕΝ ο γαμος*. And thus *πισταμαι* more frequently; as Callim. H. Jov. fin.

Ουτ' αρετης ατις ολβος πισταται αιδρας αεξει,
Ουτ' αρετη αφινοιο.

CH. XXVIII. v. 8. *went out*: *εξιθουσιν*: for they had been in to see where the body of *Jesus* was deposited: v. 6.

V. 9. *peace be to you*: *χαιριτι*: see note xxvi. 49. The *Syrian* translator preserves the salutation of his country, and probably the very words which *Jesus* used on the occasion.

NOTES

ON

ST. MARK.

CHAP. I. ver. 12. *leadeth out*: ἐξαλλει: it is the same as ἔλαγει: *bringeth out*: see Matt. xiii. 52. John x. 3. 4. *taketh him*: Syr.

V. 26. *shaking much, or convulsing*: σπαραξαν see also Bp. Pearce.

V. 42. *was cleansed*: i. e.—the *leprosy*: see Matt. viii. 3. who is almost universally followed, ambiguities and all, by our evangelist.

CH. II. v. 4. They took up, by force, the door, by which there was a passage to the roof, where they used to walk, or sit, for the benefit of the air. On the structure of the houses in *Judea*, see my *Commentary*, Matt. x. 27. The word ἐξορυξαντες means only to *force open*, as διαρυνται means to *enter by force* in general, without restriction to the sense of the *primitive* αρυταιν. Compare with this passage 2 Kings, i. 2.

V. 13. I have observed before, that our translators did not seem aware of the force of the *imperfect tense*. An attention to it must be allowed, I think, to give commonly much additional beauty to a passage, and will be found in some instances even important.

CH. III. v. 2. *were maliciously observing*: περιτηρουν. This is the true sense of the word here: for which see my *Silva Critica*, part 1. sect. 43.

V. 4. *to kill, or destroy it*: that is, *life*: αποκτειναι. See the same construction, Matt. x. 28.

V. 5. I join μετ' εργης with συλλυπουμαιας, which evidently produces a much preferable sense: and I have given the proper force of the *preposition* εν in this connexion. It is a beautifully striking passage.

blindness: παρωσι: see Job xvii. 7. LXX, and παρωθηται, εσθλαθηται Hesych. referring to Rom. xi. 7. where our version has *blinded*.

V. 10. *diseases*: μαστιγας: literally *scourges*: i. e. any *affliction* whatsoever, or *visitation* from God. See Hom. Il. M. 37. Æsch. Prom. vinct. 687. Psalm lxxii. 5. 14. xxxi. 10. and xxxviii. 10. LXX.

V. 20. *a house*: οἶκον. Observe this; not his *own house*: not *the* house, where he used to reside, but probably the first that fell in his way, which he entered because of the crowd. None but those, who are ignorant of the *Greek* language, and are acquainted with *no* language, will treat as pedantic, a proper attention to the *article*.

V. 21. *his own family*: οἱ παρ' αὐτὸν who had not accompanied him, (for he had called only a select few: v. 13.) but continued at his proper home.

—*he was gone out*: ἐξῆλθεν. This *proper original* meaning of the word restores this passage, upon which *critics* and *commentators* have so long laboured in vain, as well as myself, to perfect good sense and perspicuity. Indeed it is now so clear as to need no comment or explanation. Their *going after* him is here spoken of: and the arrival of *his own family* is accordingly mentioned in v. 31. and all between v. 21. and 31. happened whilst they were on their way, and is in a *parenthesis*.—I since find the same solution in *Abreschius*.

Τὰ βαρβάρικα, οἷον προσκυνεῖς καὶ ἐνταξείας. Aristot. Rhet. p. 23. ed. Oxon. which Luke xiv. 9. will explain. Compare also Gen. xlii. 28. Jer. ix. 10. LXX with the *Hebrew* verbs in those passages. Εἰστήκει, ὑπὸ χερσίν. Εἰστάμεις, παραχρησ. *Suidas*.

All the old translators have fallen into the same strange acceptance of the passage as the moderns.

V. 24. *continue steadfast, or be established*: ὑπαρῆναι. So I have also rendered in *St. Matthew*, and so our translators very properly distinguish the *passive* of this verb in Matt. xviii. 16.

CH. IV. v. 7. literally *together choked*: συνπιεζα. i. e. by coming up *together*, and growing about the seed *in a body*. This *preposition* can seldom be expressed in our language to convey the elegance of the original.

V. 15. The construction of the original is extremely harsh and embarrassed, probably from some corrupt reading. I prefer *οἱ*, for *ἰσθ* with some MSS. and the *Syriac*, whom I partly follow for the sake of perspicuity.

V. 22. *hid*: κρυπτον as in the *ground*, see Matt. xxv. 25. *laid up in secret*: ἀποκευφον as in a *store-house* or *treasury*, as Col. ii. 3. But I should prefer *hidden*.

V. 24. *consider, attend to*: βλέπειν this sense is fully ascertained by the scope of the context; though our *evangelist* does not seem to have introduced in the happiest connexion the remark of his predecessor, Matt. vii. 2. And I have entirely divested the passage of its *oriental* idiom, as the *Arabic* translator has judiciously done before me. A literal version would scarcely have been intelligible, and could not convey in our language the genuine sense of the author.—The same substitution was still more expedient in the following verse.

V. 27. That peculiarity of composition, which this verse exhibits, which arises from an intermixture of two or more clauses in the same sentence, and is common enough in other languages, I have sufficiently exemplified and illustrated in my *Commentary* on Matt. vii. 6. and in my *Silva Critica*, part ii. sect. 62. on the same text. I am not satisfied, however, myself of the purity of this place, and hope hereafter to propose a conjecture, which may possibly appear more satisfactory, than this solution, to the critical reader. See *Silva Critica*, iv. sect. 170.

V. 29. *is ripe*: παραδρ. I confess in all my reading hitherto I have not been able to discover a good authority for this use of the word: but the *oriental* versions agree with mine in their sense of it.

V. 33. *to understand*: ανειν so this word often means: see Matt. xiii. 13.

V. 35. *the other side*: το πρην: or *farther on*. And it is equally dubious in v. i. and Luke viii. 22.

V. 36. The sense of this passage is plainer than the construction: which, however, may be made out various ways. 'Ως η may be for οὕτως accordingly: or the και before αλλα may have been transposed from its proper place before ες η, which I think likely; and the και that introduces the 37th verse means *then*, as often. I take the clause in the *parenthesis* to have been added to obviate a possible objection—"How came a vessel to be, at the moment, in readiness for them?" There was not only the το πλοιον *their own proper vessel*: which is often spoken of in this definite manner, but other little vessels: πλοιαρια—also.

V. 37. Perhaps λαιλαψ may be the *nominative case* to επιβαλλι. though I do not deny that the *verb* will stand well, and elegantly too, with κυματα for its *nominative*.

V. 38. I should have preferred: *Carest thou not? We are perishing*. For the true analysis of the construction of the common version is—*We perish: carest thou not for that?*

CH. V. v. 5. *bruising*: κατακτυπει—or *beating*: probably by striking himself against the monument in his fury.

V. 15. I here follow the *Vulgate*.

V. 24. The *Syriac* and *Persic* versions supply the word *Jesus*.

V. 38. *howling*: αλαλαζοντες: compare the version of the LXX with our version in Jerem. xxv. 34. xlvii. 3.

CH. VI. v. 1. ακολουθει usually means in the the N. T. to accompany rather than follow, which is the reason of the turn that I have given to the translation here and in some other places. A literal version would often give an improper sense, as I have before remarked. See Matt. xxvii. 55.

V. 3. *amongst us*: προς ημας. So I choose to translate here notwithstanding what I have remarked on the parallel passage in

Matt. xiii. 56. for what follows there makes the different translation pertinent and necessary: but I observe *Mark* to adopt so often the obscurities and ambiguities of his predecessor, that, I am persuaded, he either did not apprehend *Matthew's* expression, or did not mean to follow the signification of it: though I am most inclined to the former opinion.

V. 5. *he could not, or he thought not proper*: οὐκ ἠδύνατο: the word has often this power: so Matt. ix. 15. Mark ix. 39. Gen. xxxvii. 4. LXX; but on this I shall probably touch again elsewhere.

V. 11. *unto them*—not *against them*, as our translators render it: to shew them, that you give them up as unworthy of the gospel. To an *oriental* spectator that action would convey this idea, even were it not attended (which I should rather think) with any explicit declaration: “As we shake off this dust from our feet, so God hath cast you off as unfit for the kingdom of the Messiah.”

V. 19. *was enraged at*—or *hated*: οἰκτι: compare Gen. xlix. 23. LXX. Luke xi. 53. and *Hesychius* in v. 5. οἰκτιον, οἰκτι: which places I see *Wetstein* also has pointed out.

V. 20. *reverenced, or used to reverence*: φοβειτο: but this happiness of the *imperfect* cannot always be attained in our language. Our translators thus render the word in Eph. v. 33.

—*greatly respected*: εὐσεβει. This is the true sense, though it may possibly appear too much like that of the preceding verb. Much in the same manner it is employed by *St. Luke* in his gospel, ii. 19. and by *Hierocles apud Stobæum*, p. 229. edit. *Figuri*: Διὶ δὲ καὶ τοὺς ἱερεῖς τῆς πατρὶδος, καθά περ τινας θεοὺς διστύβους, ΣΥΝΤΗΡΕΙΝ: and in several places of the *Apocrypha*. I much suspect, however, this verse to be corrupted.

V. 31. *no opportunity*: οὐδὲ ἡυκαίρουν: not for want of time, but for want of room: see iii. 20.

V. 33. I have endeavoured, without offering the least violence to the *phraseology* of my author, to make him speak in a sensible and perspicuous manner, instead of uttering incoherence and absurdity.

V. 43. I take the full construction to be—καὶ ἦσαν κλισματὰ ἀπὸ τῶν ἰχθύων. This seems likely also for another reason. Where our evangelist differs from his master *St. Matthew*, the variation usually consists in some little circumstance that completes a passage left defective, in some respects, by the first relator.

V. 46. *after parting from*: ἀποταξάμενος: the most suitable translation would have been—*having disengaged himself*—were it not of too modern a complexion.

V. 48. See note on John vi. 19.

V. 51. *were lost, &c.*—ἐξίστατο: or *were beside themselves*: mente exciderunt. And I have thrown into one clause the *hendi-*

ades of the original ; a form of composition, which occurs abundantly in every page of these books.

V. 52. *blinded*—*πιπρωμεναι* : see note on iii. 5.

CH. VII. v. 2. *unholy* : *καταις* : so our translators in Heb. x. 29. and it should be some term that requires explanation, in this application of it. But I regard the words between brackets as spurious from the margin.

V. 3. See *Wetstein* on this verse.

V. 4. *dip their hands in water* : *βαπτισονται* : literally—*dip themselves*, whether the *whole body* or any *part*.

V. 7. *worship* : *εὐδοκῆσαι*. This but ill expresses the meaning of the word, but our language cannot reach it without a *periphrasis*. *In vain do they profess a religious veneration for me*.

V. 9. *entirely* : *καλώς* : much fruitless observation has been wasted on this word : see my *Silva Critica*, i. sect. 58.

V. 10. *revileth* : made applicable in this use of it by our saviour to every *harsh* and *unkind* saying.

V. 19. The meaning of this awkward passage is perfectly intelligible ; and that is the main point. I have given the translation according to my ideas of the *phraseology* ; but shall defer a further disquisition to a properer place for these *minutiae* of *verbal criticism*. See my *Silva Critica*, part. v. sect. 206. on the place.

V. 22. *excessive desires* : *πλεονεξίαι* : this is the proper sense of the word in all places of the N. T. and is only accidentally true of *covetousness*.

unchastity : *ακαλγία*. *Dr. Johnson* furnishes good authorities for this word ; and no other in our language would adequately represent the original.

an envious eye : *οφθαλμὸς πονηρὸς*. This is undoubtedly the true meaning.

Non istic obliquo oculo mea commoda quisquam

Limat : *Hor. Ep. i. 14. 36.*

i. e. an *envious eye* : compare *Od. ii. 2. fin.*

arrogancy : *αφροσύνη*. It is certainly opposed to *σοφροσύνη* in this place, and means that disposition of mind which lays claim to undue consequence, and therefore conducts itself *haughtily* towards others. Compare 2 Cor. xi. 17. 21.—Our translators use *arrogancy*, 1 Sam. ii. 3. and elsewhere.

V. 30. It must be evident to any reader, conversant with the scriptures, upon the first inspection, that something is amiss with this verse, as it is represented in our bibles. *To be laid on a bed* is, in the *New Testament* and other authors, a concomitant of *sickness*, not of *health* : see *Matt. ix. 2.* *Luke v. 18.* *Acts v. 15.* and elsewhere. Again, the clauses are transposed, as I exhibit them, in some MSS. and all the ancient versions : but we are indebted to the *Æthiopic* translator, who will often befriend us, for the word, which I have inserted : a word, that removes every

difficulty, and makes the passage unexceptionable: compare v. 15. Luke viii. 35.

V. 33. This arrangement of the words is authorized by several MSS. is consonant to the action of *opening*, with which it is now connected, (see viii. 23. John ix. 6. 17.) and is admitted by the *Syriac*, *Arabic*, and *Æthiopic* versions.

V. 34. *be thou opened*: i. e. in thine ears and tongue. The *Greek singular* might have suited the *neuter plural* *αυτα*: but the *Syriac verb* is the *second person singular*.

CH. VIII. v. 8. I alter the expression of this verse, and of many others, merely to avoid the clumsiness and ambiguity, arising from the different application of the *nominative*—*they*—in our version: but I should weary the reader and myself by minutely insisting upon these, not trivial, but obvious, corrections.

V. 11. *to dispute*: *συζητειν*: so I render the word elsewhere, and so our translators sometimes.

V. 18. The construction here given is certainly preferable, and so obvious, that one cannot but wonder, how our translators could overlook it.

V. 23. If *αυτου* be the right reading, it means *upon him* in that particular part, viz. *his eyes*: but I had conjectured *αυτου*, which some MSS. confirm, with the *Syriac* and *Vulgate*. The *Æthiopic* seems to have omitted the *pronoun* altogether, though the *Latin* version in the *London Polyglott* unnecessarily inserts it: and this method of reading the passage I believe to be genuine.

Dost thou see any thing: *τι τι βλεπεις*; see the same form, Luke xxii. 49. and note Matt. xxv. 26. And who does not prefer this natural and lively reading to the received one? It has the sanction of the *Arabic*, *Coptic*, *Æthiopic*, and *Persic* translators.

V. 24. Or—*like walking trees*: *ως δινδρα περιπατειντα*. Nothing, in my judgment, can be plainer, than that the sense of the passage absolutely requires this reading. Several of the ancient versions would admit it, but the *Æthiopic* will admit no other.

Bp. Pearce prefers translating *αναβλεψαι* by *he saw again*—instead of—*he looked up*: and so in v. 25. But surely it is much preferable to suppose the blind man turning his eye-balls up to heaven in quest of light, according to the account given by our great poet of himself:

----- *But thou*

Revisit'st not these eyes, that ROLL in vain

To FIND thy piercing ray, and find no dawn.

V. 31. *to be scornfully rejected*: *αποδοκιμασθηναι*: i. e. *φανλισθηναι*, *εξουδινωθηναι*: for by these three words the LXX occasionally represent the *Hebrew* *דָּבַד*. Our translation has not given force enough to the term in this application.

V. 32. *took him aside*: *προσλαβόμενος*: literally *taking to him*—

self: and the next verse seems to prove, that I have affixed the true meaning to the word here and in St. Matthew xvi. 22.

V. 33. *get thee behind me*: ὑπαγε ὀπίσω μου. I adhere to the literal translation here: for Jesus seems to have spoken these words during the action of turning his back upon him. As if he had said: "With those ideas thou art unworthy to *follow*, or *accompany*, me:" i. e. to be my disciple: Matt. iv. 10. &c.

mindest: φρονίσις: see our common translation, Rom. viii. 5. and elsewhere.

V. 38. *these my words*: τοὺς ἑμους λόγους: referring particularly to what had just passed between *Peter* and himself—*shame of a crucified Messiah*, because of the *servile* and *ignominious* character of that species of punishment. Hence Rom. i. 16. Heb. xii. 2. 1 Pet. iv. 16.

CH. IX. v. 3. I follow the arrangement of words given us by the *Coptic* translator, which has every symptom of genuineness upon it; being at once more natural, more forcible, and more elegant.

white: λευκα: so I translate here, because of what follows: though it is much too tame a word. In modern language I would render: *Of a VIVID WHITENESS, beyond the skill of any fuller upon earth to whiten*. They, who recollect the appearance of the snow with the sun upon it, especially after a frost, will feel the great beauty and justness of the comparison.

V. 9. *no one*: μηδενι. It may be as well to observe, for the satisfaction of those, who scrupulously require a reason for every variation, that I always render this word and ουδεις by *no one*, and not—*no man*. That insertion of the word *man* has sometimes corrupted the entire propriety and pertinence of a passage; as for example in Rom. xiv. 4.

V. 10. *disputing with themselves*: προς ἑαυτοὺς συζητοῦντες. There can be no doubt, I think, of this construction: see i. 27. Luke xxii. 23. and elsewhere. And κρατῶντες they *laid hold on*, or *caught at*, as something singular and unexpected, that surprised them and engaged their attention. None of the old translators seem to have been aware of either of these proprieties, which I preserve.

V. 12. I read, και καθως, instead of και πως: a correction, which the scope of the passage and the integrity of construction would demand, were there no other authority to support it: but the *Syriac* translator thus read the passage, and the *Vulgate*; and some of the rest differently from the received text, which argues a corruption of it. See too the report of the MSS. in *Wetstein*. And let the reader judge, whether this is not preferable to *Dr. Owen's* clumsy method of adjusting the place in *Bowyer*.

V. 13. *were greatly surprised*: ἐξθαμβηθη: i. e.—I apprehend, *agreeably surprised*: as if it had been—ἐξοστη—ἐξικλαγη—or ἰσ-

αἰσθῆς: words, signifying emotion in general from whatever cause of joy or sorrow. See *Suidas* in *Εὐλαβίας*: *Hesychius* in *Εξίστην*: Matt. xxi. 10. Acts iii. 10. Some of the old versions understand the word as implying *terror*, which appears to me a worse idea than the *great amazement* of our own.

V. 18. dasheth him against the ground: *ῥιπνῆναι*: see *Welstein*: and so most of the old translators.

wasteth away: *ἐξαίρεται*. I look upon this word to be equivalent in this place to the use of *ἀναίρεται* among the elegant authors of Greece, which probably those acquainted with them will at once acknowledge. See Psalm ci. 5. LXX, and my *Silva Critica*, i. sect. 27. p. 53. and the note on the *Philoctetes* of *Sophocles*, ver. 934, in my Selection of *Greek Tragedies*.

V. 23. I have supplied the sense of this verse according to my idea of the construction: but the *phraseology* is peculiar and suspicious. Mere *philological* remarks, however, which would carry these notes beyond their bounds and beside their intention, I reserve for another opportunity.

V. 29. can be produced: *δυναταὶ ἐξελεῖν*. What is not much unlike the sense, this same word has in Matt. ii. 6. and such passages. See also Luke viii. 46. Matt. xv. 18. *Mark* has obscured the answer of our Lord by retrenching a material part of his predecessor's account. I incline to *Bp. Pearce's* interpretation of this place, which, I own, appears to me as strange and inexplicable as any in the whole *New Testament*.

V. 30. I could not convey the full and precise meaning of the original, which I esteem the first object of every translator, without this inversion of the clauses.

V. 37. A rigid adherence to the words of this and the following verse could not have failed to perplex the sense, and mislead the *English* reader.

V. 38. The ancient versions are unanimous in omitting one of these tautological clauses, and very properly. I have not hesitated to follow their authority, sanctioned also by MSS.

V. 38—40. I have enclosed these three verses in a *parenthesis*. They strangely interrupt the order of our Lord's discourse: and should be placed either after ver. 32 or at the end of the chapter.

V. 43. Upon the authority of most of the versions I have omitted the words *το πνε το αἰσθητοῦ*: which surely sufficiently proclaim their own spuriousness, as a mere interpretation of the concomitant expression.

CH. X. v. 1. according to his custom: *ὡς ἑωστος*: see our version at Luke iv. 16.

V. 22. deeply affected, or confounded: *στογνισμας*: we should say—he was thunder-struck: see Ezek. xxxiii. 10. where, as in other places, the LXX use the word to represent the *Hebrew* *קוֹעַ*.

V. 30. *a hundred times over*: *ἑκατόνταπλάσιον*: this is the true sense of the passage both here and in *St. Matthew*. Concerning the peculiarity of this mode of expression, see on this text my *Silva Critica*, part ii. sect. 83. at Matt. xxvi. 29.

V. 46. There can be no possible doubt of the words *ὄψις Τιμαίου* being an interpolation of some conceited scribe, who had a mind to show that he knew the meaning of the *Syriac* word. For our evangelist to say, *Bartimeus, son of Timeus*, were the same as if an *Englishman* should say at once, *He was William's son, son of William*—of the same person. See note on John xx. 16.

CH. XI. v. 4. *in the open street*: *ἐπὶ τοῦ ἀφθοροῦ* where the road had no termination, but continued *both ways*, backward and forward: *the high way*—*the public street*. See *Wetstein*, and *Hesychius*.

V. 6. I understand the full construction to be this: *καὶ ἀφῆκε αὐτοὺς λυταῖς τοῖς πόλεσι*: see v. 19. 37.

V. 13. *the season of gathering figs*: *καίρος συκῆν*. No scholar will dispute the propriety of this translation. So the *ὁ καιρὸς τῶν καρπῶν*—Matt. xxi. 34. *is the time of pulling grapes*. See also Luke xx. 10. And the reason why the article is omitted in the original—a time of figs—is, because there are *two seasons* of ripe figs in a year in *Judea*, and all other warm latitudes.

And the other difficulty is removed (see my note on the *Trachiniae* of *Sophocles*, vers. 1139.) by supposing a *hyperbaton*, or a sentence not quite in its natural order and proper place; an irregularity of composition very common in the best authors: which, however, seems better removed in a translation. It may not be amiss to produce a few instances for the satisfaction of the scrupulous from the sacred books, without calling in *heathen* authors, who furnish examples in abundance.

In xii. 12. of our evangelist we read thus: *And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them*.

Here it is manifest, that the reason, assigned in the last clause, is connected in sense with the *first*, and not with the *second* clause, which it follows in the writer's arrangement of the passage. The regular order would have been this: *And they sought to lay hold on him, for they knew that he had spoken the parable against them; but feared the people*.

Again xvi. 3. 4. *And they said among themselves: Who shall roll us away the stone from the door of the sepulchre? And, when they looked, they saw that the stone was rolled away: for it was very great*.

Who does not see that the reason assigned—for it was very great—belongs to the question of the women in v. 3. and not to the former part of v. 4. with which it is connected? See also the notes below on Luke xiv. 14. Acts xviii. 9. 10. Acts xxviii. 2. and Luke vi. 4.

V. 17. *was teaching*: διδάσκει: it is plain from this, that he had been teaching upon other subjects or enlarging on this, and did not content himself with this quotation from the *Old Testament* on the occasion.

V. 19. *he went out as usual*: ἐξῆρχετο: this power of the *imperfect tense* is well known to those conversant in the *Greek* language: see my note on *Virgil's Georgics*, ii. 460. and *Silva Critica*, i. sect. 8. p. 17.

V. 26. I have omitted this verse on the authority of the *Æthiopic* and *Coptic* versions, and some MSS. The reader must observe, that such authority is much stronger in proof of interpolation, than the consent of all the other versions and MSS. in behalf of their genuineness, for this plain reason: So many additions have been made by transcribers and others from the other gospels to complete, what appeared to them, a deficiency in the rest, that we are under no difficulty of accounting for this addition, when we find the same passage in *Matthew*, and in the same connexion; but no argument can be urged, why any transcriber or translator should omit a verse like this, of unexceptionably good sense, and interfering with no controverted point, if they found it in the copies, which they followed.

V. 32. *we are in danger from, or afraid of*: φοβούμεθα. So I read with some MSS. the *Arabic*, *Æthiopic*, *Coptic*, and *Vulgate* versions. It is incredible, that any author in his senses could write φοβούντο in this passage. The word may have been transplanted here from *Luke* xxii. 2.

СН. XII. v. 4. *speedily sent him away*: ἐκφύλακται καὶ ἀπετείλει: see my explanation of this passage in its order in the *second part* of my *Silva Critica*; sect. 86.

V. 13. *by questions*: λογφ. This sense appears most conformable to the words, both here and in the parallel passage of *Matthew*.

V. 25. The *oriental phraseology* is very improperly followed here in our translation; because it confines, according to the *grammatical* construction of our language, this *general* observation of our Lord to the *seven brethren*.

V. 32. The awkwardness of the original must be apparent to every judicious reader. I follow the *Arabic* and *Æthiopic* translators. This, no doubt, is the proper order of the words: Καλώς εἰπας, διδάσκαλε· ὅτι ἐπ' ἀληθείας εἰς ἐστὶ θεός.

V. 33. *the whole burnt-offerings*: τῶν ὁλοκαυτωμάτων: i. e. the offerings of the same *Jewish* law. The *article* cannot properly be suppressed.

СН. XIII. v. 9. *be presented*: σταθῆσις: see our version, *Acts* xxiii. 33.

V. 15. The common translation of this verse makes the direc-

tion of our Lord tautological and absurd. This is evident: and the propriety of my translation will immediately appear from considering the structure of the houses in *Judea*, which has been partly explained before in a note on ii. 4. A ladder, or stair-case, ran along the side of the house, by which a man might go down from the top into the street; and there was a kind of trap-door on the roof, through which he could go down into the house. Our Lord advises them to make the best of their way along the walk on the house-tops, and get out of the city-gates, as fast as possible; and neither to enter the house at the street-door by going down the sides, nor immediately through the door in the roof. It is plain then, that the words *εις την οικίαν*, and *αμα τι εκ της οικίας αυτου*, belong equally to both verbs *καταβατω* and *εισιδευα*.

V. 27. Literally—out of the four winds: i. e. out of the countries that are under them.

V. 31. For this turn of the passage and of the parallel verse in *Matthew*, see note on Matt. v. 18.

CH. XIV. v. 3. Concerning this passage see my *Silva Critica*, i. sect. 57. where it is explained at large.

V. 15. spread with carpets: *ιστρυμνοι*: or whatever else the circumstances of the transaction may require. So Theoc. xv. 127.

ΕΣΤΡΩΤΑΙ κλινα τῇ Αδανιδι τῇ καλῇ ἀλλὰ :

doubtless with the *πορφυριαι ταπης* just mentioned before in that poet.

LECTIS STERNENDIS *studuimus*: Plaut. Stich. v. 3. 5. The word is applied to *bed-clothes* in Acts ix. 34.

V. 19. I have omitted the clause, *And another said, Is it I?* a mere idle repetition, inconsistent with the tenor of the passage. So too the ancient versions, and some MSS.

V. 20. dipping his hand: *εμβαπτομενος*. The verb, being in the middle voice without a substantive after it, comprehends in its signification the whole body or some part of it. The case itself leads us to supply the hand on this occasion: concerning which propriety, see my *Silva Critica*, i. p. 37.

V. 21. is going to suffer death: *ὀψαγι*. This is, beyond all controversy, our saviour's meaning, though he chooses, for reasons elsewhere assigned by himself, to speak with some degree of obscurity and concealment. See Luke xxii. 22. xiii. 33. and the note on John viii. 14. and on the parallel place of *Matthew*. The corresponding term *יָרַח* has the same sense in the eastern languages: as *οὐχως* perpetually in Greek authors. This sort of euphemism in speaking of death was universal among the ancients. See *Silva Critica*, iv. p. 106.

V. 31. O! my master. This is an excellent addition of the *Syriac* and *Persic*.

V. 33. consternation: *εὐλαβησθαι*. This word has not all the

simplicity that I could wish: but it so entirely and happily expresses the original, which no other single word, that I know, would express, that I could not forbear to use it. I have placed it last merely to consult the harmony of the clause; an object which our translators pursued with attention and success.

V. 35. *that afflicting moment*: ἡ ὥρα: see my *Silva Critica*, part iv. sect. 179. p. 98.

V. 36. The same observation is applicable here, which was made at x. 46. *Christ* certainly could not use both words. If ὁ πατήρ be genuine, it is the explanation of the *evangelist*, in a parenthesis; which would so interrupt and flatten this pathetic part, that, I am persuaded, every reader of sensibility will rejoice at the suppression of it; after the example of the *Persic* and *Arabic* versions.

V. 38. I understand the clause—ἵνα μὴ ἐσελθῆτε εἰς πειρασμοὺς—both here and in *Matthew*, to be immediately connected with προσευχῆς, as the proper *subject* of their prayers at that time, not as the *consequence* of them; which is the sense of our translation.

V. 41. *It is all over, or it is done*: ἀπὸ χειρ. This is properly so rendered by *Dr. Campbell*. So *Anacreon*:—ΑΠΕΧΕΙ· βλῖπῳ γὰρ αὐτῆς: and others.

V. 45. *Master*: ἰαββι. The *Coptic*, *Æthiopic*, and *Vulgate*, do not repeat the word. More properly, in my opinion.

V. 51. *about his waist*: ἐπὶ γυμνῶν: literally, *about his nakedness*. It was probably one, who lived close by, and had been suddenly roused from his bed by the noise.

V. 54. Several of the ancient versions and some MSS. give this arrangement of the words at the conclusion of this verse. Without the transposition, πρὸς τὸ φῶς may be justly connected with both verbs. This alteration, however, in the position of the clause, whether necessary or not, proves that they, who adopted it, saw a propriety in the passage; which is of some consequence. By joining the words—*by the fire*—or—*by the light*—with the former verb, as I have done, we discover the beauty of the 67th verse, where the *maid-servant*, after *looking upon* him, seems to have been enabled to distinguish him by *the light*: for we are there reminded of the situation, in which *Peter* was sitting.

V. 56. *sufficient*: ἰσχυ. The sequel and the parallel passage in *Matthew* establish this sense of the word. We might say: *Their testimony was not equal to the purpose in view*: *ad rem efficaces* as *Antipho*, in apol. p. 634. ed. *Reiske*, ought to be understood: εἰ δὲ τις τὰ ἱκανὰ ἀληθεῖς ἰσχυ ἡγείται ΚΑΤΑΜΑΡΤΥΡΗΣΑΙ μὲν: i. e. *similia veris*; for ἀληθεῖς must be referred to ἱκανὰ and not to ἰσχυ: of which the editor seems not to have been aware.

V. 57. The original is more accurate here than in *Matthew*: see my note on Matt. xxvi. 60. One would think from this ac-

count, that the word, added in this place to the original expressions of our Lord in John ii. 19. was intended to point out in what the *falsehood* of this testimony consisted. The want of this explanation makes *Matthew's* text, as it now stands, defective. Our Lord's declaration was obscure, and probably unintelligible, to these witnesses, who did not maliciously misrepresent it, though their design in relating it was malicious.

V. 59. *sufficient*: *ιση*: I have above preferred this sense. If any should prefer the old translation, and can discover in the history those reasons for a preference, which do not occur to me, I will not grudge him a passage, that illustrates his acceptance of the word. In *Dorv. Charit.* p. 74. lin. 20. is this sentence: *ΑΝΩΜΑΛΩΝ δι τωι γυναισι οττωι, ουδεις επικυρωσει ο βασιλευς.*

V. 69. *The same maid-servant, or that maid-servant*: *η παιδισκη*. Such is the precise import of the words, even without *πάλιν*, which might only imply a *repetition* of the question, whether from the same person or not. In this manner all the old translators understood the passage, except the *Coptic* and *Arabic*: they read *αλλη* and omit *πάλιν*, with a view, as appears to me, of reconciling this account with that of *Matthew*, in which they have proceeded one step farther than was necessary.

V. 72. *he began to weep*: *επιβουλον εκλαιει*. See this ascertained in my notes on the place in *Silva Critica*, part ii. sect. 101. Our idiomatic phrase—*he fell a weeping*—would be thought too familiar; but no other comes up to the original.

CH. XV. v. 3. The clause—*but he answered nothing*—does not rest upon sufficient authority, either of MSS. or versions: and the reasoning on xi. 26. is fully applicable here also.

V. 24. *they parted*: *διμεριζον*. The power of the *imperfect tense* in this place cannot be preserved without a circumlocution: *They were busied in parting his garments*. The frequent use of this tense gives our *evangelist's* history, on many occasions, a degree of clearness, and exactness, and animation, above that of his predecessor.

V. 31. None of the *orientalists* have connected *προς αλληλους* with *ελεγον*, as our translators have improperly done, contrary to the plainest construction of the passage.

V. 42. I have given this turn to the verse with a view of avoiding *Bp. Pearce's* objection: though the *evangelist* may be easily allowed to use the word *evening*—for *late in the afternoon*.

V. 44. *wondered that he should be dead*: *θαυμασται ει τεθνηκει*. So *Macedonius* in his 10th *epigram* in *Brunck's Analecta*:

Την Νισοβην κλειουσται ιδων ποτε βοσκυλος αυτη
ΘΑΥΜΕΕΝ, ΕΙ ΛΙΓΙΝΟΙΣ ΔΑΚΡΥΟΙΣ ΟΙΔΕ ΛΙΒΕΣ.

CH. XVI. v. 1. A literal version here, to convey the full meaning of the original, is not practicable. The following seems to

me an exact representation of the passage: "Now, after the intervening sabbath, Mary Magdalene, and Mary the mother of James, and Salome, came to the tomb with the spices, which they had bought, to anoint him, very early on the first day of the week."

V. 9. I follow the connexion of words recommended by *Suidas* in the word *πρωῖ*, as it seems to me judicious: for the *evangelist* could not intend to specify the precise time of the *resurrection*, which he does not appear to have known; but the time of our Lord's appearance to *Mary Magdalene*.

V. 12. *dress*: *μορφῇ*. I think there is sufficient reason for this translation from Matt. xvii. 2. Luke xxiv. 16. John xx. 15. and from considering the great improbability that his features should undergo any alteration.

V. 20. *those very miracles*: *ταῦτ' σημεῖα*. Such is the power of the *article* here, referring to those signs specified above in v. v. 17. 18. And rather *by the accompaniment*, than *by the presence*, if the word had a suitable complexion for the character of such a version.

NOTES
ON
ST. LUKE.

CHAP. I. ver. 6. *without blame*: ἀμεμπτος: used for the *ad-verb*, according to the custom of that language: but as *blamelessly* would be a harsh word, and *blameless* is awkwardly separated from the sentence in our version, I have substituted *without blame*.—Many of my lesser variations have been adopted for similar reasons, of which it would be tedious to give an account.

V. 9. The clause, *according to the custom of the priesthood*, belongs to the word *lot*: which is left doubtful in our version.

V. 14. *John* seems the most natural *nominative* to the *verb*.

V. 17. The proper purport of the beginning of this verse is not at all conveyed in our version, and scarcely can be without a circumlocution. To be *before God* means here, as in v. 15. and 19. to be in the character of a *divine teacher or messenger*: and in this character *John* was to *go before* some other person.

righteousness: δίκαιος: or *righteous things*: and this *appointed or prepared people* is otherwise described, but in equivalent terms, as appears to me, in Titus ii. 14. And these alterations, I trust, make the passage somewhat more intelligible and satisfactory.

V. 22. *making signs*: δεικνύων: see our translation in v. 62. John xiii. 24.

V. 24. *kept the matter secret*: κειμένην ἰατρὴν: i. e. ἰατρὴν τῇ περί ἰατρῆν. So the *Arabic* translator expressly—*concealed her pregnancy*: from the same affection of mind, I presume, which our *evangelist* has so well described in xxiv. 41.

Juvenus, i. 50. saw the expression in the same light, and speaks more poetically than usual:

*Anxia sed ventris celabat gaudia conjux,
Donec quinque cavam complerent lumina lunam.*

V. 25. I understand this to be spoken with a degree of doubtfulness and hesitation, properly expressed *interrogatively*: see Matt. xxvi. 40. and other places. And so the *Æthiopic* translator seems to have taken the passage, as appears from comparing his expression on similar occasions.

V. 28. *gracious woman*: ἐξχαριτωμένη: i. e. *excellent, amiable woman*: see Bp. Pearce and Wetstein, and note ii. 40.

most blessed of women: ευλογημενη εν γυναιξιν: a form of the superlative degree in the *Hebrew* language. So Psalm xciii. 8. αφρονεις εν λαφ: i. e. αφρονιστατοι λαου: and Cant. i. 8. η καλη εν γυναιξιν. Of this kind is that phrase in the beautiful fragment of *Callimachus*:

----- ιθι, πρησια γυναικων,
Την ὁδον, ἣν αιτιαι θυμοφθοροι ου περιωσι.

See also my *Silva Critica*, i. sect. 45. and my note on the *Alcestis* of *Euripides*, v. 467.

But the words would be more properly rendered: *Hail thou, the most CELEBRATED of women*: compare Prov. xxxi. 30. LXX and below, v. 48.

V. 29. The word ἰδοὺσα has appeared impertinent to some readers, and thence been omitted in some MSS. *Wetstein* and *Griesbach*, who seem to retail these reports from others, who knew as little of the matter as themselves, pretend that the *Coptic* version also omits the word; which is not true, as even the *Latin* translation in *Wilkins* might have instructed them.

V. 35. All the *orientalists*, except the *Coptic*, insert the *copulative*, and, before the last clause of the verse. Whether they exactly followed their copies in this particular, I cannot undertake to determine; but am sure, that they have properly represented the spirit of the *evangelist*. Those, who have attended to the peculiarities of *Hebrew* composition, will see, that this address of the angel is conducted in correspondent sentences, two and two; and that the *parallelisms* would be incomplete without this *copulative*.

V. 43. *why is this*? ποθεν μοι τούτο; the μοι is an elegance of the *Attics*, not retained in our language but in *colloquial vulgarisms*: as for instance: *He'll run you ten miles in the hour*. The *Æthiopic* turns the phrase very well: *And who am I, that the mother*. ποθεν—why: as in this *epigram*:

Εἰς ΠΟΘΕΝ συ μετρεῖς κοσμοὶ καὶ πειράτα γαίης;

V. 48. *he looked with favour*: εὐελεψε: see ix. 38. James ii. 3. like the *respicio* of the *Latins*.

V. 54. *kindness*: ελεους: this idea better suits the word than *mercy* in most cases: and so the equivalent *Hebrew* terms רחם and רַחֵם.

V. 58. *kins-folk*: συγγενεις: so our translators, ii. 44.

V. 70. *from the first*: απ' αιωνος—or of old: literally—from the age.

V. 72. I look upon the clause *with our fathers*, as belonging to both sentences. This is common, both with respect to entire clauses and epithets.

V. 78. Let the reader judge whether my arrangement of this passage, which much better suits the original, be not far more elegant and in all respects superior to the old translation. *Thou,*

child! wilt be a teacher—THOU WILT BE *a day-spring from the sky*.—And with what beauty and propriety is *John*, the *forerunner* of our Lord, styled *the dawn of day*, that ushers in the *rising of the sun of righteousness!* And the concluding words—*to guide our feet into the way of peace*—is a comprehensive clause, after the manner of *Hebrew* poetry, belonging equally to the former sentence beginning at—*And, thou, child!*—and the latter, beginning at *a day-spring from the sky*: for the people, spoken of in the former, are the *Jews*; and in the latter, the *Gentiles*.

V. 80. *public appearance*: *απαδείξαι*: or *his appointment as a preacher*, which is this author's use of it in x. i. Acts i. 24. and so *Juvenus*, i. 130. in some good verses.

*Exin secretis in vallibus abdita semper
Vita fuit puero, donec, poscentibus annis,
Vatis ad officium pleno pubesceret ævo.*

CH. II. v. 7. See *Bp. Pearce*.

9. *a heavenly brightness, or glory*: *δοξα κυρίου*: or *a divine brightness, or a very great brightness*: see note on vii. 25. This is one of those *oriental* forms of speech, that occur so frequently in the sacred volumes. I look upon *τις οὐρανίου* in Mark xi. 22. in the same light, as signifying *a great and extraordinary degree of faith*: but readers in general will not reconcile themselves to these substitutions. See *Silva Critica* ii. sect. 77. and compare what *Pharaoh* says, Gen. xli. 38.

So in our own language: *Pope's Eloisa*:

From opening clouds may streams of GLORY shine.

V. 14. Though the reading *εὐδοκίας* does not rest on such good external authority as *εὐδοκία*, yet the evidence of its genuineness from the context itself appears to me decisive. According to our old translation, which adopts the common reading, the verse evidently runs out into a supernumerary clause, inconsistent with the *parallelism* and essential constitution of such passages; whereas in my version a complete correspondence of parts may be observed. *Glory, and benevolent reconciliation—the highest heavens, and earth—God, and men*—are clauses that mutually answer to each other. Or we might render—*And on earth peace to men of his good pleasure*—that is—*to men that please him*. Compare to this effect, Ephes. i. 5. 9. 2 Thess. i. 11. Rom. i. 16. &c. And so *Juvenus*, i. 173.

Gloria supremum comitetur debita patrem:

In terris JUSTOS HOMINES pax digna sequatur.

He saw clearly the propriety of only *two* members to the sentence. The *copulative* *καὶ* before *αὐτοῖς*, which some of the ancient versions have expressed, was, no doubt, an interpolation to accommodate their imperfect apprehensions of the passage.

V. 15. *let us cross the country*: *διελλόμεν*: a very proper ex-

pression for men in fields, at some distance probably from the high-road, or desirous of going the shortest way.

V. 19. *carefully observed* : συνιτηρι : see note on Mark vi. 20.

V. 32. literally—the *manifestation of the Gentiles* : αποκάλυψις θητων : i. e. *to reveal, or display, or make them known*, who before sat in *darkness*, unseen and unknown : see i. 79. and Rom. viii. 19. *to illuminate* : δοξαν : see note v. 9.

V. 40. I omit πνευματι as a manifest interpolation from i. 80. at the instance of some MSS. and versions ; for, if being *strong in spirit* be nothing more than *improving in understanding* as he advanced in *age*, (as v. 52.) of which meaning I have no doubt) then is it *tautology* with what immediately follows.

V. 40. *a divine, or extraordinary, comeliness—or gracefulness* : χαρις Θεου : see note on v. 9. and on iii. 6. I have no doubt myself about this signification of the phrase. It is the θεισπιστη χαρις of Hom. Od. Ε. 19. Our *evangelist's* idea is thus expressed by Virgil Æn. v. 344.

Gratior et pulchro veniens in corpore virtus.

See *Silva Critica*, iv. p. 44.

V. 49. *my father's house* : τοις του πατρος μου : so Sirach xlii. 10. Theoc. ii. 76. xxiv. 80. and others perpetually. "How could ye be at a loss, where to find me? *Where is a son to be found, but in his father's house?*"

V. 52. The *Syriac, Persic, Arabic, and Coptic* translators have very properly ἡλινι before σοφια.

CH. III. v. 6. *this salvation of God* : i. e. *this EXTRAORDINARY restitution of things.*

V. 14. See a good account of the *phraseology* of John's answer in *Wetstein*. It is easier to discover the meaning, than to express it precisely in plain *English* words. He cautions *them* against a *rude and arbitrary abuse of authority* :—as he did the *tax-gatherers* against that common misdemeanour—the *insolence of office.*

V. 23. *as was supposed* : ὡς νομιζετο. I have followed the old translation, though I rather think it erroneous ; and am of opinion, that the *evangelist* is indirectly apologising for introducing to his *gentile* readers, for whose particular use he composed his history, a *Jewish pedigree*, which they would not esteem as very interesting to themselves ; though, by carrying it up to *Adam* and *God*, he intimates the equal right of *Gentiles* with the *Jews* in the *Messiah*. We should render—*Being, according to the custom of pedigrees among them, the son of Joseph*, and so on. And this is conformable to our author's own use of the word in Acts xvi. 13. and of other good writers in a great abundance of passages, so that no detail of them is necessary. See *Bp. Pearce*.

CH. IV. v. 2. I connect the words *forty days* with the former verb, after the example of the *Vulgate*, *Syriac*, *Persic*, and *Æthiopic* versions.

Some MSS. read *εἰς τὴν ἑβδομήκοντα* a good interpretation at least of the present reading, and proving the author of it to have discerned the power of the *imperfect tense* *ἤγειρε*.

V. 3. *a son of God*: *υἱὸς Θεοῦ*: i. e.—a person bearing a divine character, or commission: so Matt. xiv. 33. xxvii. 40. 54. which is very distinct from the specific confession of *Peter* in Matt. xvi. 16. It is a similar form of speech to those mentioned in note on ii. 40.

V. 13. *for a (short) time*: *αὐτοὶ καὶ οὐκ*. *Heliodorus*, *Æthiop.* p. 177. ed. Bourd. uses a similar expression: *ἀλλ', ὡς γλυκυσία καὶ ἀκρις ὄψας θυγατρὸς*: with which compare my note on Matt. viii. 13. And *Homer* II. B. 299.

Τλαπτε, φίλοι, καὶ μεῖναι ἐπὶ χρόνῳ:

where the scholiast says: *ὑπομείναιτε χρόνῳ* ΟΛΙΓΟΝ *δὲ* *τινῶν*.

V. 18. *The spirit of the Lord*: *πνεῦμα κυρίου*: more properly a spirit: i. e. a divine commission.

V. 22. The word *ἐμαρτυροῦν* has, in this application, a notion of *applause*, or *commendation*, mixed with it: and so in various passages of St. John's gospel. Thus *Ælian*, Var. Hist. i. 30. *Πολὺς γὰρ ἔστιν αὐτῶν καὶ ὁ Πτολεμαῖος ἑμαρτύρει, καὶ εὐλογεῖ ὡς ἀγαθὸν κισθαλὸν*—κ. τ. λ. vide locum. And it would often be better rendered, in my opinion, by *applaud*, *commend*, or *praise*, as well as its substantive.

V. 32. *authority*—*ἐξουσία*: so our translators render, with more propriety in my opinion, at Matt. vii. 29.

CH. V. v. 2. *Dr. Campbell*, if I recollect rightly, translates *ἐστῶτα* by *aground*: which might, or might not, be the case for any thing conveyed by this word to that effect. No man well acquainted with the languages needs to be informed, that these verbs of posture are merely equivalent in this sort of use to the verb substantive *εἶναι* to be. Multitudes of examples might easily be adduced to prove this from all authors. See my note on *Virgil's Georgics*, iii. 368.

V. 10. *catch men alive*: *ζωῶντων*: i. e. unto life and preservation, not to death and destruction, like fishes.

V. 17. *the power of the Lord*—rather—a divine, or extraordinary power: *δύναμις κυρίου*: and so in other places—*δύναμις Θεοῦ*.

V. 24. *Then he said*. Most of the eastern versions insert a connecting particle before *εἶπε*: and several at Mark ii. 10.

V. 34. *do ye wish*: *μή δύνασθε*: see note on Mark vi. 5.

CH. VI. v. 9. I look upon *εἰ* in this place to be equivalent to the *ὅτι* *λόγῳ* in Matt. xxi. 24. but it is not material, whether we thus understand it, or as introductory to the question.

V. 12. *the house of prayer*: τῇ προσευχῇ: he is speaking of a place in this mountain, which they so much frequented, well known to the disciples.

V. 13. See note xiii. 12.

V. 16. *the traitor*: intimating that it became as common an appendage to his name, as if it had been his surname; as common as *Peter* to *Simon's* name, and *Zelotes* to the other *Simon*.

V. 22. Concerning the phrase ἐξῆλθον το σωμα, see my *Silva Critica*, part ii. on this place, in sect. 78. and iv. sect. 172.

V. 32. *reward*: χάρις: so our *evangelist* explains himself in v. 35. so 1 Pet. ii. 19. and *Homer* II. I. 316.

----- επι ουκ αρα τις ΧΑΡΙΣ ην

Μαρκομαι δηιοισι μετ' ανδρασι ιωλιμεισ ασι.

and compare Schol. on v. 321. with Matt. v. 47. and *Silva Critica*, i. p. 42. To these add *Plautus*, Aul. ii. 5. 11.

----- stultum et sine GRATIA est

Ibi rectè facere, quando quod facias perit.

I forbear other instances.

V. 35. *giving up nothing for lost*: μηδεν απελπιζοντες. I have given the obvious meaning, that arises out of the tenor and spirit of the passage; and reserve the farther disquisitions on its *phraseology* for another place.

V. 37. *forgive, or release*; απωλυετε, and *imprison not, your debtors*: see v. 34. 35.

V. 38. *will be given*: δωσουσι. This is only the *Hebrew* form of the *third person plural* for the *passive singular*, common also in profane authors, of which I have spoken elsewhere. For *God* in reality is the person here meant. See note on xii. 20. where the nature of the passage compelled our translators into propriety.

lap: καλον: meaning the *large compass* of the *long* and *full eastern garment*, in which they used to carry things as our women do in their *aprons*. See Psalm cxviii. 7. Prov. vi. 27. xvii. 23. *Silva Critica*, iv. sect. 172.

V. 40. The *imperative mode* in the *future* escaped translators in this and several other places. Compare Matt. v. 48. x. 24. 25. Some scribes and others, who saw into the meaning of the passage, unskilfully changed accordingly εσται into εστω: and so the text is quoted in *Apostolical Constitutions*, v. 6. and by others. See *Wetstein*.

V. 44. The thing itself—a *vintage*—being unknown in our country, we are in possession of no term to express the word τρυγησι in the original.

CH. VII. v. 4. περιεη, or περιεης, was the reading of all the old translators except the *Arabic*, and of some MSS.

V. 16. *hath kindly considered*: επισκεψατο: see i. 68. Matt. xxv. 36. where the word is used in similar significations. It is the *Hebrew* תָּבַן.

V. 22. What I have inserted instead of the *pronoun—them—* is entirely necessary to rescue the passage from its ambiguity; which, however, might be done also by enclosing the preceding verse in a *parenthesis*.

V. 25. *purple*: πορφυρα; more literally—*bright—splendid*: the same as λαμπρα: see my *Silva Critica*, ii. on Luke xxiii. 11. sect. 93. Δοξα means *brightness* in ii. 9. 1 Cor. xv. 41. Heb. i. 3. Rev. xxi. 23. and other places.

V. 29. *thankfully received the kindness of God*: εδικαιωται τοις 910: see note on Matt. vi. 1. This translation sets the passage in the clearest light to the *English* reader. The word has something of the meaning, which it bears in Psalm l. 6. and below, v. 35.

The reader must be careful to observe, that our common translation seems to make this and the following verse to be spoken by the *evangelist* in his own person, whereas they are the continuation of our Lord's address, and are parallel to Matt. xxi. 31. 32.

V. 30. εις εαυτους is in construction, I think, with την βουλην.

V. 37. *a sinner*: αμαρτωλος: I follow the old version here, though perhaps, no more is intended by this word than to signify, that she was not a *Jewess* by birth and lineage, but of *Gentile*, or *heathen*, extraction: possibly, a *proselyte* only: nor can I find any proof to overthrow this opinion. See the note on Matt. ix. 10. But this is immaterial here, as she appears to have led an *immoral* life, whether *Jew* or *Gentile*.

V. 38. *behind*: οπισθεν. This is not intelligible without advert- ing to the posture in which the ancients took their meals. They placed themselves along the couch on their sides, supported their heads with one arm, bent at the elbow (see Hor. Od. l. 27. 8.) and resting on the couch; with the other they took their food, and were supported at the back by cushions. Their feet of course were accessible to one who came *behind* the couch.—And for κατεφίλει, see note on v. 45.

V. 39. *for*: ουτι: or, in connexion with the foregoing clause— *he would have known THAT she is a sinner*.

V. 42. *said he*: ειπεν: introduced here with elegance, after *Luke's* manner, instead of the beginning of the question, where the *oriental* translators place it.

V. 45. *fondly kissing*: καταφιλουσα: see my *Commentary* on Matt. xxvi. 49. and *Wetstein* there: see also *Arrian*, *Epict.* iii. 26.

And I read εισελθει: *she came in*: for see v. 37. and so the *Syriac*, *Coptic*, and *Vulgate*. with some MSS.

V. 47. One MS. omits ου, and another places it after ου. I follow this order of the passage, because then the general remark harmonizes with the preceding parable, and all is consistent: as the *love* seems evidently made the *consequence* of *forgiveness* in proportion to the sum forgiven. The woman's entire confidence of receiving *forgiveness* in consequence of her contrition appears to

have occasioned our saviour to argue, as if this *forgiveness* were already received : and then the difficulty, which greatly perplexes at first sight, seems to be removed.

CH. VIII. v. 9. The *Syriac, Persic, Vulgate, and Coptic* versions, with some MSS. very properly make no mention of *λεγοντες*.

V. 15. *with perseverance*—or, *for a constancy* : *ἡ ὑπομονή* : compare Rom. ii. 7.

V. 27. Our old version is very clumsy at this place, and unnecessarily creates inconsistency with the narratives of the other evangelists. *ἄνθρωπος ἐκ τῆς πολιτείας*—is—a citizen of Gadara. It is a very common construction.

V. 29. *for a long time* : *πολλοὺς χρόνους* : see *Wetstein*, and *Taylor ad Lysiam*, p. 35. edit. 8vo.

V. 31. *the bottomless pit* : *τῇ ἀβυσσῶν* : see Rev. ix. 3.

V. 39. *country* : *πολὺν* : see *Silva Critica*, iv. sect. 168. on Matt. xiii. 54. that is, a district and neighbourhood of a town. And so, I think, some more passages would much more properly be rendered : as, for example, Matt. viii. 34. (compare Luke viii. 37.) Matt. x. 5. xi. 20. Luke v. 12. (compare Matt. viii. 1. 2.)

V. 40. *rejoiced* : *ἀπιδέχεται* : or *joyfully received* : see note on Acts ii. 41. compared with Matt. xiii. 20. and 1 Tim. ii. 3. &c.

CH. IX. v. 4. I follow here several of the ancient versions, and various MSS. It makes in this manner a much more natural direction.

V. 7. *was come* : *ἤφαιεν*. The *had appeared* of the old translation would imply, that he was *gone again* : see Matt. xvii. 10.

V. 13. The form of speaking in this verse appears to me *elliptical*, and to be completed thus : We have no more than five loaves and two fishes ; so that we cannot feed them, unless we should go, &c.

V. 16. *εὐλογησὶ* : *blessed God*. The *Syriac, Persic, and Æthiopic* versions, very properly in my opinion, make no mention of *αὐτοῦ*. The only passage, I believe, in the *New Testament*, that gives any countenance to that reading, is 1 Cor. x. 16. where see the note.

V. 25. I look upon the addition to this verse—*ἡ ζημιωθίς*—to be as palpable an interpolation as meddling and nonsensical scribes ever devised. This unmeaning supplement has been brought hither from the two former evangelists, who both use the word in the parallel passage. The *Æthiopic* translator takes no notice of this addition.

V. 28. *after this* ; *μετὰ τοὺς λόγους τούτους* : literally—*after these words, or things*.

V. 32. I have remarked elsewhere, that *συνιστάς*, like other words of *posture* on many occasions, is here only equivalent to *οἶσας*.

V. 38. *one of the multitude*: *απὸ τοῦ ὄχλου*: compare Mark ix. 17. *only child*: *μονογενὴς*: or *only son*. But I follow our old version, as giving probably the true purport of the passage, though not strictly authorized by the phraseology.

V. 39. One would think, that *ἐξαφνός* had got out of its place in the clause preceding its present station; and that the author wrote thus: *And lo! a spirit seizeth him in an instant, and crieth out*. And this agrees better with Mark ix. 18.—I must observe also, that *πνεῦμα* is the *nominative* to *κραζει*, and not *ὡς* according to our version; see Mark i. 26. ix. 26. And the circumstance of *crying out* is distinguished, because *the possessed person* appears to have been *dumb* at other times: Mark ix. 17.

V. 48. *greatest*: *μέγας*: after the *Hebrew idiom*, upon which I have particularly spoken more than once in my *Commentary* on *St. Matthew*.

V. 51. *his departure*: *τῆς ἀναλήψεως αὐτοῦ*: like *ἐπαγγίλιν* and *περιεσθαι* elsewhere: see note xiii. 33. *ἀναλαβὼν, στρέφον εἰς τὸ πικρῶν*: *Hesychius*. See *Bp. Pearce*.

V. 61. *to settle my affairs at home*: *ἀποταξάσθαι τοῖς εἰς τὸν οἶκόν μου*: or *to settle with my people at home*, as some of the old translators understood it: so below, xiv. 38. *Jamblichus* Vit. Pyth. p. 190. ed. Kust. thus expresses the idea. *Ἀξιώσται γὰρ αὐτῶν δοθῆναι τὸ λοιπὸν τῆς ἡμέρας, ὅπως οἰκονομησῶνται τὰ κατ' ἑαυτοῦ*: and thus *Valerius Maximus* iv. 7. *ext. exemp. 1. Atque is tempus ab eo, quo priùs quàm perisset DOMUM PROPECTUS, RES ORDINARET, imprætravisset*.

C. X. v. 6. *upon it*: *ἐπ' αὐτοῖς*: or, *upon him*; namely, the son of peace. v. 12. The MSS. and versions have some variation both with respect to the position of the words *ἐν τῇ ἡμέρᾳ ἐκείνῃ*, and the reading itself. They appear to me an interpolation.

V. 14. *in the judgment*: i. e. when they are tried and punished for their behaviour.

V. 18. *I was beholding*: *θεωρῶν*: i. e. during your mission. And the comparison of the swiftness of *Satan's* fall to the rapidity of lightning is entirely disguised in the common version. See the note in my *Commentary* on Matt. xxiv. 27.

X. 21. *was exceedingly joyful*: *ὑπερβόλλως*: see i. 47.

V. 29. *to justify himself*: i. e. as it seems to me, to vindicate himself from an imputation of being thought not to have attended to the declarations of that law, which he professed to teach; and to acquit himself with credit in the eyes of the audience, as a disputant with *Jesus*, whom he had probably expected to propose other conditions of eternal life than those of the law; and thus to incur the ill-will of the *Jewish* populace.

V. 30. *a man of Jerusalem*: *ἀνὴρ ποῖς τις ἀπὸ Ἱερουσαλὴμ*. There can be no doubt of the propriety of this construction. So *Jerusalem scribes* are *γραμματεῖς ἀπὸ Ἱερουσαλὴμ*. Matt. xv.

1. Besides, the scope of the parable requires it, which intends to shew, that the good Samaritan's benevolence knew no partial distinctions of sect or country, but extended itself even to his greatest enemies the Jews.—Yet the *Persic* translator is the only person, that appears to have seen this construction. I see since that *Mr. Markland* had fallen upon the same idea.

Murderers: *ἀποκταίνουσιν*. We should say, *Banditti*.

V. 31. going down: *κατεβαινεν*: i. e. from Jerusalem: intimating that he also was a Jew.

V. 31. passed by on the further, or opposite side: *ἀντιπαρῆλθεν*. *Strato* epig. 7. apud *Brunck*.

Ἀντιπαρρηχώμενος τῇ ἐπὶ φανηπλοκίᾳ.

V. 33. I understand *κατ' αὐτοὺς τοποῖ*. *Phædrus*:

— *fortè innoxius*

Viator est deductus in eundem locum.

V. 42. The *Coptic* and *Æthiopic* versions have: *Very few things, or even a single thing only is necessary.*

If any man can represent this passage in greater simplicity of language, and preserve at the same time the elegant allusions of the original, which are entirely obliterated in the old translation, he can do what, I confess, is beyond my ability. See the note in my *Evidences of Christianity*, p. 71. 2d edition.

CH. XI. v. 1. I look upon *τοῦ* in this place to mean one of those *proseuchas*, or houses of prayer, spoken of vi. 12. Acts xvi. 13. Compare Acts iv. 31. vi. 14.

V. 4. doeth wrong: *οφειλοῦσι*: i. e. *ἀμαρτανισοῦσι*, as is manifest from the context, and from xiii. 2. 4. To this purpose *Demosthenes* cont. Mid. p. 339. ed. Lutet. *Νομίζειν γὰρ οὐδὲν αἰ ἀνθρώπων οὕτως ἀσελγῶς καὶ βίβλως οὐδεὶς τῶν πολιτῶν χρῆσθαι, μὴ μάλιστ' αὐτοῦς οὗτος, ὁ αὐτῷ ΠΡΟΩΦΕΙΛΕΤΟ*: where the scholiast says: *Ὁ γὰρ ἰκανὴν τοσούτοις Μειδίας, εἰ μὴ ΠΡΟΗΔΙΚΗΤΟ μολίζοντα.*

V. 6. The connexion is *φίλος ἐξ ὁδοῦ* a friend on the road, or on a journey. So *Lysias*, p. 34. ed. Taylor, 8vo. *καταλαβόντες το μαιρακίον ἐκ τῆς ὁδοῦ*: and again p. 36. *βίᾳ ἐκ τῆς ὁδοῦ συνιερπάζοντες*, as we were going along the road. See also the next note.

V. 13. *Dr. Campbell* connects *ἐξ οὐρανοῦ* with *δότεν* your father will give from heaven; and fancies, truly, that *πατὴρ ἐξ οὐρανοῦ* is an unjustifiable construction: whereas it is neither more nor less than the *πατὴρ ἐν οὐρανοῖς* and *πατὴρ οὐράνιος* of *Matthew*, as the translators of ancient and modern times seem to have understood the phrase, except the *Coptic*, who follows the *Doctor's* method.—I now see in *Bowyer's Criticisms*, that *Beza* and *Markland* are the *Doctor's* guides on this occasion. As for *Beza* and the *Doctor*, I feel less uneasiness about them; but see with surprise and regret such an excellent *Greek* scholar as *Mr. Markland* disapproving the explanation of *Grotius*. What is *αὐτῷ ἐν*

της πολεως—viii. 27, but *αυτη παλις*? What *οι εξ ιερουσαλ*, Rom. ii. 8. but *οι ιεροσολιται*? What John vi. 31. calls *αυτοι εκ του ουρανου*, the LXX had termed simply *αυτοι ουρανου*—Psalm lxxviii. 24. In short, what is *Homer's Λιαις εκ Σαλαμινος*. Π. B. 556? Let the *scholiast* inform us: *Σαλαμις*. 'ΟΘΕΝ ΗΝ Λιαις ὁ Τελαμωνιος.—So we—a man of London, or a London man. I should have been ashamed to produce proofs in form of so plain a point, if *Mr. Markland* had not disputed the propriety of the phrase. See the preceding note, and John i. 19.

V. 27. Here *γυνη εκ του οχλου* is the same form of speech as that mentioned in the foregoing note: and so our translators understood it. See also xii. 13. xix. 39.

V. 33. a hole, cell, or cavern: *κρυπτη*, the *crypta* common among *Roman* authors. This is a word, so much out of the way of ignorant transcribers, and so unlikely to be substituted for *κρυπτοι* which, on the other hand, was so very likely to supplant it, that I cannot but wonder at *Grotius* and others for preferring the more common expression.

V. 36. as when, &c. i. e. "thy condition may then be compared to the circumstances of the lamp on its stand abovementioned, which shines all over the house upon thee and all that come in."

V. 38. did not dip his hands in water: *ουκ εβαπτισθη*: see note on Mark vii. 4.

V. 39. the pronoun *υμων* in this verse is totally destructive of the consistency of this passage by an insufferably awkward intermixture of a comparison and its application. The *Æthiopic* translator appears to have been sensible of this impropriety by omitting the pronoun altogether. The *Coptic* version is made by *David Wilkins'* edition in the *Latin* translation to read *αυτοι* for *υμων*: but this is an error, for that translator read *υμων* like the rest. *Mr. Markland* on *Lysias*, as reported by *Bowyer*, proposes to insert a comma at *ισωθιν*, that *υμων* may be connected with what follows. A most clumsy and unparalleled arrangement of words; and it surprises me, that a man of his learning could propose such an unjustifiable solution of the difficulty. Preparatory to what I am going to propose, I wish the reader to bear in mind, that *Luke* is a very elegant writer, and employs a variety of polished words and phrases, not elsewhere found in the gospels. And I am convinced, that an elegance of this kind, worthy of an *Attic* historian, not apprehended by the scribes, was the occasion of this erroneous reading, which is now current, prior, I should suppose, to any MSS. at this day existing, and probably to the present versions too. I appeal to such as have a taste of these niceties, whether our accomplished physician did not thus exhibit the passage: *Το δε ισωθιν ὕμιν γίμει ἀρπαγης και ποτηριας*: which is one of the most exquisite beauties in the *Greek* and *Latin* writers of the first character.

V. 40. Literally—*Doth not he, who doeth the outside matter, do the inside also?* i. e.—As in common life, it would be thought very foolish and preposterous to clean the *outside* of a vessel, and leave the *inside* full of filthiness; so is it as strange, that ye should acquiesce in moral impurities under the cover of a specious outwardly demeanour before the world.

This sense seems to me perfectly rational and suited to the manifest tendency of our Lord's expostulation; and the interpretation certainly offers no improper violence to the language of the author.

V. 44. *decayed tombs*: τα μνημεια τα αδηλα. Dr. Pocock informs us, (quoted also by Mr. Townson on the Gospels) that, when the tombs among the Jews were much decayed, so as not to be very conspicuous (αδηλα,) they were washen over with *lime-water* to enable passengers to discover them, and thus avoid defilement, which arose from touching them. Num. xix. 16. Hence the *whited sepulchres* of Matthew and the *indistinct tombs* of Luke are one and the same thing. For these, in the night or through heedlessness, might be walked over, even when *whitened*; or that *whitening* might be neglected, and one evangelist adapt to his purpose one state of the same sort of tombs, and one the other. Besides, what had been once *whitened*, would soon, from rain and weather, become *indistinct*.

V. 49. *will drive away*: εκδιωξουσιν: see 1 Thess. ii. 15. and I transpose these *two verbs* at the end of the verse, conformably to the Syriac and Persic translators.

V. 53. *to be greatly enraged*: δυνας ενχυν *gravitèr ferre—violenter in illum insurgere*. So several of the eastern translators understood the phrase. See note on Mark vi. 19.—Upon αποστοματιζειν consult Wetstein.

CH. XII. v. 1. I have included the words—*which is hypocrisy*—in brackets.—Matt. xvi. 6. Mark viii. 15. render it highly probable, that they are not the words of our saviour; and I am inclined to think myself, that the evangelist never wrote them, but some transcriber in after times transferred a marginal gloss into the text.

V. 15. All the eastern translators agree in giving this turn to the verse.

V. 19. *regale, or feast, thyself*: ευφραναιου: so xv. 23. xvi. 19. See also Casaubon's notes at the beginning of the 7th book of Athenæus.

V. 20. *this soul of thine*: την ψυχην σου: "which thou hast been addressing with so much gaiety and confidence of heart."

Literally—they require: a singular specimen of that form of speech noticed above at vi. 38. See also below, xvi. 9.

V. 21. Mr. Markland's distinction of connecting the words—μην εις Θεις—together, is ineffectual, and precisely the same with the customary construction, if attentively considered.

V. 29. *with anxiety and suspense*: κα μετιστοιχίζεσθαι. I can find no simpler method of expressing the elegance of the original. *Horace* has conveyed the idea in terms of similar beauty, *Epist.* i. 18. 110.

— *non fluctem dubiæ spe pendulus horæ*:
Float on the balance of the wavering hour.

Æschines in *Ctes.* αἰακρίμαστος ἀπὸ τῶν ἐλπίδων; and *Isocrates de Pace*: ἐξηρημαῖα τῶν ἐλπίδων.

V. 34. *let your heart*: ἡ καρδία ὅμων ἐστίν. This representation appears to me much more forcible. "Ye have nothing like a treasure upon earth: ye have left every thing to come with me: your treasure is in heaven; and there let your heart be also." See note on vi. 40. and Col. iii. 2.

V. 46. *the infidels*: τῶν ἀπιστῶν. This term in its common acceptation, though not in reality, implies more guilt than *unbelievers*; as our translators seem also to have thought from 1 Tim. v. 8. and therefore suits this place better, where great guilt is supposed. See Matt. xxiv. 51.

V. 49. I understand simply by this declaration, that our Lord intends to signify the accomplishment of one great object of his mission—viz.—the promulgation of a more perfect scheme of religious duty: as, in the next verse, he adverts to the other great object, his baptism of death. See John xvii. 4. which I look upon as very similar to the passage before us; and compare Malachi iii. 2. A passage in *Homer*, which the *phraseology* reminds me of, well illustrates that substitution of *σ* for *ι*, so common in the *New Testament*:

ΝΥΝ ΑΥΤ' ΕΝ ΝΗΥΣΙ ΜΕΤΙΣΤΟΙΧΙΖΕΤΕ ΠΟΤΕΠΟΡΟΙΣΙ
ΠΥΡ ὁλοοὶ ΒΑΛΕΕΙΝ: II. N. 628.

See *Silva Critica*, ii. p. 132.

V. 54. Several of the old versions assign this station to the *adverb* *τοῦτος* immediately; and, I think, with more propriety: but this position of the word, when it is intended to respect what follows, is very common in the ancients. See *Silva Critica*, iv. p. 239.

V. 58. *do all thou canst*: δὲς ἐργασίαν: on this phrase, which has so puzzled learned men, see *Wetstein*: to whose explication let me add another authority of this sense of ἐργασία from *Paulus Silentarius*, *epig.* 37.

----- ἐξ ὅμων γὰρ,
Θεὺ, πυρὸς ἐς τούτῃν ἄλθεμεν ΕΡΓΑΣΙΗΝ:

i. e.—*vim*—*violentiā*—*ignis*.

CH. XIII. v. 1. *at the time*: ἐν αὐτῇ τῇ καιρῷ: i. e. *about the time—soon after the time*—of the event itself. The words do not appear to me capable of any other meaning. And *παρῆσαν* came: as Matt. xxvi. 50.

V. 3. *in the same way*: ὁμοίως. This alteration here and in v. 5. gives the passage more importance, as a *prediction*; for which, no doubt, it was intended.

V. 7. *also*: καί: i. e. why does it take up room, as well as bear no fruit?

V. 9. I partly adopt *Dr. Campbell's* turn of the passage here, which manages the *elliptic* idiom of the original extremely well.

V. 11. *look up*: ἀνακύψαι: this *secondary* meaning of the word makes the passage clearer.

V. 12. *called to*: προσεφώνησι: and we must suppose that she came at the call: as in vi. 13. See Matt. xi. 16. Luke xxiii. 20.

this infirmity of thine: τῆς ἀσθενείας σου this idiom of our language exactly represents the original in such places. On this power of the *article*, see my *Silva Critica*, i. p. 57.

V. 25. All the wit of man can make nothing out of the word *εγέρθη* in this passage: as for the *εισιλθῆ* of the *Vulgate*, and of some MSS. it is the mere evasive substitution of men, who were puzzled, and could not extricate themselves from their perplexity in a better way. I have no doubt but we ought to read, with the slightest alteration imaginable, *αγέρθη* collected—settled—or composed, himself. This seems the better reading in Hom. II. E. 510. where some read *εγείρω*, and others *αγείρω*. *Λέγειν*, which is the usual gloss of *αγείρω* in the *lexicographers*, is not uncommon in the sense of *composing* and *collecting one's-self*; whence the *colligo* of the *Latins* is employed in the same manner.

V. 29. *will sit at table*: ἀνακλιθῆσονται: compare Matt. xxii. 11. Rev. xix. 9.

V. 32. *I end my course*: τελευτούμαι: or *am destroyed*, or *die*. So *Suidas* in Ἀμαχίος. Καὶ οὕτως τελευτήσων. Euseb. Ecc. Hist. viii. 6. Οἱ μὲν ξίφει κατεσφάττοντο, οἱ δὲ δια πύρος τελευτοῦντο. So elsewhere, and many others.

V. 33. Nothing can be clearer, than that this verse is intended by our Lord as a counterpart to the preceding in different language: therefore, and because the *eastern* versions are unanimous in supplying a *verb*, which does not appear now in the text, equivalent to *εἶναι*, *εργαζισθαι*, or *ισθαι*, it is scarcely to be doubted, but that one of these words has been lost from the original: which is accordingly inserted in my version.

die: περὶεσθαι: and this idea gives particular force and propriety to John xiv. 2. 3. So *ἐπαγγί* elsewhere, and similar terms in the *Greek* and *Latin* languages.

CH. XIV. v. 1. See *Bp. Pearce* on this verse.

V. 14. I have consulted perspicuity by discarding the *hyperbaton* of the original from this verse: for that it is a *hyperbaton*, any one may be convinced by comparing it with v. 12.

V. 18. *or to make the same excuse*: ἀπο μίας παραιτήσεως: i. e.

as I understand it, *απο μιας αιτίας*: the same excuse of having something else to do.

V. 23. *such as are found*. I have inserted these words on the authority of *St. Matthew* merely to avoid a ridiculous ambiguity.

V. 32. *he & αυτου*: not the *other*, as our version has it; which is not necessary: i. e. "before they are near enough to engage."

V. 35. *αυτι εις γην, αυτι εις κοπριαν*: this must be a *hendyades*; a form of construction most frequent in these writings: because *salt* would not, even in this depraved state, be unfit for the *earth*, in the only reasonable sense distinct from manure: which see in my *Commentary* on *Matt. v. 13*.

CH. XV. v. 1. *all*: *παντες*: i. e. of that place and neighbourhood. Or—a great many.

V. 15. *connected himself*: *εκαλληθη*: this is but a modern phrase, but so exactly corresponds to the original, that I could not forbear to use it, especially in an author, who has less simplicity of diction than the rest.—And *Αγρος*, as the *Latin ager*, means a *farm* in these uses of the word.

V. 16. *the offal*, or *bits*: *καρμινι*: *scraps—odds and ends*: any thing very *small*: see *xvi. 17*.

Our translators and the old versions did not perceive the elliptical form of speaking in this verse; and make the young man wait for the *swine's food* till somebody should give it him, as if he were not able to help himself. The full clause would stand thus: *Και ουδεις ειδεν αυτην το ισθιν*, or *ισθιν*: which word immediately precedes: see this form, *Matt. xiv. 16*. and elsewhere. See also *Prov. xxx. 15*. Thus *Homer Od. P. 503*.

Εἰς ἄλλοι μὲν πάντες ἐσπλάγναι, ἘΔΟΞΑΝ ΤΙ
'Οὗτος δὲ θρήνῃ προμύει βάλε δὲ ξίφι σμῆν.

And a similar *ellipsis* may be seen in *Isaius*, p. 311. in ed. *Reiske*.

V. 19. *to be regarded*: *καταβηται*: or *to be*.

V. 24. *but*: *και*. So this word frequently, and especially when they twice occur, in this sort of opposition to each other. *Theocritus*, *xxiii. 28*.

Και το ροδει καλον εστι, ΚΑΙ ὁ χροτος αὐτο μαρμαίρει·

Και το ιον καλον εστιν ἐν σιαιρι, ΚΑΙ ταχυ γηρῃ.

V. 25. *at the farm*, or *in the country*: *ἐν αγρω*—in contradistinction to the *town* or *city*. See our translators, *xxiii. 26*. So *Homer Od. O. 502*.

Ἵμεις μὲν νῦν ἈΣΤΥΔ' ἐλευσιντε νῆα μελαιναν·

Αὐτὰρ ἔγῳ ἈΓΡΟΝΔ' ἐπιλευσσομαι, ἧδὲ βοτῆρας.

Orpheus de lapid. v. 94.

Ἦελοι γὰρ ὄγειν ἱερῆον, ἀντιβόλῃσκα

ἈΓΡΟΘΕΝ ἈΣΤΥΔ' ἵοντι περιφρονι Θειοδαμαστί.

music and singing: *συμφωνίας*: literally—mingled sounds.

V. 26. *was inquiring*: ἐπευθαινο: this tense admirably expresses the *earnestness* and *particularity* of one, who wishes a satisfactory account of some puzzling circumstance.

V. 27. *in good health*: ὑγιαίνοντα: see our translation and the LXX at Gen. xliii. 28. *Safe and sound* appears to me mean and vulgar.

V. 30. *with harlots*: μετὰ πορνῶν: or *whoremongers*: i. e. in the company of debauched and profligate men.

CH. XVI. v. 3. Several of the *eastern* translators seem to have read *ἐν*: *when*; which *Bp. Pearce* recommends; but unnecessarily, if the power of the *present tense* of the *verb* be attended to, as in my version.

V. 8. The phrase ἐπαινεῖ τῆς ἀδικίας *he commended for his unrighteousness*—is an exquisite elegance worthy of our *evangelist*; and it surprises me much, that this beautiful construction should have escaped, as far as I know, all the *commentators* and *translators*, that have gone before me. It is too common to need exemplification in this place. See, however, *Plutarch*, ii. 1. C. ed. Xyl. *Virgil*, *Æn.* xi. 126, 280. and my note on the *Hercules furens* of *Euripides*, v. 529.

in the management of their concerns: εἰς τὴν γένεσιν τῶν ἰαυτῶν: *with respect to the management*: γένεσις has undeniably in this place the same power as γένεσις, *Matt.* i. 1. where see the note.

V. 9. *these uncertain, false, or unsubstantial, riches*: τοῦ μαρμαίνεσθαι τῆς ἀδικίας: this expression is precisely equivalent to the apostle's ἀδελότητι πλουτοῦ: 1 *Tim.* vi. 17. So ἀδικία is opposed to ἀληθεία in *Rom.* ii. 8. where it means the *immoral conduct*, that but too uniformly springs from idolatrous and *false* principles of religion. See also the same opposition in 1 *Cor.* xiii. 6. and justly enough: for as *lying* is *false speech*, so *unrighteousness* is *false action*. This is the case with the *Hebrew* לֹא־וָרָע and רָעָה: compare *Gen.* xxi. 23. *Exod.* xxiii. 7. *Psalm* xlii. 1. LXX, and elsewhere: see also v. 10. below: and *John* iii. 20. 21. Now this mode of expression has arisen from substituting the *consequence* for the *manner of the action*, according to the maxim, *Malè porta, malè dilabuntur*. Two passages from *Euripides* will illustrate my ideas very successfully. The first occurs in his *Electra*, v. 948.

Ἡ γὰρ φύσις ΒΕΒΑΙΟΣ, οὐ τὰ ΧΡΗΜΑΤΑ.
Ἡ μὲν γὰρ, αἰεὶ ΠΑΡΑΜΕΝΟΥΣ*, αἰεὶ κακὰ.
Ὁ δ' ὄλεος ΑΔΙΚΟΣ, καὶ μετὰ σκαιῶν ζῆται,
Ἐξίπτατ' οἰκῶν, σμικροὶ αἰθρίας χροιοί.

The other is in the *second* fragment of his *Erechtheus*, *Musgrave's* edition:

ΑΔΙΚΩΣ δὲ μὴ κτὼ κτημάτων*, ἢ βούλη ΠΟΛΥΝ
ΧΡΟΝΟΝ μιλαῖσθαι ἐμμενέειν τὰ γὰρ ΚΑΚΩΣ
Οἰκὸς ἐτελλοῖτ' οὐκ ἔχει ΣΩΤΗΡΙΑΝ.

I see, that *Bp. Pearce* has fallen upon the same notion of the word *αδικία*: and compare *Taylor* on *Æsch.* p. 586. ed. Lips.

ye die: *εὐλιπῆτε* *ye die*: one of those *euphemisms*, or *smooth terms* for an *unpleasant thing*, which, I have before observed, were so common among the ancients, and indeed the moderns also, when they speak of *death*: see *Silva Critica*, ii. sect. 92. So *Euripides* in his *Hippolytus*, v. 805. who completes the phrase:

Πρὸς μὲν ἤδη βίοντες ἀλλ' ὅμως ἐγ' αἶ
Λυπήρος ἡμῖν τοῦτοδ' αἶ ΕΚΛΙΠΟΙ ΔΟΜΟΥΣ.

And v. 860.

ΕΛΙΠΕΣ, ΕΛΙΠΕΣ, ἢ φίλα γυναικῶν:

where the *scholiast* says: Το ελιπεις, αὐτὶ τοῦ ΑΠΕΘΑΝΕΣ· ελιπεις το ζῆν: and so with βίον, *Antipho*, p. 616. ed. *Reiske*; but without a substantive, as our *evangelist*, *Isæus* p. 27. *Aræteus*, p. 23, 10. edit. *Oxon.* and *Apollodorus* in *A. Gell.* xvii. 4.

ye may be received: *δεικνύται ὑμᾶς*: literally—they may receive you: see note at xii. 20.

V. 10. *unjust*, or rather *untrue*: for *αδίκος* is opposed to *πίστος*, or *αληθινός*: as in the next verse.

V. 12. This verse also exhibits a curious specimen of that singularity of scriptural phraseology, which I have exemplified in various instances, in the *second part* of *Silva Critica*, sect. 83. on *Matt.* xvi. 29. As our author had begun the sentence with *αλλοτριῶν*, which may signify *changeable*, or *transferable*, or *entrusted by another* for a time; to preserve the uniformity of the contrast, he employs in opposition to it, a term by no means strictly proper—*ὑματέρων* *your own*. “If ye do not act your parts well in this theatre of existence, how can ye expect an exaltation to a higher sphere?”

This notion of *αλλοτριῶν* will be well illustrated by a passage in *Horace*, sat. ii. 2. fin.

Nunc ager Umbreni sub nomine, nuper Ofelli
Dictus, erit nulli PROPRIUS; sed cedet in usum
NUNC MIHI, NUNC ALII.

Thus imitated by *Lucian*.

Άγρος Αχαιμενίδου γίνεται ποτε, νῦν δὲ Μενίππου·
καὶ πάλιν ἐξ ἑΤΕΡΟΥ βησσομαι εἰς ἑΤΕΡΟΝ.
καὶ γὰρ οὐκ εἶχον με ποτ' οἶκον, καὶ πάλιν οὗτος
οἶσται· εἰμι δ' ὅλως οὐδένος, ἀλλὰ τυχῆς.

I perceive now, that *Bp. Pearce* has anticipated me in these illustrations also. Both the manifest scope of the passage and common sense require this meaning of *αλλοτριῶν*, and this explanation of the phraseology: otherwise our Lord's inference ought to have been reversed, according to the remark of the same *Lucian* in another *Epigram*:

Εγὼ δ', ὃς οὐκ ἔστι κακὸς καυχώμενος ἄνθρωπος
 τοῖς ἰαίοις, οὐκ οὐκ πιστὸν ἐν ἀλλοτρίοις.

See also Corn. Nep. vit. Thras. sub finem.

V. 21. *crumbs*: ψυχίων—or *bits*: like κεραιῶν, xv. 16. and Matt. xv. 27.

V. 23. *in the grave*: ἐν τῇ αἰδῇ: and conformably to this representation, he is spoken of as having a *body*, v. 24. It must be remembered, that αἶδης—no where means *hell*, γέννηα—in any author whatsoever, *sacred* or *profane*: and also, that our Lord is giving his hearers a *parable* (Matt. xiii. 34,) and not a piece of *real history*. To them, who regard the narration as exhibiting a *reality*, it must stand as an unanswerable argument for the *purgatory* of the *papists*. The universal meaning of αἶδης is—the *state of death*: because the term *sepulchrum*—or *grave*, is not strictly applicable to such as have been consumed by *fire*, &c. See v. 30.

V. 24. In this verse αὐτός cannot possibly be admitted: the true reading, I doubt not, was ΑΥΤΟΝ φωνήσας: see xvi. 2. John xii. 17. though I find no written authority to corroborate my conjecture.

my tongue: τῇ γλώσσῃ μου: literally *this tongue of mine*; *pointing* to it, or *shewing* it, at the time. Our language is incapable of preserving many of these proprieties with any tolerable dignity; which some will think me to have sacrificed already too often to perspicuity and significance. But it is not possible for reformers and innovators to suit every taste. They must reconcile themselves to abundant censure and a scanty portion of unwilling praise.

V. 25. *in the same measure*: ὁμοίως: i. e. as much *misfortune*, as thou *worldly happiness*.

CH. XVII. v. 5. *increase our faith*: πρόσθεις ἡμῖν πίστιν. I follow the common translation, though, I own, the request is to me completely unintelligible, nor can I make any thing of it. The ancient versions lead to no solution of the difficulty. I see nothing preferable at present to my own conjecture, in which I hope to be indulged in such a desperate emergency, till something better can be furnished. I would only banish the ε, and read Πρόσθεις ἡμῖν πίστιν *propone nobis fidem—da nobis fidei exemplum—give us some specimen of faith—some rule about it*. Thou hast just *specified* how often we are to *forgive* our brother—thou hast laid down a direction about *forgiveness*; lay down one about *faith* also.

V. 7. On this verse, see my *Silva Critica*, part ii. sect. 90. I have observed, that εὐδίας in several passages of the N. T. more properly belongs to a remoter word, than that with which it is connected. See *Casaubon* on Theophrast. p. 148. ed. Lugd. anni 1617. and note on xii. 54.

V. 9. *I think not*: *οὐ δὲνα*: So *δὲνα γὰρ*: Eurip. Hel. 926. The *Coptic* and *Æthiopic* versions, and, it seems, three MSS. omit these words: but I see no other reason for suspecting their authority.

V. 10. *that have done no favour*: *αχρηστοί*: and so it harmonises with the preceding verse; whereas the word *unprofitable* is in every view inadmissible; neither suitable to the foregoing illustration, nor the present application of it. *Αχρηστος* I understand to be equivalent to *αχαρις*—*αὐτοῦ χαρίτος*. To this purpose is *Homer* Il. B. 269. *αχρηστοὶ ἰδὼν* he looked not very gracefully—an ill-favoured person “he made *wry* and *ugly* faces.” *Αἰρεπὲς πρὸς πρῶτον*: says the *scholiast*: compare *James* i. 11. See *Od.* Σ. 162. and 2. *Reg.* vi. 22. LXX. *Hesychius* has: *Αχρηστοί, ΑΧΑΡΙΣΤΟΝ*, if I mistake not.

V. 16. The *Syriac*, *Persic*, and *Æthiopic* versions have—the feet of *Jesus*.

V. 18. Concerning this *pleonasm*—*ἐπιβήσαντες ἐπὶ τοὺς πόδας αὐτοῦ*—I have spoken in my *Commentary*, *Matt.* i. 18.

V. 20. *scrupulous, or exact observation*: *παρρηρησιαί*: see *de Rhoer*, *Porph.* Abst. p. 315.

V. 21. *in the midst of you*: *ἐν μέσῳ ὑμῶν*: so the *Æthiopic* translator probably understood it: and so the LXX render *τῶν*—*Cant.* iii. 10.

V. 23. There can hardly be a doubt but *Luke* wrote, with the slightest variation imaginable from the present text—*αὐτὸς ἐπαύειν* and *if*: and so the *Syriac*, *Persic*, and *Arabic* translators.

in search: *διωξάντες*: compare *Rom.* xii. 13. 1 *Thess.* v. 15. and similar places. This gives much the most natural sense.

V. 25. The words *ἀπὸ τῆς γένιαις ταύτης*—belong equally to both the verbs of the sentence: see *Matt.* xvi. 21.

V. 27. *they were giving in marriage*: *ἐξίγαμιζοντο*: literally—they were causing to be given in marriage; but as this would have been inelegant, and our old translation destroys the uniformity of the proper tense, I have given the present version.

V. 34. *the same couch*: *αὐτῆς μίας*: i. e. at supper together.

V. 36. *in the field*: *ἐν τῇ ἀγρῷ*: or rather—in the country—at the farm: see note xv. 25. which would have put a stop to the following effusion in *Bowyer*, occasioned by the omission of this verse in various MSS. and the *Æthiopic* and *Coptic* versions.

“As to the interrogatory by which *Wetstein* would invalidate its authenticity, viz. What could they be doing in the field by night? it may easily be answered in the words of *St. Luke*—They might, perhaps, be keeping watch over their flock by night—ii. 8.”

By this time, I presume, the reader is prepared neither to admire the question nor the solution very much. It is plain from v. 31. that the events of that *day* are predicting: the event of the men at supper, v. 34. relates to the earlier part of it; that of the

women, v. 35. may be referred to a very *early part of the morning*, (Eccles. xii. 4.) or the *cock-crowing*, or *λίαν πρῶι*: Mark xvi. 2. and that in v. 36. belongs to the period just preceding *sun-rise*, when labourers go to work: see Matt. xx. 1. the *πρῶι*. And so our Lord gives us, and in *regular order* too, *three* of the *four* periods mentioned by himself in Mark xiii. 35.

CH. XVIII. This chapter is closely connected with the foregoing: compare chap. xxi. ver. 36. with its context.

V. 7. It is plain to any reader, that our translators misapprehended the sense of the phrase *μακροθυμῶν ἐπ' αὐτοῖς*, though so clearly decided by the context.

V. 8. *such*, or *this*, faith: *τῇ πίστει*: i. e. as to believe, that God will *speedily* do justice: see 2 Pet. iii. 4. which seems to make this obscurest of passages not only intelligible, but pertinent.

V. 9. *concerning*: *προς*—or *with a view to*: so Heb. i. 7. and elsewhere.

all others: *τοὺς λοιποὺς*: literally *the rest*: i. e. every body else.

V. 10. *a tax-gatherer*: *τελωνιῆς*: so I have uniformly rendered the word; because *publican* misleads the reader, and requires explanation.

V. 11. I connect *προς ἑαυτοὺς* with *σταθεὶς* after the *Syriac* translator. The *σταθεὶς προς ἑαυτοὺς* was the circumstance of the *Pharisee's* situation, as *μακροθεὶς ἐστὶς* was that of the *tax-gatherer's*.

greedy: *ἀρπαγίς*: *snatching at*—*seizing*, what does not belong to them: a term, which would suit very well with his notion of a *tax-gatherer*: see the notes on Matt. xi. 12. in *Silva Critica*, part ii. sect. 70.

V. 24. The word *unwillingly* conveys much more clearly to an *English* reader the spirit of our saviour's apostrophe.

V. 31. *he took aside*: *παράλαβον*: he was on the way to *Jerusalem*, attended all the time by crowds of people.

V. 32. *assaulted*, or *injured bodily*: *ὀβριστηταί*: he alludes to what is recorded Matt. xxvi. 67. and elsewhere.

V. 34. If the last clause of the original—*καὶ οὐκ ἐγίνεσκον τὰ λεγόμενα*—be not spurious, there is the most insipid redundancy of expression in this verse, that I ever met with in any author.

V. 35. *at*: *εἰς*: i. e. close by—in the territories: see Matt. xx. 29. And we must remember, that *Jesus* is making the best of his way to *Jerusalem*, and that *Jerusalem*, the great theatre of the subsequent transactions, was constantly in the mind of the historian. This, therefore, is the place, to which *Jesus* was gradually approaching, and had now almost reached: as *Mr. Markland* judiciously observes. So the vicinity of *Jericho* is evidently meant in xix. 1. as the following story shews. See xix. 29. 30. and Matt. xxi. 1. Mark xi. 1.

CH. XIX. v. 8. *wronged, or dealt unjustly by*: ἐνοχοποιήσα: see iii. 14. i. e. by exacting more than the proper *tax* or *custom*, by an arbitrary use of my power as a *Roman* officer.

V. 9. *concerning*; περὶ: see note on xviii. 9. This seems to have been addressed to those *murmurers* mentioned in v. 7. Compare xiii. 16. See *Bp. Pearce*.

V. 14. I conclude from their translation of this verse, that our translators did not at all apprehend the circumstances of history, on which the story of this *parable* is founded.

V. 25. Most of the ancient versions begin the next verse with —καὶ αὐτῶν αὐτοῖς—but this seems to have been done merely to evade the difficulty that presents itself in this; which, I think, is effectually removed in my version.

V. 38. Upon this verse, which has puzzled *commentators* so effectually, see the *second* part of *Silva Critica*; sect. 77. It is impossible to give the true meaning in any thing like a literal translation.

V. 42. ἡ ἰσχυρὴ καὶ σὺ ὦ! *that thou hadst but known*: see also xxii. 42. and *Bp. Pearce*.

V. 44. It is manifest, that the words καὶ τὰ τέκνα σου εἰ σοὶ—belong to the word, with which I have connected them: and the *hyperbaton*, if not original, occasioned by the *pathos* of this interesting passage, operating on the feelings of the author, (see Longin. de Subl. sect. 22.) must be attributed to the inadvertency of transcribers.

V. 44. *visitation*: ἐπισκέψεως. This term, I think, conveys no suitable idea to an *English* reader, but I am not acquainted with any other single word in our language. "This time of God's *kind* concern for thee."

CH. XX. v. 16. I understand the words—μὴ γένοιτο—as implying in general a virtuous indignation in the speakers at this conduct of the husbandmen, and a wish, that it never may be exemplified in real life. The last circumstance—of the vineyard being given to others—cannot be the particular object of this ejaculation: the propriety of that measure could not be questioned or resisted: see Matt. xxi. 41.

V. 19. I thought it best to place the clauses of this verse in the proper order of their connexion with each other.

V. 20. I am inclined to read παρατηροῦντας in this place; but this is of no great moment, as, by the most common figure of speech, men are perpetually said to do by *themselves* what is done by their *agents* only.

suborned: συκοφίτους: a word of our translation, Acts, vi. 11.

V. 37. All the old translators connect ἐκ τῆς βασιλείας with what follows, except the *Coptic*, who leaves us in the same uncertainty as the original.

V. 47. προφασί μακρῇ with a long preamble. This accepta-

tion of the word suits, much better than any other, a passage in *Theognis*, ver. 354.

Εὐ κατέλλει τοὶ ἐχθροὶ ὅτ' αἱ δ' ὀποχείριος ἔλθῃ,
Τίσαι νῦν, ΠΡΟΦΑΣΙΝ μηδεμίαν θύμενος :

without more words—without more to do. See the note on Matt. xxiii. 14.

For the foregoing quotation I am indebted to the printer, who pointed it out as the page was passing through the press.

CH. XXI. v. 10. The words—*τοτε ἐλεγεν αὐτοῖς*—appear to break in upon the continuation of our Lord's speech, and the other *evangelists* have no such interruption in their narratives. But these are slight objections, or rather no objections at all; but very strong reasons, why transcribers would never think of making such an interpolation. Only the *Syriac* and *Persic* versions omit the words in question. See a similar interruption of our Lord's address, v. 29.

V. 12. *will put forth their hands*: *ἐπιβαλόντες τὰς χεῖρας αὐτῶν*: i. e.—“will attempt to seize you:” and hence the propriety of the following word—*διώξουσιν* *will pursue you* for this purpose. See xxii. 53.

after ye have been brought: *ἀγομαῖους*: who will adjudge you to be scourged in *synagogues*, and shut up in *prisons*.

V. 15. *a wisdom of speech*: *στομα καὶ σοφίαν*: in this form of speech, called *hendyades* by the *rhetoricians*, and so frequent in the *New Testament*, sometimes the latter *substantive* is the leading word; as in this instance. I commonly leave this figure as I found it, when no awkwardness attends it, as in i. 17.

V. 19. *will ye preserve*: *κηρύσθε*: so I read with some MSS. and all the ancient versions. The passage is parallel to Matt. xxiv. 13. Or literally, with the common reading, imperatively: *preserve your lives*.

V. 21. A man must suppose *St. Luke* to have been intolerably careless, to write these sentences in any other order than that, in which I have disposed them. And this method is infinitely preferable to that recommended by some, viz. the omission of the *first* of the *three* clauses in our translation. Now the precept rises by its just gradations. *They* must leave *Jerusalem*, that are in it at this time, for *Judea*, at large; others, *Judea* at large for a particular part of it, the *mountainous country*; others, the *neighbourhood*, for a *greater distance*.—And I wish *Dr. Owen* had been kind enough to specify the impropriety of referring *αὐτῶν* to *Judea*.

V. 23. *distress, or affliction*: *αἰαγὰ*. So the verb Apoll. Bibl. p. 5. ἡ δίδωσι Κρονὸν καταπίπειν φάρμακον· ὅφ' οὗ καὶ οὗτος ΑΝΑΓΚΑΣΘΕΙΣ, πρῶτον μὲν ἐξίμει τοὺς λίθους, ἐπιτίνα τοὺς παῖδας, οὓς καταπίει.

sore punishment : *αργη* : literally—*wrath*, or *divine indignation* : the cause put for its effect.

V. 25. *then* : *και*. I have remarked before this sense of the conjunction. So Virg. *Æn.* iii. 9.

----- *vix prima inceperat æstas.*

Et pater Anchises dare fatis vela jubebat.

On the remainder of this verse see *Silva Critica*, part ii. sect. 92.

V. 26. *expiring* : *αποψυχωνται* : or *ready to die* : equivalent to the *ως θανατου* of our Lord. Matt. xxvi. 38.

a fearful expectation : *φοβου και προσδεχιας* : a *hendyades* : see ver. 15. Much in the same manner *Æschylus* in Sept. Theb. 261.

ΑΨΥΧΙΑΙ γαρ γλωσσαι ἀρπαζει ΦΟΒΟΣ.

See too another apposite passage in *Dion Cassius*, lxx. 8.

V. 36. Most of the ancient versions expressly connect *ει παυσι καιρω* with *αγρυπνιυσι* : the other verb, being in the *present tense*, equally belongs to the same clause. And *watchful*, or *awake*, in opposition to the *drowsiness* and *stupidity* of *surfeiting* and *drunkenness* above.

to stand firm : *σταθηναι* : or *to be established*.

CH. XXII. v. 11. *guest-chamber* : *καταλυμα* : or *lodging-room*, or *entertaining room*, or *stranger's room*. I keep to the old word for want of a better.

V. 16. The common translation of this passage is dark and ambiguous. He means to tell them, that he should eat no more before his death, which was the accomplishment of his ministry and the final establishment of the gospel by himself.

V. 19. The original is more emphatical and striking : *This is this body of mine* ; laying his hand probably at the same time upon his breast.

V. 24. *was greatest* : *δοκει ειναι μειζων* : this is a well-known redundancy of expression in the *Greek* language. Perhaps, we might render more exactly to the spirit of the original—which of them had the credit of being greatest : see Gal. ii. 9.

V. 26. *the elder* : *ο μειζων* : *natu major* : see 1 Pet. v. 5. Virg. *Ecl.* v. 4.

V. 29. *I covenant* : *διατιθημι*. This is the uniform signification of the word in the N. T. and most commonly in the LXX : and this *English verb* our translators have made use of on several occasions.

V. 31. *hath obtained leave* : *εξητησατο* : this is the usual, though not constant, meaning of the word : like the *exoro* of the *Latins*.

V. 37. *my course*, or *career*, or *life*, is at an end—*τα περι μου τελος εχει* : it is equivalent to John xvii. 4. and 2 Tim. iv. 6. as I shew in *Silva Critica* iv. p. 79. see Acts xiii. 25.

V. 44. *with unusual earnestness* : *εκτινιστερον* : the *comparative*

degree, both in the *Greek* and *Latin* language, has very frequently this power.

V. 45. *weariness*: λυπη: This is all the word can mean here; equivalent, as in many others, to πονος: see Matt. xxvi. 43. It was the time of their natural rest. Compare the *Hebrew* and the version of the LXX. at Is. i. 5. Thren. i. 22.

V. 51. *Hold! so far as this?* εατι: ιως τουτου; I have represented the original as faithfully and intelligibly as I could, according to my own conception of it. This degree of brevity and quickness is very suitable to the probable emotions of our saviour on this occasion: but it is impossible to determine, beyond possibility of dispute, the meaning of the passage. In support of my version, see iv. 34. Mark i. 24. And to consider it as an address to his disciples, and to Peter in particular, on account of his violence in defending him, suits better with the other evangelists, see Matt. xxvi. 52. and with the word αποκριθεις in the original, which would well respect something, that preceded. These two proprieties, however, would be consistent with *Dr. Campbell's* version, which seems conformable to that of the ancients: *Let this suffice*: which, I own, appears to me much too void of animation for the conjuncture. *Bp. Pearce* justly considers this as a difficult passage.

But we may also refer the words to what follows; and render: *Suffer me to go as far as the man*: as if our Lord addressed himself to the soldiers, who held him; and desired leave to go as far as the wounded man to heal him: which does not appear amiss.

However, I prefer what I have given in the text: Εατι: ιως τουτου; *Sinite: usque adeo?* Let the reader follow his own judgment: see Job vii. 19. LXX.

V. 60. *what thou meanest*: ο λεγεις: or *what thou art talking about*.

V. 66. *he was brought up*: ανηγαγον αυτον: literally—they brought him up: i. e. *men-servants*; not those elders and priests and scribes just mentioned. This is that form of speech, which I have noticed several times before: see note on xii. 20. So again below, xxiii. 29.

V. 67. *art thou*: ει συ. So verse 49. or—*Tell us, if thou be the Christ?* It is immaterial.

CH. XXIII. v. 2. *stirring up, or turning aside, to rebellion*—διαστριφοντα: and so, in general, exciting to disobedience of superiours. Exod. v. 4. Numb. xxxii. 7. LXX. See below, v. 5.

V. 5. There should be a comma at Γαλιλαιας in the original, that ιως ουδε may be connected with της Ιουδαίας, to which it belongs. Or see note on xxiv. 27.

V. 6. Or we may make this the speech of Pilate, thus: επρωτησεν· ει ο ανθρωπος Γαλιλαιος εστι; *He asked, Is the man a Galilean?*

which is both more lively, and also more in the manner of our evangelist : see note on xxii. 67.

V. 7. *in those days* : *ἐν ταύταις ταῖς ἡμέραις* i. e. the days of unleavened bread, or the passover: which this translation more clearly points out; and that is the reason of the alteration here: for the mere consideration of greater accuracy in a case of no moment would not always induce me to differ from my predecessors. Nor would I have mentioned this, but with a view of inducing the reader to persuade himself, that I never indulge a wantonness of variation, but could always ascribe some reason such as this, were it not too disrespectful both to myself and him to be so tediously scrupulous.

V. 11. *in derision* : *ἐμπαιξας* : in immediate connexion with what follows, which specifies the nature of his derision. And so the Syriac translator understood it.

scarlet : *λαμπρὰς* : or *purple* : see *Silva Critica*, ii. upon this point: sect. 93.

V. 13. *the rulers of the people* : *τοὺς ἀρχοντας τοῦ λαοῦ*. This is the reading of the Syriac, Persic, and *Æthiopic* versions: and I adopt it, as much more reasonable than the other.

V. 15. We might render literally—*nothing worthy of death hath been done by him*—i. e.—*Jesus* : but this is not so clear; and the old version is unintelligible, or wrong.

V. 18. *let this man die* : *αἰεὶ τούτος* : or *kill this man* : see John xix. 15. so the *tollo* of the Romans: and so the Persic translator. *Silva Critica*, sect. 95.

V. 23. The arrangement of the words, here exhibited, appears more forcible and just.

V. 26. *they fell in with, or met* : *ἐπιλαβόμενοι* : the Persic translator saw this : see Jerem. xlv. 23. Sirach, iv. 11.

V. 27. *beating themselves with sorrow* : *ἐκσπέντο* : concerning this mode of expressing grief among the ancients, see my *Commentary* on Matt. xi. 17. and below, v. 48.

V. 31. *are done* : *ποιουσι*. I have often adverted to this form of expression, which we have just met with also in v. 29.

“If there be such sorrow and lamentation, whilst your state is green and flourishing; what lamentation will there be, when it withers, and is brought to desolation?” Matt. xxiv. 21. 22.

V. 32. *also—at the same time* : *καὶ*. This meaning is often comprehended in this conjunction: so v. 27.

V. 42. *master*—or *sir* : *κύρις* : this man could only address Jesus as a *superiour*, or a *teacher*. The term *Lord*, under which he is spoken of by the apostles after his resurrection, was founded, I apprehend, on the dignity and authority, which then invested him. See Matt. xxviii. 18.

V. 54. *was lighting up* : *ἐπιφύεσκε* : i. e. with the candles, which the Jews light just before six in the evening, when the sab-

both commences. The same word is used for the *dawning* of the day. Matt. xxviii. 1. See *Lightfoot*, ii. p. 15. ed. Roterodam.

CH. XXIV. v. 4. *glistening*: ἀστραπτουσας: see ix. 29. And πιστῆσαι means only *trust*: see Matt. xxviii. 2. as I have elsewhere observed concerning words of *posture*.

V. 7. *sinful men*: ἀνθρώπων ἀμαρτάνων: that is, *heathens*, or *Romans*: see xviii. 32. and note on Matt. ix. 10. The observations of which note would induce me to agree with some MSS. that make no mention of the word *sinful*, were not the angels rather expressing their own sentiments, than repeating the expressions of our saviour. For the same reason I reject the addition of some MSS. at Matt. xvii. 22.

V. 12. *went home*: ἀπῆλθε πρὸς ἑαυτὸν: see this proved in *Silva Critica*, part ii. p. 84.

V. 16. *were so affected*: ἐκσταστοι: not by any *supernatural* impediment, but merely from entertaining no expectation of seeing him at that time; together, it is likely, with some change of dress: which causes appear also to have diverted *Mary's* recollection in John xx. 15. Indeed, Mark xvi. 12. has sufficiently accounted for this misapprehension of the two disciples. We should say, in familiar language: *But, some how or other, they did not recollect him.* A passage of *Buripides* will illustrate the expression of our incomparable historian: *Hippolytus*, v. 703.

Δισκοῖν, ἔχεις μὲν τόμα μεμψατόμα κακὰ·

Τὸ γὰρ δακνὸς σου τῇ ΔΙΑΓΝΩΣΙΝ ΚΡΑΤΕΙ.

V. 17. *ye are debating*: ἀντιβάλλετε: we should say vulgarly, *which ye are bandying about.* An excellent word; see *Wetstein*. But some MSS. have ἀμφιβάλλετε of no less excellence. So *Pindar* in his *first Olympic*:

Ὅθι ὁ πολυφάτος

ὕμνος ΑΜΦΙΒΑΛΛΕΤΑΙ

σεφῶν ματιῖσσι.

V. 18. *thou alone*: σὺ μόνος—of all men in the world: as *Horace* says, Sat. i. 10. 42.

UNUS VIVORUM, *Fundani*.

and again, Sat. ii. 6. 57.

Jurantem me scire nihil mirantur, ut UNUM

Scilicet egregii MORTALEM atque silenti.

V. 19. *in miracles and doctrine*: ἐν ἔργῳ καὶ λόγῳ: I thought the old translation not sufficiently elevated and sonorous, for such a pathetic and noble relation as this; which, I will be bold to say, was never excelled either for affecting sentiment or dignified expression; or, to use the words of our author himself, ἐν ἔργῳ ἢ λόγῳ.

I was going to illustrate the diction of our author from *Homer*

and *Thucydides*, but I see *Wetstein* has anticipated me. The phrase may be regarded as a definition of the *αγορ πολιτικος* of the Greeks. See Acts vii. 22.

V. 21. *to deliver*: *λυτρουσθαι*: viz. from the power of the *Romans*.

V. 26. *was it not necessary?* *ουκ εδη*; see Mark viii. 31.

V. 27. There is an *ellipsis* in this verse of a very common kind, where one *verb* is made to relate to *two clauses*, when it is strictly pertinent only to *one*. So *αρχαιμος* belongs properly to *απο Μωσιν*, but some other word, such as *διελθειν*, must be supplied before *τοι προφηται*: and this construction may do as well for xxiii. 5. See John viii. 9. Acts i. 22.

V. 28. *made a shew*, or *feint*: *προσποιετο*: not by *telling* them so, but by taking a particular course on the road, and turning from them.

V. 31. *their eyes were opened* by his *speech* and *actions* on this occasion, as they were *shut* (v. 16.) before by the novelty of his appearance and the improbability of seeing him there. See v. 35.

he disappeared, or *left*: *αφαντος ιγινετο*: by quitting the room, and going elsewhere. *Wetstein* has sufficiently illustrated the expression. See v. 51.

V. 35. *the breaking of the loaf*: *τη κλασει του αρτου*: either because this action was not customary with such solemnity as was used by our saviour; or not customary at all; or distinguished in him by some peculiarity of manner.

V. 36. The two disciples went back to *Jerusalem* immediately upon our saviour's departure (v. 33.): they do not appear to have arrived long before *Jesus*, as we need not allow much time for the relation of the transactions on the road; and their speedier arrival by that interval may be easily presumed from the eagerness, which they would feel to carry back the earliest intelligence of such a wonderful adventure.

V. 37. This confusion and terror did not arise from the *supernatural mode* of his introduction to them, a supposition by no means necessary; but from the unexpected appearance of the well-known form of their master. See a similar form of speaking, ii. 38. xx. 1. xxi. 34. which will prove, that *suddenness* only of appearance is intended by the expression—*εστη εν μεση αυτων*.

V. 41. Compare with the emotions of the *apostles* on this occasion those of the *women* on that spoken of Matt. xxviii. 8.

V. 45. *he fully opened their minds* by the clearness of his reasonings and illustrations.

NOTES

ON

ST. JOHN.

CHAP. I. ver. 1. *wisdom, or reason*: ὁ λόγος. My authority for this translation is *Solomon*, Prov. viii. 1. 22—32. the son of *Sirach*, i. 1—6. whom I think no man can possibly deny to be speaking of the very same thing as our *evangelist*. That by this λόγος of *John* is meant the *word of God* so frequent in the *Chaldee Targums*, and the *mens, ratio et sapientia*—the *mind, reason, and wisdom*—of the *Greek and Roman philosophers and poets*, and of the *Christian fathers*, is a point, which seems, to myself at least, very clearly proved in p. 102. and the following pages of my *Inquiry into the opinions of the Christian Writers*. In further confirmation, however, of so important a variation from the common version, and which is liable to so much misconstruction and censure, I shall subjoin some further passages from different authors, in this place, also.

Let the reader consult the *Targum of Onkelas* on Gen. viii. 21. the *Jerusalem Targum* on Gen. xxii. 4. that of *Jonathan* on Jer. xxx. 20. and the *Targums* on Levit. xxvi. 46. *Amos* vi. 8. and compare this last with Heb. vi. 13. Now will any man assert, that these writers regarded the *word of God* as a *distinct being* from *God himself*? I suppose not.

Manilius says:

Hic igitur DEUS et RATIO, quæ cuncta gubernat.

Λόγος ἐστὶν εἰκὼς Θεοῦ, δι' οὗ συμπας ὁ κόσμος ἰδμουργεῖται :

Phil. Jud. p. 823. ed. Lut. Compare 2 Cor. iv. 4.

Ὁ τοῦ Θεοῦ νοῦς καὶ λόγος—εἰς γένεσιν—προηλθί : *Plut.* de Is. et Os. and again de orac. def. Ἀρχόντα πρῶτον καὶ ἡγέμονα τοῦ ὅλου Θεοῦ ἔχοντα καὶ νοῦν καὶ λόγον.

Νοῦς τοι νοὶ ἡγέμων καὶ βασιλεὺς τῶν αἰσῶν, τέχνη δημιουργικὴ τοῦ πάντος, τοῖς Θεοῖς ὄσκαυτος καὶ παρῆστι : *Jamb.* de Myst. i. 7. and again viii. 3. Ὁ δημιουργικὸς νοῦς—τῆς ἀληθείας προστάτης καὶ σοφίας : and elsewhere.

Ὁ Θεός—τὴν οὐσίαν—ἐταξί—λόγῳ ἐγκαταστήσας ὡς περ ἄρμωσθην καὶ φυλάκα : *Plut.* This mode of expression was so frequent, that *John* could not have employed more intelligible language in describing the operations of the *supreme being*.

The same author says also : Τάυτοι ἐστὶν τὸ ἵκισθαι θίφ καὶ τὸ πειθεσθαι λόγῳ.

Θεὸς ἵστιν ἀθάνατος ἰσὺς, πνευματικὸς πνεῦμα—φῶς, ἰσὺς, δύναμις:
Secundus Philosophus.

So that I feel no difficulty in asserting, in the most explicit and unqualified language, that no man, acquainted with the writings of the ancients, who came to the reading of *John's* gospel, would ever have found *Arian* or *Trinitarian* doctrines there, if he had not come, prepared with his strange ideas, to these scriptures. Such interpretation equally violates all sober *philology*, and the uniform usage of other writers. But nothing better is to be expected, while the original scriptures are so little read, and their *phraseology* considered through the medium of translators only.

From Psalm xxxii. 6. the *spirit* or *breath*, and the *word*, of *Jehovah* appear to be the same thing: and are well employed in this manner, as inseparable from the *energies* of rational being, and operative of those energies. *Speech*, or *language articulate*, is demonstrative of *rationality*, or *wisdom*. To this purpose *Seneca*, consol. ad Helv. 8. *sive ille DEUS est potens omnium, sive incorporalis RATIO, sive DIVINUS SPIRITUS.* *Theophilus* ad Autol. pp. 88. 94. uses *λογος*, *πνεῦμα*, *σοφία*, and *δύναμις* *Θεοῦ* as equivalent expressions. To the same purpose precisely, *Eusebius*, præp. evang. vii. 12. init. xxi. 14. See *Philo Judæus*, i. p. 212. ed. Mang. and note 2. *Euseb. dem. evang.* also, vi. 10. Very pertinent is *Clemens* of *Alexandria*, strom. vii. 2. p. 832. ed. Oxon. to the sameness of *λογος* and *σοφία*. Lastly, I shall quote *Lactantius*, iv. 9. *Sed melius Græci λογος dicunt, quam nos verbum, sive sermonem: λογος enim et sermonem significat, et rationem; quis ille est et vox et sapientia Dei. But the Greeks use the term λογος more aptly, than we can use the term WORD or DISCOURSE: because their λογος signifies both discourse and REASON; since it is both the voice and wisdom of God.*

To the work abovementioned I refer for an account of such variations of the version in this introduction, as are not noticed here.

V. 5. *hindered*: *κατελαβεν*: i. e. even in the midst of that darkness of ignorance and idolatry, which overspread the world, this light of divine wisdom was not totally eclipsed: the *Jewish* nation was a lamp perpetually shining to the surrounding nations, and many bright luminaries among the *heathen* were never wanting in just and worthy notions of the attributes and providence of God's wisdom; which enabled them to shine in some degree, though but as *lights in a dark place* (2 Pet. i. 19.) Compare *Acta*. xiv. 17. xvii. 27. 28.—And this sense of *hinder* would not be unsuitable to our *evangelist* in xii. 35. *Walk while ye have the light, that darkness may not hinder you from walking.* The *Persic* translator adopts this sense. *Κατελαβεν επισχι της ἡμέρας*: *Suidas*. Express to this signification is an elegant passage of *Clemens Alexandrinus*, p. 196. ed. Lutet. *Οὐκ εἰ ἐν κρυφῇ βούλη*

ποιονῦντες καὶ ῥησιν· Τίς ἡμᾶς ὄρα ; Λησίσται μὴ γὰρ ἴσως το πισθῇ-
ται πως τις το δε νοηται, αδιαιστος ἴστιν. Η, ὡς φησιν Ἡρακλείτης,
Το μὴ δύνοι ποτε, πως αὖ τις λαθοί ; Μηδαμὸς τοι νοὶ επικαλυπταμένη
το σκοτος· το γὰρ πως νοῖκοι ἡμῶν καὶ Ἡ σκοτία, φησιν, αὐτο οὐ ΚΑ-
ΤΑΛΑΜΒΑΝΕΙ· καταυγάζεται δι αὐτῇ ἡ νύξ τῇ σωφροσὶ ΛΟΓΙΣΜΩΙ.
*Alas ! for those, who contrive in secret, and say : Who can see
us ? For a man may, perhaps, hide himself from the light, which
we behold ; but from the light of MIND he cannot conceal himself.
“ How can any one,” says Heraclitus, “ hide himself from the
light, that never sets ?” Let us not, therefore, ever attempt to
draw the veil of darkness over us ; for the light dwelleth in us ;
and, as one says, THE DARKNESS DOES NOT PREVENT IT, but even
the night itself is irradiated by sober REASON. See a note by
Wesseling on this word in Herodotus, i. 46. and compare below,
c. 12. v. 36.*

V. 9. I connect *ἢ* with the former verse, and suppose το πως
το αληθινον to be in opposition with the preceding φωτος, and ex-
planatory of it. This *enallage* of cases is very common : see
Luke xxii. 20.

The clause—*ερχομενοι εις τοι κοσμον*—may either be carried on
to the next verse, or be connected with *αἰθρουπον*, as in the com-
mon version, or with *πως*, as in mine : in which connexion it now
appears to me to make an easier and better sense.

V. 10. *This light*, namely, *God*, according to James, i. 17. and
our author himself, 1 Epist. i. 5. So our great poet :

----- since GOD IS LIGHT,
*And never but in unapproached light
Dwelt from Eternity.*

V. 14. *This wisdom* became flesh in the person of *Jesus Christ*,
who was an *image* of his *father*, or of *divine wisdom* : see Luke
ii. 40. 52. Compare xi. 49. of Luke with Matt. xxiii. 34. See
also 1 Cor. i. 24.

In the same *phraseology*, *Secundus* the philosopher calls man
νοὺς σι σαρκωμενός—MIND IN FLESH.

V. 14. *brightness* : *δοξας* : see note on Luke vii. 25.—What
our *evangelist* alludes to, is the *transfiguration on the mount* :
which extraordinary spectacle appears also to have made as great
an impression upon *Peter's* mind, see 2 Epist. i. 17. And hence
also appears the propriety of connecting *παρὰ πατρός* with *δοξας* :
see too Mark viii. 38.

With respect to v. 15. I entirely agree with *Mr. Markland*,
that its proper place is between the 18th and 19th verses. This
arrangement restores the whole passage to clearness and regu-
larity.

Favour : *χαριτες*. I shall often substitute this *English* word
for the *Latin*, or *French* term—*grace*. See our translators, Luke
i. 30.

V. 15. *greater than I*: *πρῶτος μου*: see the *English* work referred to above; Col. i. 18. note on xv. 18. below, and my *Silva Critica*, ii. p. 35.

V. 16. *more abundant favour*: *χαρις ἂντι χαριτος*: see my *Silva Critica*, part i. p. 121.

V. 19. *Jews of Jerusalem*: *Ιουδαῖοι ἐξ Ἱερουσαλὺμ*: see note on Luke xi. 13.

V. 31. Or, *thus with water*: *ἐν τῇ ὕδατι*: literally—in *this water*; pointing at the same time to the *river* close by. The word had no *article* prefixed above, v. 26. see my *Silva Critica*, i. p. 56.

V. 33. *and I knew him not*: i. e. *fully* and *certainly* before this transaction: see Matt. iii. 14.

V. 33. *a holy spirit*: *πνεύματι ἁγίῳ*. I retain *spirit* here, because the illustration, recorded by Matthew, iii. 12. is omitted by our *evangelist*; and we have no *English* term, that preserves its propriety in all these uses of *πνεῦμα*: which compels a translator to occasional variation against his will. We might render *with a holy power*, or *energy*: for even the *heathens*, as well as the *Jews*, represented, under the same term, the *operations* of the *first cause*. Let one celebrated passage from *Virgil*, *Æn.* vi. suffice on this occasion, and compare with it Gen. ii. 7.

*Principio, cælum ac terras camposque liquentes,
Lucentemque globum Luncæ, Titaniaq; astra,
SPIRITUS intus alit; totamque infusa per artus
MENS agitat molem, et magno se corpore miscet.
Indè hominum pecudumque genus, vitæ quæ volantem,
Et quæ marmoreo fert monstra sub æquore pontus.*

V. 34. *testify*: *μαρτυρεῖν*: referring to his *present* declaration: so xix. 35.

V. 39. *where thou dwellest*: *ποῦ μένεις*: i. e. *ζητοῦμαι ποῦ μένεις*: *we are seeking where thou dwellest*.

I look upon the words, which I have enclosed between brackets, to have been originally a marginal interpretation only. And so I judge of the clause in ver. 42.

V. 44. Here is no mention made of crossing the *lake*: which agrees very well with the sense given to *πέραν* in v. 28. and all other places of the same sort.

V. 48. *fault*: *δολος*: see *Bp. Pearce's* excellent note on this passage.

V. 52. *immediately*: *απ' αὐτοῦ*: see xiii. 37.

СН. II. v. 4. *what hast thou to do with me?* i. e. "why dost thou interfere with me on this occasion?"

V. 10. *have drunken a good deal*: *μεθύσθης*: see Gen. xliii. ult. LXX. The proper meaning of the original word is simply to *drink wine*, whether more or less: but here it is evidently em-

ployed for a *plentiful* use of it. But the governour of the feast is only speaking of a common practice, which proves nothing with respect either to the *sobriety* or *intemperance* of the present entertainment.

V. 18. *why*: ὅτι: compare Mark ix. 11. 28. It is equivalent in this use of it to δια τι. *Plutarch* says of *Alexander* in his *Apophthegms*: Ἀχθίσκος δι παιδίσκης πρὸς αὐτοὺς ὡς συναισθανόμενος περὶ ὑπερῶν βαδίσας, ἠρώτηται ὅτι τῆς αὐτῆς; τῆς δι εἰκονῆς; Περιμένοντες γὰρ τοὺς αἰδῶν κατακλίνας, πικρῶς ἐπιτίμησεν τοῖς παῖσιν, ὡς μικροῦ δι' αὐτοὺς μαιχρὸς γινόμενος.

V. 24. I still think my translation of this verse right, because this reason perfectly corresponds with his uniform charge to those, whom he had healed, not to divulge him; apprehensive of a variety of consequences, which might be very probably supposed: such as would accelerate his death, or much impede, or even frustrate, some purposes of his mission. See vi. 15.

As for my translation of the next verse, proposed in my smaller work, I abandon it, as not sufficiently defensible from the *phraseology*, except *Jesus* had been speaking of himself. I own, however, that I do not at all understand the passage; and am confident, that no man can give any account of the propriety of the *article* with ἀνθρώπου and ἀνθρώπου consistently with the common version. Some false reading, which I see no method of correcting, undoubtedly obscures this text.

CH. III. v. 3. *discern*: ἰδὼν: so *Dr. Campbell*; and very properly, in my opinion.—Ἄνωθεν—again, or from above. There is a designed ambiguity in the original word.

V. 5. As my ideas of this passage do not interfere with the *phraseology*, and have, therefore, no particular relation to my version of it, I shall reserve my further observations for another occasion: see *Silva Critica*, iv. p. 85.

V. 8. I look upon it to be impossible for any translation to maintain the complete propriety of the original, on account of the different aspects of the word πνεῦμα: see note on i. 33. I apprehend our saviour in this place to be carrying on a comparison, with which he began, between the *first birth* of a man and the *regeneration*, or the *second birth* of christianity—or, in other words, between his *earthly origin*, and his *new creation* from heaven. And thus an uniformity is preserved throughout, without such an appearance of cross purposes, and shifting of the argument. That any author should so write, as to comprehend two such different meanings in the same paragraph, as *wind* and *spirit* must be esteemed in the usual acceptation of the passage, is to me utterly incomprehensible; and constitutes, I am persuaded, a difficulty, that cannot be overcome. Such composition must be designed to be unintelligible, which this certainly was not meant to be to an attentive reader: see v. 10. Why not use

αυτου for πνευμα, if such ambiguity must inevitably be occasioned?

its voice: τῆ φωνῆ αὐτοῦ: viz. the voice of the man, animated by the breath of God.

V. 10. the teacher; ὁ διδασκαλός: viz. that celebrated Jewish doctor: see vii. 50.

V. 13. Now, or for: καί: the reason for the assertion in the 11th verse; or again: as if our Lord were proposing a fresh subject to the consideration of Nicodemus. And, perhaps, this is preferable.

V. 14. set, or placed, on high: ὑψώσει: so Dr. Campbell; and it seems more apposite and plain.

V. 19. The figures of light and darkness throughout this passage were probably intended as a satirical allusion to the conduct of Nicodemus, who had not the courage to appear in our Lord's company in the day-time, but preferred night for the interview.

V. 21. because: ὅτι: because they are just and true, and therefore afraid of no inspection and examination.

V. 23. The word inhabitants, or citizens, is included in Salem. This is a common form of composition: so Matt. xxiv. 45. αὐτοῖς is comprised in Συραμμαίης see *Silva Critica*, i. p. 127. and my note on the *Trachin.* of *Sophocles*, v. 260.

V. 25. The reading *Ioudaion* is universally given up on the best authorities, and is absolutely incompatible with the scope of the passage. If we read *Iouda iou* (see Matt. vi. 24.) or *Ioudan iou*—one of the Judases (see below, xiv. 22.) every difficulty will disappear at once: and this alteration will be but little different from the reading of the *Syriac* and *Persic* versions—*Ioudaion tiuou*. On the whole I preferred this conjecture to the alternative of leaving in the text inconsistency and absurdity, equally destitute at the same time of legitimate authority.

V. 27. I prefer *Bp. Pearce's* punctuation.

V. 28. before his face: ἔμπροσθεν ἑαυτοῦ. This preserves the notion intended of a messenger preceding his principal, or a servant his master: see Mark i. 2. Before—singly, might mean priority of time; which has no pertinency here, though true.

V. 30. he will: ταῦτα δεῖ. The word frequently signifies merely an event in the common course of things: compare Rev. xi. 5. Matt. xxvi. 52. with Rev. xiii. 10.

V. 34. I have given what appears to me the true construction of the passage, which furnishes this good and intelligible sentiment:

“The excellence of his doctrine demonstrates the messenger of God; the heavenly teacher speaketh heavenly things (v. 32.); and how should his doctrine be other than excellent, whom the spirit of God, which is wisdom itself, has furnished with wisdom?”

CH. IV. v. 9. *have no communication, or intercourse*: *ου συγγιγνεται*: which appears more extensively significant than *dealings*; and therefore more suitable to the original.

V. 10. *this kindness*: *τη δωριαν*: the word is equivalent to *χαρις*. *Δωριαν, χαριτας*: *Hesychius*: It does not appear so satisfactory to call this fortunate event for the woman a *gift*, as a *kindness, or favour of God*.

And here no translation can preserve the beauty and propriety of the original *living water*: either signifying *water, that will give life*; or *running water*, in opposition to that, which *stagnates and is dead*.

V. 14. *for an everlasting life*: *εις ζωην αιωνιον*: viz.—for the use of it: so that, if a man live for ever, it will be always ready and sufficient for him. This is the proper sense of the passage.

V. 20. It is manifest from our saviour's reply, that the woman proposes a question to him.

V. 25. What is put in *brackets*, is undoubtedly an explanatory clause of the writer, and no part of the woman's speech: unless indeed, which I apprehend, it be altogether an interpolation, though the omission of the clause by the *Syriac* translator, who had no variety of expression in this case, would be no proof, that he did not find it in his MS.

V. 27. *with a woman*: *μετα γυναικος*: see *Lightfoot* on the place.

V. 36. The words *unto everlasting life*—belong equally to *wages* and to *fruit*. That is the *wages* of the preacher; that is the *reward* of his convert.

V. 38. *go in to reap*: *εισειληλυθατε*. There is a similar suppression of a word implied, in Matt. ix. 38.

V. 39. The construction here is the same as in Luke xi. 13. where see the note.

V. 41. The reference, which the words *δια των λογων* here have to the same words in v. 39, cannot be adequately preserved by one term in a translation.

V. 42. I suspect *ο χριστος* to be an interpolation. The *Vulgate*, *Aethiopic*, and *Coptic* versions make no mention of it.

V. 43. *those two*: *τας δυο*: mentioned above, v. 40. which he spent at *Sichar*.

V. 45. *received*: *εδεξαται*: which is intelligible; though *entertained* would be better in most of the passages, where this word is found.

V. 48. *can ye not, or will ye not*: according as we read *πιστιν ουκ εστι*, or *πιστιν ουκ εστι*: which last, I rather think, was the reading of the *orientalists*.

V. 54. I see no better method than that of some commentators, who join *παλι* with *αλλαν*. It appears to have got out of its place.—And he means the *second* miracle recorded by himself.

CH. V. v. 4. *at a certain season*: *κατα καιρον*. I might have left the phrase as indeterminate as it sometimes is in the original; but it seems to have a more definite signification here: see Rom. v. 6. It often means—*opportunistly—seasonably*.

bathed himself; *ελουσε*: so the *Æthiopic* translator: and it seems to me the reading of most authority, and remote from suspicion of corruption.

V. 12. *which*: *τις*:—of the people here present.

V. 17. A comparison is evidently intended here; but the omission either of the *as* or *so*, is very frequent in all authors, and especially in these writings.

continually: *ινασ απρι*: literally *to this time*: i. e.—without intermission, as well on *sabbaths* as *other days*.

V. 18. *like*: *ισοι*: not *equal*, especially in a nation, and at a time, when the parental authority was so high and sacred. Could the *Corinthians* understand *St. Paul* as making himself *equal* to God, because he styles *himself* and his *brother-apostles—fellow workers with God*—1 Cor. iii. 9? And that no more than *imitation*, and not *equality*, is meant, may appear also from *Wisd. Sol. ii. 16. Matt. v. 45. 48. Eph. v. 1.* One is almost ashamed to dwell on such self-evident points.—And that the *Jews* had no reason to take offence at his calling God his father, no one can doubt, who recollects the language of their own scriptures in numerous passages. See *Wisdom of Solomon*, ii. 13. 16. 18.

V. 19. This observation of our Lord is general; signifying, that it is natural for *every* son to imitate the conduct of his father (compare viii. 39): though there be a more particular and specific reference to himself and God. And the construction is *elliptical*. The argument fully stated would stand thus: *ου δυναται ο υιος ποιειν αφ' εαυτου ουδεν ου δυναται τι ποιειν, ινα μη βλαπη—κ. τ. λ.*

V. 21. *raiseth to life*: *εγειρει και ζωοποιει*: the figure *hendyades*, frequently mentioned before.

V. 22. I have been unusually diffuse in this place, that no shade of the original meaning might be lost.

V. 23. Or, *dishonoureth*: *ου τιμα*: this is clearly the inference, but our author chose to preserve the similarity of expression: see my *Silva Critica*, part ii. on *Matt. xvi. 29. sect. 83.*

V. 24. *to judgment*: *ινα κριται*: or *his trial*; because his acquittal from sin and death took place at the time of his believing God to be the father and commissioner of *Jesus Christ*.

V. 25. *listen*: *ακουσαστε*: i. e. *hear with attention*: in a sense somewhat different from that of the same word in the preceding clause: for that our saviour is only speaking now, in his usual figurative language, of the preaching of *salvation* unto everlasting life to those, that were *dead* (*νεκροις*) in *trespasses and sins*, (*Eph. ii. 1.*) is of itself sufficiently clear, but is ascertained by v. 28.

where he evidently proceeds to a still more remarkable assertion, that he might call their attention, if possible, to a consideration of his character.

V. 27. *a son*: *υιός*; viz. *a man*: see Heb. ii. 14. 18. As this sense suits so well with the writer to the *Hebrews*, I do not adopt that arrangement of the words, which seems to have been preferred by the *Syrian* translator, who thus connects the clauses of this passage: *And hath given him authority to execute judgment also. Wonder not at this, when he is only a son of man: for the time, &c.*

V. 30. *righteous*: *δικαίος*: see our translation, vii. 24.

V. 31. I read *καί*—here, as the *Æthiopic* translator: for other authorities, see *Wetstein*. And with an *interrogation*, as consistency requires: see viii. 14.

V. 32. I insert *however*: some connecting *particle* is necessary, and one is preserved in the *Arabic* version.

V. 37. This charge of depravity upon the *Jews* of those days is urged in several other parts of the N. T. (see particularly Acts, vii. 51.) and is confirmed by *Josephus*.—And that the turn, which I have given to the passage, brings order out of confusion and sense from absurdity, can hardly be disputed. To *hear the voice of God* is so common a phrase for *obeying his will*, as scarcely to need illustration or example: see v. 24. viii. 43. Heb. iii. 7. In a literal acceptation the assertion could hardly be justified; see xii. 28. Matt. iii. 17. xvii. 5. And to see *God's form* is one of those strong figures, abundant in this gospel, for *purity* and *holiness* of character: so that *Jesus* calls them in fact a *carnally-minded* race, of gross and earthly affections. The reasonableness of this interpretation will be ascertained by ix. 37. xiv. 7. Matt. v. 8. Heb. xii. 14. to spare further quotations: see note vi. 46. The *Arabic* translator had undoubtedly some notion of this admirable sense being contained in the passage, as must appear to any one, who consults his version: and, if I am not mistaken, it did not altogether escape *Juvencus*, ii. 680. Let the reader judge.

Hujus enim vocem nunquam comprehendere quistis,

Nec speciem propriam concessit visere vobis:

Nec sermo ipsius poterit per vestra sedere

Pectora; credendi quoniam substantia nulla est.

V. 39. *ye search*: *αἰσχροῦς*; their doctors appear to have been diligent enough in reading them, nor were the common people strangers to the *letter* at least, though the *spirit* might be but little regarded by them both. This may be inferred from a variety of passages: see Matt. ii. 4. 5. xxiii. 2. 3. Acts xiii. 27. And certainly the *indicative mood* instead of the *imperative* sets the argument in a much more striking point of view.

V. 40. *though*: *καί*: so ver. 43. Acts x. 28. 1 Cor. xvi. 12. and many other places.

V. 41. *require*: λαμβανω: as v. 34. i. e. ου δελεω λαμβανειν: a common idiom of speech.

CH. VI. v. 1. *by the side*: πικραν: for the *particular* mountain, spoken of v. 3. and so often elsewhere, was undoubtedly on the *Jerusalem* side of *Jordan* and the sea of *Tiberias*; or that side, on which *Jesus* usually was: see Matt. xiv. 22. 23. This sense of πικραν is demonstrable from v. 17. also.

V. 4. This verse has all the appearance possible of interpolation, being alike destitute of pertinency and coherence in this place. And no one, I think, who attentively considers the series of the narrative, can deny, that a transposition of the *fifth* and *sixth* chapters into each other's position would be of great advantage to the connexion.

V. 19. *had driven*: εληλυθοις: with the *wind* and *sea*, if I mistake not. This seems to me the best signification, though I allow the other to suit the expression itself as well; see James iii. 4. 2 Pet. ii. 17. And this is a much more elegant use of the word.

Upon consulting the ancient versions, I find, that the *Syriac*, *Persic*, and *Arabic* omit the και before φοβηθησαν, and read the passage thus: *they see Jesus walking on the sea, and were afraid when he was come near the vessel*. I had conjectured this to be the proper arrangement of the passage, and think it preferable, though the alteration be of no great moment. It preserves, however, a *gradation* of circumstances, otherwise not found here, nor in the former evangelists.

V. 23. *vessels of Tiberias*: πλοιαρια εκ Τιβεριουδης: viz. belonging thereto—which plied upon this lake. Same construction as Luke xi. 13.

V. 26. *ye ate your fill*: φαγετε και ιχαρτασθε: a *hendyades*, which the LXX express by φαγειν εις πληρωσιν—Levit. xiv. 19. where see our translation.

V. 27. *provide for yourselves*: ιργαζισθε. Wetstein, I see, has fallen into an unsatisfactory acceptance of this term, admissible, to be sure, and a very common signification of the word; but, if I mistake not, our historian's phrase has a much greater degree of elegance: which the following quotations will sufficiently evince.

Χρηματ' εχον, πεινη μ' ανειδισας· αλλα τα μεν μοι
Εστι, τα δ' ΕΡΓΑΣΟΜΑΙ Θειοισιν επευχαριστας:

Theog. 1112.

Αυτη η τμηρος ΕΙΡΦΑΖΕΤΟ βρωται: Palæph. Hist. And the same restriction is necessary here as in Matt. vi. 19. not so much one, as the other.

V. 29. *on the man*: these words are inserted merely to avoid the awkwardness and ambiguity of *him* and *he*.

V. 30. I like the construction of the *Æthiopic* translator in this place, as the most plain and easy: whether he omitted *οι*, which seems probable, or only understood *κατα* to be supplied before *τι*: which is a common *idiom*.

V. 31. *the bread of heaven*; *αρτοι εκ του ουρανου*: i. e. *αρτοι ουρανιοι*; *heavenly bread*: see note on Luke xi. 13.

V. 32. That the *elliptical* construction of the original is thus to be completed, is to me very apparent.

V. 33. *that which*: *ο*: agreeing with *αυτος*, as what follows makes most certain.

V. 36. viz. You have in me the very *sign* you were wishing for, v. 30. and yet are not convinced. This makes the passage perfectly plain and pertinent.

V. 37. *disregard*: *εκβαλεω εξω*: or *treat with disrespect*; but, on the contrary, will make much of, and treat with great kindness. See my *Silva Critica*, part ii. sect. 78.

V. 45. *acquainted with God*: *διδασκτοι του Θεου*: the words will equally admit this translation, and no other will either suit the argument here, or correspond to the passages, which our Lord probably had in view: Is. liv. 13. Jer. xxxi. 34. Hab. ii. 14.

V. 46. *save he*: *ει μη ο*: viz. *the pure in heart*: see note on v. 37.

V. 50. It seems preferable to me to join *εκ του ουρανου*, here and in 41. with *αυτος*, in point of perspicuity, though it be in reality the same thing, as in vv. 38. 51.

V. 51. *body*: *σαςξ*: so often in the N. T. See Gal. ii. 20. Col. ii. 5. so too most of the *orientalists*: and I suspect the clause *η ισα θωσ*—to be an *interpolation*: which idea is countenanced by the *Vulgate* and *Æthiopic*.

V. 55. The reading *αληθης* has many and good authorities: so also the *Arabic*, and probably the *Coptic*.

V. 56. *μειν* is merely *ιστι*: so both *Greeks* and *Romans*. Take one instance from an *epigram* of *Philip*:

Φιν, στηλη, φθιμινα κουρη ΜΕΝΕ, κεινος εν' εσπη·
Οπως πατρων χειρ επιθηκε λιθον.

as *I am*: *κα'γω*: as food is in the body.

V. 57. *who hath life*: *ο ζων*: i. e. *Jehovah*—יהוה.

V. 60. *practise*: *ακουειν*: viz. *effectually hear it*; listen to it, so as to *follow* it: see v. 52. Or—*understand it*. I know not which to prefer, though I incline to the former sense.

V. 63. *the breath*: *το πνευμα*. The scrupulous and unlearned may consult, for their satisfaction, Gen. ii. 7. vi. 17. 1 Kings xvii. 17. 21. and the margin of our common version at James ii. 26. And there is not one place in the scriptures, where the original word would not more properly and intelligibly be so translated: and I take an opportunity to say this now, as my apology for conforming in so many instances to unconquerable

prejudice. The *energy* of the supreme Being could not be more plainly represented than by that term, to which the scriptures attribute all the powers of living men.

V. 64. *before this*: ἐξ αρχῆς: this *indefinite* sense is all, in my opinion, that we can justly assign to this phrase: see xvi. 4. and 2 Regg. vii. 10. Zach. xii. 7. LXX. The common translation appears to me inconsistent with all reasonable construction of ver. 70.

V. 70. *an accuser, or slanderer*: διαβολῆς: so our translators very properly at 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3. *Judas* was probably intended to act a more considerable part on the trial of our Lord, if his sudden repentance had not defeated the design, as my invaluable friend Mr. Walker of Nottingham very justly remarks in vol. i. p. 274. of his excellent *sermons*: see my *Evidences of Christianity*, p. 171. 2d edition.

CH. VII. v. 18. *deceitfulness*: ἀδυσία: see the note on Luke xvi. 9. see also below, v. 24.

V. 21. *at it*: διὰ τούτο. I read with an *interrogation*, and connect διὰ τούτο of the following verse with this: so Acts iii. 12. διαμαρτυρεῖτε ἐπὶ τούτῳ.

V. 23. *an entire man*: ὅλον ἀνδραπόδον. This seems to be said in contrast to the *mutilation* occasioned by the ceremony here spoken of.

The argument stands thus: "If that *mutilating* work be the *preservation* of the law, can my *work* of *restoration* be a *breach* of it?" This is preferable to the construction recommended in the margin by our translation, and at the same time more obvious and natural.

V. 28. This is more forcible with an *interrogation*, as taking up their own confession, and arguing from it.

V. 29. *I come*: ἵμμι: see the following note.

V. 34. *I am going, or I shall go*, as the *Attics*—ἵμμι: and so elsewhere in this gospel. In the same manner ἵρχομαι: *I come, or I go*.—And so the *Arabic*, *Æthiopic*, and *Coptic* translators.

V. 38. The reader will observe, that in my acceptance the *scripture*, here intended, refers to the former clause of the verse and not to the latter; which is a figurative allusion only to the ceremony then performing. Possibly our Lord had in view particularly Deut. xviii. 15.

V. 39. There is a variety of reading in this verse; but, as it appears to me, not worthy of being specified to the reader.

V. 52. The construction of this verse is that, which I have so often mentioned, and shall mention no more: see note on Luke xi. 13.

CH. VIII. v. 6: The words μὴ προσποιεσθαι, rendered by our translators—as though he heard them not—are disowned by the

ancient versions, and have all the appearance of an interpolated explanation of the action here spoken of.

V. 10. *Is there no one to accuse thee?* viz. Is none left to go and accuse thee before the judge?

V. 14. To make *ἰτι* introductory to the testimony here meant—viz.—the *purpose* of his life, and the *manner* of his death; and not rather the *reason* of the preceding assertion; seems, to me at least, a considerable improvement of the passage.

V. 25. It is well known, that the phrase *την αρχην* is often used for *omnino*—*certe*—and the like. So *Sophocles Elect.* 441.

ΑΡΧΗΝ γαρ, ἢ μὴ τλημονιστάτη γυνή
Παύσαι ἔβλαστοι, ταῦτ' ἐδ' δυσμινίς χιῶς
Οὐκ αἰ ποθ' οἱ γ' ἔκτινι, τῶδ' ἰπιστιφί.

And *Archestratus* in *Athenæus* vii. 14. and many others.

And our Lord appears to me on this occasion to intend an allusion to his former conversation, related in v. 45. I have endeavoured to make the passage clear according to my own ideas of the argument. The latter part of ver. 26. is explained by iii. 17. I am partly, however, inclined to think, that the words—*εις τοι κοσμοι*—have got out of their place, and that the passage originally stood thus: *But he, who sent me into the world, is true; and I speak what I heard from him.*

V. 27. I think *αὐτοῖς* in this verse should be expunged. There is no trace of it in the *Arabic* translator. And I take the construction to be, *οὐκ ἐγνώσαν ὅτι εἰλεγεν τοι πατέρα* quid vocabat patrem: *what it was that he called the father.* The *Vulgate* is paraphrastical, but express to the sense, which I have given: “*Et non cognoverunt, quia patrem ejus dicebat Deum.*”

V. 31. I prefer connecting *αληθως* with the former clause of the verse in the sense, which the equivalent word bears in *Luke* xvi. 11. and elsewhere.

V. 37. *thrive*: *χαρι*: see *Elsner* on this word.

V. 38. *ye have heard*: *ἤκουσατε*: so the *Æthiopic* and *Coptic* versions. See also *Bp. Pearce*.

V. 40. The natural construction of our translation at this verse totally subverts our saviour's meaning.

V. 42. I may defy any man to account for *καὶ ἤκου* in this connexion from any thing parallel either in this gospel or the rest of scripture: or from the *phraseology* itself. I have, therefore, omitted them in my version. And it is remarkable, that the *Persic* translator, who is perpetually diffuse and *paraphrastic*, and, when two different readings occur, sometimes expresses both, has taken no notice of these two words.

Should any one be disinclined to part with them all together, I can furnish him, perhaps, with no improbable conjecture, if he choose to adopt it, as follows: *ἐγὼ γαρ ἐκ τοῦ Θεοῦ ἐξῆλθον, ΝΑΙ ΕΓΩ* even I, whom ye think so meanly of, and so much neglect.

V. 43. *listen*: ἀκούειν: so as to *obey* and *practise* it.

V. 44. I take it for granted, that none will pretend to find either sense in the words or reason in the argument, from this passage, as it is usually read and translated: and I hope also, that both will very readily be discovered in the translation, which I have given. I have only presumed, that for ~~so~~ we should read ~~no~~ no violent alteration of a little word: but for this, I acknowledge, I can produce no better authority than that of conjecture and the exigencies of the passage: and therefore I rely for justification on the reader's candour and on a modest hope of having restored sense for absurdity.

V. 45. Most of the old translators very properly give this turn to the passage. They probably followed some variation of reading.

V. 50. God, I apprehend, is here meant: see xii. 28.

V. 58. I have commented on this verse formerly elsewhere, and hope to add some further remarks hereafter; so that I shall only say on this occasion what is necessary to justify my translation; which will easily be done, beyond all possibility of contradiction from any one, who has a regard for the consistent interpretation of one passage from other passages perfectly correspondent in expression.

I have rendered the words *ἐγώ εἰμι*—*I am he*: viz.—*the Messiah—the Christ*: and the peculiar force of the *present tense*, in the usage of *scriptural* expression, is to imply *determination* and *certainly*: as if he had said: “My mission was settled and certain before the birth of Abraham.” See Matt. xvii. 11. And the reader may observe, that our Lord is elsewhere spoken of, even *after* his arrival, as well as *before*, under the term *ὁ ἔρχομενος*—*the comer*, or *he who cometh*.—He must observe also, that the translators violate their usual practice, in this place, by omitting *he* after *I am*: and for no other reason, than because their notion of *Christ* being the same as *Jehovah*, prevailed over their judgment on this occasion: their *critical knowledge* was no match for their *superstitious prejudices*.

In v. 24. of this very chapter, our Lord says to the *Jews*; *Unless ye believe that I AM, ye will die in your sins*. That *I am* what? The most high God? No man will have the assurance to assert it, or to suppose, that our saviour could expect *them* to believe such a doctrine. No: but they would *die in their sins*, if they did not believe him to be *the Christ*, and receive him as such; to be *the son of God*, not *God himself*: see ix. 35. and abundance of such places. But the most unintelligent reader would think his understanding insulted by dwelling longer upon this point. And yet, though these established absurdities deserve no such attention, I will not grudge to point out another instance of this *elliptical* phrase in the LXX: Is. xlvii. 8. 10.

This same observation upon the phrase *I am—ἐγώ εἰμι*—is equally applicable to all the following passages; v. 28. of this chapter. iv. 26. Luke xxiv. 39. xxi. 8. which last assertion is expressed at full length in Matt. xxiv. 5. *αὐτός—he*—must be supplied also in Matt. xxiv. 33. Other texts might be produced; but these are sufficient, and I wish the reader to consider them, and to judge for himself, whether the *evangelist* ever intended by the expression under examination to assert that *Jesus* was the most *high God*.

Much more have I to advance on the subject of this celebrated passage: but I have sufficiently justified myself, I trust, as a *translator*, and in this work I have not engaged to appear in any other character.

V. 59. There is a superfluity of expression in the original here; but the meaning is, I think, fully conveyed in my version.

CH. IX. v. 7. *wash thine eyes*: *νίψαι*: literally *wash thyself*: but *eyes* will be very well included in the foregoing word *τυφλος*: see note on iii. 23. The direction, doubtless, was, to *wash off the clay*. Some of the ancients supply: *go wash thy face*. And so Nonnus—Νίπτει τὸν ἴθους.

What is enclosed in brackets, I esteem an intrusion into the text from the margin.

V. 8. *when he used to beg*: *ὅτι προσαίτης ηἱ*: this reading appears to rest on the most probable authorities of versions and MSS. and to be less suspicious of interpolation, because less obvious than the other.

V. 17. *inasmuch as*: *ὅτι*: this seems to me to represent the evident signification of the question: and so the *Arabic* version. The reading of the *Vulgate* and *Persic* is not amiss—*εἰς* for *ὅτι*: but I prefer the other.

V. 18. Several of the ancient translators make no mention of *τοῦ ἀναβλεψάντος*. The repetition is at least unnecessary in a translation.

V. 21. *let him speak*: *λαλήσει*: the *future* seems to have the power of the *imperative* in this place, as Matt. v. 48. and often elsewhere.

V. 27. *ye did not regard me*: *οὐκ ἤκουσάτι*: or *did not listen*: see note on v. 37.

V. 30. *this one thing*: *ἐν τούτῳ*. I follow the reading of the *Coptic* translator, which, I have no doubt, is genuine. I find further confirmation of it in *Wetstein*, whither I refer the reader, who wishes to see more authority.

V. 33. *no such thing*: *οὐδέν*: so the *Syriac* and *Persic* translators very properly render, whether they read an additional word in the *text*, or not.

V. 37. I have adhered to the spirit rather than the *phraseology*, of this passage, which is inverted and intricate. And so too in ver. 39.

NOTES ON

CH. X. v. 1. *a murderer*: *ἀφόνος*. *Μισαφόνος* δι, ὁ φόνος καὶ ὁ ἀφίστης. Suid. and Tat. ad Græc. sect. 39. use *ἀφόνος* and *μισαφόνος* as equivalent.

V. 8. *in my name*: *πρὸ μου*: literally—*instead of me*. This is the excellently judicious observation of *Dr. Owen*; and to him the honour of extricating the passage from a real and important difficulty is wholly due. It had puzzled me, and would have puzzled me still. For this use of the preposition, see *Mr. Huntingford's Introduction to the writing of Greek*.

V. 9. *any sheep*: *τις*. I have before remarked, that our translators have destroyed the sense of several passages by their insertion of the word *man*.

V. 10. On this verse see *Silva Critica*, i. sect. 23.

V. 11. *exposeth*: *τίθησι*: this sense is ascertained by what immediately follows, concerning the *contrary* conduct of the *hireling*. This *exposure* might eventually be the *loss* also of life: as below. See the note on 1 Cor. xiii. 3. And so I perceive *Dr. Pearce* to understand the place.

V. 18. *a commission*: *ἐξουσία*, or *I am authorized*: though this is not so applicable to the *laying down* of his life as to the *receiving of it again*; and the passage is of that kind, adduced in my *Silva Critica*, ii. sect. 83. on Matt. xxvi. 29. In all the variety of places, where *ἐξουσία* is used, it uniformly means *authority*, or *privilege*, or a *delegated commission*, conferred by some *superiour*.

V. 22. I have observed elsewhere, that *χειμῶς* in this passage signifies, *rainy, stormy, or wintry weather*, as appears sufficiently from the context. So the *hiems* of the *Romans*. There is an apposite passage to this occasion in *Vitruvius*, v. 1. *Basilicarum loca, adjuncta foris, quàm calidissimis partibus oportet constitui, ut per hyemem sine molestiâ tempestatum se conferre in eas negotiatores possint*.

V. 24. On this verse, see my *Silva Critica*, ii. p. 99.

V. 26. and 27. The propriety of this arrangement is manifest of itself: see v. 4. 14.

V. 30. *one thing*: *ἓν*: or *the same thing*. See xvii. 11. 22. 1 Cor. iii. 8. 1 John v. 8. passages perfectly parallel, and such as must deter every honest mind from every artifice of interpretation here, as far as the phraseology is concerned.

V. 35. *be set aside*: *λυθῆναι*: as improper, and making use of a wicked and unjustifiable expression.

V. 36. *sanctified for his apostle*: *ἡγιασέναι καὶ ἀποστείλαι*. This is only a *hendyades*. To *sanctify*, in scriptural language, is to *make fit*, or *qualify*, for a particular purpose. So the author of the *epistle to the Hebrews* calls *Jesus* an *apostle*, iii. 1.

CH. XI. v. 4. I understand *ἀλλὰ* here to be equivalent to *εἰ μή*: and *Jesus* to intimate, that his sickness would not have been suffered to terminate in death, but for the great purpose here speci-

JOHN.

fied, of confirming his own character and mission by such an extraordinary display of divine power.

V. 10. I refer with *Mr. Hallett* αὐτῷ to *πνεύματι*.

V. 16. The turn, which I have given to this verse, seems to me the most suitable to the context. See ver. 8.

V. 25. *the resurrection unto life*: ἡ ἀνάστασις καὶ ἡ ζωὴ: this is evidently a *hendyades*.

V. 26. The *phraseology* of this verse is like that in Matt. vii. 21.

V. 27. I repeat εἶμι ἐγώ that thou art, to avoid the ambiguity arising from a *remoter antecedent* to the *relative*, and because these were distinct titles of the *Messiah*.

V. 28. λαθεῖν: *secretly*, or *privately*, is evidently better connected with εἰποντες: see v. 19.

V. 33. I have given the only sense to this passage, which the use of ἐμδριμασμαι either in the N. T. or *profane* authors, or the explanations of *lexicographers* will admit: and surely a very good sense; which exhibits our saviour as affected by all the sensibility, which friendship and the lamentations of the company could excite in a compassionate mind; and endeavouring to conduct himself on the occasion with becoming fortitude. He was at this juncture also ἐν ἀγωνίᾳ—Luke xxii. 44. Though my version has not so much simplicity as I could wish, it conveys, I think, the full meaning; which is always my first object.

V. 34. I had sometimes rendered *κύριος* by *teacher*, and sometimes by *master*, merely for variety. Abundance of passages prove, that either is equally proper: see xiii. 13.

V. 48. That this place means the temple is evident from various passages, which show, that these councils were usually holden there; see Acts vi. 14. xxi. 28. Matt. xxvii. 5. Some probably may be of opinion, that *Jerusalem* at large is meant. *Abgarus* in his epistle, quoted by *Eusebius*, Ecc. Hist. i. 13. calls *Jerusalem* by the phrase τοπὸς ἱερουσαλὴμ.

V. 51. 52. I leave these two verses much as I find them, and reserve some remarks, unconnected with the translation, for another opportunity. As they now stand, I cannot adequately comprehend the clear purport of them.

CH. XII. v. 3. *pure*: πιστῆς: viz. *unadulterated*. Hor. ep. i. 2. 54.

SINCERUM est nisi vas, quodcunque infundis, acescit. And Virg. Geo. iv. 285. INSINCERUS cruor. See also Geo. ii. 466. Pers. sat. ii. 64.

V. 6. *used to steal*: ἡρπασαί: literally, *used to carry away*: see *Toup* in Suid. iii. voc. Τίςῃρος and also below, xx. 15. So the *Latin* word *tollo*.

V. 9. I have given rather the *sense* of this verse, than a strictly literal translation of it.

V. 10. *had determined*: ἐβουλευσαίτο: so the elegant *scholiast* on the *Hippolytus* of *Euripides*, v. 776. Ἀδυσια-ούτα πρὸς τὴν συμ-φορὰν, καὶ ὑπερβαρὴν ἰσχυρά, τὴν ἀγχοῦν ΕΒΟΥΛΕΥΣΑΤΟ.

V. 17. Some MSS. and versions read *ἐπὶ*: *when*: but I think this variation was first introduced by some scribe, who did not comprehend the purport of the circumstance here mentioned; which is also entirely obscured in the old translation. Nothing can be clearer, than that the *evangelist* is assigning a reason for the great multitudes, which accompanied him. The context demonstrates this.

V. 24. *this grain*: ὁ κκακός: an elegant designation of himself; on which circumstance the propriety and beauty of the article depends in this place.

V. 26. *let my servant be*; ὁ διακονὸς ὁ ἐμὸς ἔσται: so I understand it, as an exhortation to suffer contentedly in our master's service: see Luke vi. 40. and below, xv. 20. and similar passages.

will reward: τιμήσει: so *Dr. Campbell*: which I prefer as somewhat more plain and determinate. Both the *verb* and its *substantive* have this sense elsewhere: see 1 Tim. v. 17.

V. 27. 28. In this passage I follow for the most part the *commentators* in *Bowyer*. But some connecting *particle* seems to have introduced originally ver. 28. and this agrees with the *Persic* version. The same translator, contrary to his usually diffuse manner, suppresses the clause εἰς τὴν ὥραν ταύτην. He at least regarded it very properly, as only explanatory of *διὰ τοῦτο*.

V. 31. The reader will perceive, that I understand this verse to be spoken by *Christ* concerning himself; and certainly much more suitably to the scope and connexion of the *context*. Compare xvi. 11. and Rev. i. 5. and for the phrase ἐκβλήσεται ἔξω: see note on Luke vi. 22.

V. 32. *after*: ἔαν. So several of the old *translators*; but, whether they read *ἔσται*, or rightly put this construction upon the present reading, I cannot determine, nor is it material to know.

V. 36. *shewed himself in public no more*: ἐκρυβή: viz. passed the remainder of his time in private with his disciples.

V. 37. *they did not believe*: οὐκ ἐπίσταντο. In my opinion, the *imperfect tense* in this place carries with it a peculiar force and significance, which we cannot express with any sort of brevity in our language. By a modern phrase we should say: *Many were not in the habit of believing on him*: viz. though he gained some converts, there was not a constant accession of them, as might have been expected from his regular preaching and successive miracles. Some *scribes*, sensible that this *tense* had its meaning, but unable to discover it, substituted ἐπίστανται.

V. 39. It is well known, that *δυναμίς* is often equivalent only to *δύναμις*: and I saw no good from preserving the *Jewish idiom* of expression either in this passage or any of the parallel passa-

ges in the N. T. but rather chose to adopt that form of expression, which, I apprehend, the *evangelist* himself would use at this day in our language, with precisely the same idea of the fact itself. We must abandon every principle of common-sense, as well as every rule of good criticism, to restrict to a literal version, on every occasion, the *phraseology* of scripture: see Jerem. xiii. 23. Luke xiv. 20. 1 Cor. ii. 14. See also *Bp. Lowth* on Isaiah vi. 9. and a variety of similar places.

V. 41. *the Glory of God*: *την δόξαν του θειου*. This is the express reading of the *Coptic* version; a version inferior to none of the ancients in accuracy, unless possibly to the *Syriac*. Now if any man should say, that I am led by prejudice upon this occasion, I maintain, that *αυτου* must be interpreted of *God* and not of *Jesus*; and by this argument, which I desire the caviller to answer, if he can. Whosoever compares the original of *Isaiah* must be satisfied of the *immediate* and *proper* reference of the passage to the *Jews* of the *prophet's* own time, and that our *evangelist* and his predecessors quote the passage merely in the way of *similarity* and *comparative application*. If so, how is it possible, that the *glory* here spoken of, which is no part of the application, can be any other than that mentioned in Is. vi. 1.—Besides, *the Lord—the king—Jehovah of hosts*—is the *nominative case* to *τιτωθλωναι* in the context of *Isaiah*, and throughout the passage: and therefore is the only *antecedent* to *αυτου*, if we retain that reading, in all true construction of language. This appears to me undeniable.

of him: *πρι αυτου*: viz.—of his blinding *their eyes* and darkening *their hearts*.

V. 49. *command and teach*: *ειπω και λαλησω*: viz. says *Mr. Markland*, my miracles and my doctrine. The *Persic* translator so renders *ειπω*.

CH. XIII. v. 1. *at the last*: *εις τελος*: meaning that particular proof of regard and condescension, which he is going to relate, So *Manetho*, i. 269.

Εν νιότητι πινυτα και ΕΞ ΤΕΛΟΣ ενπαροι αυδρα
'Ριζουσι.

V. 2. *when supper-time was come*: *δειπνου γινεμενου*: compare v. 26. with Matt. xxvi. 21.—24. and so most expressly several of the *eastern* translators.

already: *ηδη*: viz. some time ago: see Matt. xvii. 12.

entered: *βεβλημετος*: this word, with its compounds, has this meaning very often.

V. 4. *from supper*: *εκ του δειπνου*. The sequel seems to prove this the true translation here, though, it must be owned, the phrase has usually, if not always, elsewhere another meaning. So *εκ δειπνου οπτιος*: *sleep after supper*: Eur. Hec. 915.

V. 7. *when I have done*: μετὰ ταῦτα: literally—*after these things*; viz. “I shall explain to you the meaning of this action presently;” which he accordingly does in ver. 14. where he declares, that he intended to teach them by this emblematical ceremony a lesson of *humility* and *benevolence*. Bp. Hurd in one of his *sermons* has undertaken to shew, that *Christ* intended to teach something *more*; but for my part I had rather believe *Christ* himself as the interpreter of his own intentions, than the most ingenious preacher for *gain* in the universe.

V. 10. *he, who hath bathed himself*: ὁ λουόμενος: So Dr. Campbell very properly understands it: see note on v. 4. And there is a comparison in this verse. He, who has bathed himself, is clean for the day, except his feet, which would contract dust, and were usually washen after going out: and in the same manner the *body*, or greater part, of the disciples were pure: but *Judas*, or the *feet*, was not.

V. 12. *consider*: γινώσκετε: this address appears to me much more forcible and striking in the *imperative mood*. Or *learn—understand—what I have done for you*. And let the reader observe, with what solemnity Jesus directs their attention to his explanation of this *parabolic* action, which immediately follows: so that to interpret this conduct of any other doctrine, distinct from *humility*, and *condescension*, and *brotherly love* even to the lowest offices, is the most unauthorized and impertinent comment, that could possibly be devised.

V. 18. I connect ἀπ’ αὐτοῦ with this verse. I see no advantage from its former position. See i. 52. Rev. xiv. 13. And ἀπ’ αὐτοῦ may be rendered, either *soon*, or *afterwards*. Indeed the word always signifies something *future*, though ever so shortly to come to pass: hence, in my opinion, it cannot be joined to ver. 19.

V. 19. *am he*: εἰμι: viz. he, who was to come—the *Messiah*: see note on viii. 58.

V. 21. *within himself*: ἐν πνεύματι: literally—in *his spirit*; or, as we say, in *his own mind*. The same notion is expressed by—*my soul is troubled*—xii. 27. and by—*he troubled himself*—xi. 33. So in Luke, the man, who is talking to *himself*, addresses his *soul*, xii. 19. And I enter into this justification merely for the satisfaction of the unlearned reader; to the learned, nothing is better known. See Luke i. 47. x. 21.

V. 23. See for an explanation of this verse the note on Luke vii. 38. To be sure the *Oxford literati* have immortalized themselves, by their exceptions to Mr. Toup’s note on *Theocritus* xiv. 37!

V. 26. *the piece, i. e. of bread*: το ψῆμον. So ψῆμος, αἶτος: *Suidas*: see *Wetstein*. So the *orientalists*.

V. 28. *for what*: πρὸς τί. This is a familiar mode of expression with us, and precise to the original; and therefore I have banished the interpolated word *intent*.

V. 31. *hath been glorified*: ἰδοὺ αὐτὸν: viz. in some measure *already*, by the *miracles*, which he has performed, and the converts, which he has gained; and by the whole tenor of his life and doctrine. He means to signify, that his career on earth was finished. Compare xvii. 4.

V. 32. I was necessitated to give this change to the construction, because of the ambiguity of the *antecedent* in a regular translation, which obscures the passage. For I look upon *Jesus* to be meant by ἡ αὐτοῦ: and the glory peculiarly *his own* was the glory accruing from his incomparable behaviour through the course of his last sufferings: and this glory might justly be so denominated in contradistinction to those *miraculous performances*, which he always speaks of as the *sole* and *immediate* acts of his father, but of himself in that case only as the *instrument*.

V. 34. I join the αὐτοῦ of the preceding verse with this, and so the *Persic* version: and I have also attempted to give the sense more clearly and free from embarrassment.

CH. XIV. v. 1. *put your trust in God*: πιστευετε ἡς τοῖς Θεοῖς—It is an exhortation to prepare them for believing the promise, which immediately follows. The old translators are unanimous in adopting the *imperative mood*. So also, perhaps, Nonnus:

Ἀλλὰ θεῶν καὶ ἐμοὶ πιστευσατέ.

V. 2. It is plain enough from the ancient versions and from Nonnus, that a variety of reading had long ago taken place in the words—εἰ δὲ μὴ, εἰ ποὺ αὐτοῖς, περινομαί. It is also, I think, as plain, that there is something very strange and quaint in the usual acceptance of the passage, and in that declaration—if not, *I would have told you*: a declaration, perfectly unaccountable to me, and manifestly spurious: totally destitute of every scriptural appearance. I, therefore, adopt without hesitation the reading of the *Æthiopic* version, which gives that *emphasis* and *solemnity* to the passage, which the present circumstances lead us to expect. The words of his MSS. were probably—ἰδοὺ, εἰ ποὺ ἡ αὐτοῦ: see Matt. xxiv. 25.

V. 6. The construction here is the same as at xi. 25. See Heb. x. 20. Acts xxiii. 6.

V. 9. *do ye not know*? οὐκ ἔγνωκατέ; This is more uniform, and the reading of some MSS. and several of the ancient versions: otherwise an alteration of no moment.

V. 10. I follow here the *Æthiopic* version, which gives a great uniformity to the passage, disjointed before and imperfect.

V. 13. Even in its present position, I join the clause—ἰδοὺ δόξα αὐτῷ ὁ πατὴρ ἡ τῇ νύκτι—with the following verse, because of the evident propriety and emphasis of a repetition of words, enforced by an additional circumstance of importance: whereas a repetition of part of the preceding verse, divested of this appendage,

would be very flat and naked, and a great sinking in the composition. I am of opinion, however, that some scribe, offended by the quick recurrence of the same declaration, and not discerning the force and beauty of it, interposed the clause in question; when it originally stood between the latter *μεν* and *εγω*.

VV. 18, 19. I connect these two verses, as some of the eastern translators have done, to the great improvement of the passage. *orphans: ορφανους*. I do not see, why we should not retain this expressive word.

V. 23. *εγω* is much better omitted, with some MSS. and the eastern versions. It interrupts the argument.

the pronoun—*μεν*—should come twice, or not at all. I follow the *Æthiopic*.

The conclusion of this verse might be more exactly translated thus: *If ye loved me, ye would have rejoiced at my going to the father: for the father is greater than I.*

V. 30. By the ruler of this world he means himself, if I am not much mistaken: see note at xii. 31. and observe, he speaks of what he shall be, when he comes again, not of what he then was: compare v. 18. xvi. 16. xvii. 2. Matt. xxviii. 18. Phil. ii. 9. and many other places. And how often does he speak of himself as the son of man in the third person? *Nonnus* understood our Lord to intend himself by this appellation in the twelfth chapter:

Νοι ζαδου κοσμοιο πιλει κρισις: αρτι και αυτος
Αρχος αλτρεουσις διακταται εν τοις κοσμοις. C. xii.

V. 31. I look upon this passage to be equivalent to Luke xii. 49. 50. and to John xvii. 4. 5. All that remains is, to justify my translation. Now *εχω* has a great variety of constructions; and the phrase in this place—*εγώ εμαι ουκ εχει ουδεν*—seems the same as *ουδεν εχω*—or—*τογχανει εγώ εμαι ουδεν*. So *εχω εγώ αισχυναις*—*in pudore sum*. Eur. Supp. 164. and *αμφι τι*, or *περι τι*, *εχειν*—*in aliquâ re esse, vel versari*: Æl. An. p. 745. ed. Lond. et Xen. Anab. p. 369. ed Steph. And *εχεις παραξας*—i. e. *τογχανεις παραξας*: Soph. Antig. 805. which is a common phrase in that and other *Attic* authors.

CN. XV. v. 2. On this verse see my *Silva Critica*, part ii. sect. xcvi.

V. 5. I have left this verse in its original construction. The regular mode of expression would be this: *I am the vine; ye are the branches: whilst we continue, therefore, together, ye will bear much fruit.*

bear no fruit at all: *πολλιν ουδεν*: literally bear nothing: see Matt. iii. 10. and other places.

V. 6. Several of the old translators saw, through an obscure phraseology, the true construction as it is represented in my version.

V. 8. I see no possibility of making proper sense of this verse, but by supposing *ἐδοξασθε* to be equivalent to *ἐγίνετο εὐδονία*, in Matt. xi. 26. and it seems to me very capable of this signification. The verb more properly signifies also—to think proper—to look upon—in Rom. i. 21. Heb. v. 5. Nor do I think, that the construction of *ἵνα* will suit the common translation, any better than the tense in which the verb is exhibited.

V. 11. Our translators, by joining *ὁ ἄνθρωπος* to *μνησθῆναι* instead of *ἡ χάρις*, have much obscured this passage.

V. 16. I look upon *ἐπαγγέλιαι καὶ κατὰ τὸν φερεται*—to be that common Hebrew idiom, Gen. viii. 5.—*pergatis fructum ferre*.

V. 17. Several of the ancients thus understood this verse: nor is there any occasion to suppose them to have read *ταῦτα*: the plural number is often used as the singular in these languages.

V. 18. more than you: *πρὸς ἑμῶν*: so I understand the phrase: see note i. 15. Some transcribers, not apprehending this signification of the word, and seeing no use from *ἐμῶν* in the common acceptation of it, omitted *ἐμῶν* in their copies.

V. 20. The parallel passage of *Matthew*, x. 24—26. to which our Lord refers, is of itself sufficient to prove, that I have given the only true sense of this passage: but what follows in the next verse—all these things—demonstrates this beyond all possibility of dispute. The old translation introduces the most palpable contradiction into the context. Some, therefore, have been willing to annex a bad meaning to *τυπῶν*—that of a malicious watching, or observing: but this would contradict the uniform usage of our author: see viii. 51, 52, 55. xiv. 24. and many other places: and, I apprehend, of every other sacred writer: which creates a considerable difficulty to this interpretation. *Παρατυπῶν* would have done very well here: see Mark iii. 2. and others: but I find no authority, that will justify the substitution of this word. I will give, however, what confirmation I can to this interpretation of *τυπῶν*, which is a sense required by the passage; and then leave the reader either to acquiesce in the text as it now stands, or adopt what I shall afterwards propose to his consideration.

Φρουρεῖν, a word equivalent to *τυπῶν*, has the sense, which *τυπῶν* should have here, in a corrupted passage of the *Ion* of *Euripides* v. 615. though the word in question seems free from suspicion: to this I refer the reader. But what is more to the purpose, on this hemistich of *Apollonius Rhodius*, ii. 28.

----- ἐπὶ δ' ὄφρα τὸν αἰετὸν αἰεὶς —

the scholiast thus comments: *Φασι τοὺς λείπτα τραβήττα μοῦν ΤΗΡΕΙΝ τοὺς τρωάδας.*

Let these remarks avail what they can; but, as I said before, the grand obstacle to this solution is the constant usage of our evangelist himself: in my opinion, therefore, the text should thus

be restored: **Εἰ ἡμα ΕΔΙΩΞΑΝ, καὶ ὑμεῖς ΔΙΩΧΟΥΣΙΝ· εἰ τοὶ λόγοι μου ΕΠΗΡΕΑΣΑΝ, καὶ τοὶ ὑμετέροισι ΕΠΗΡΕΑΣΟΥΣΙΝ.** See these two words again connected in Mat. v. 44. It is remarkable too, that one MS. has *ἐπαρσεν* for *ἐταρσεν*: which comes nearer my conjecture.

V. 21. I have given this turn to the verse, that the reason, which is contained in the last clause, might present itself without ambiguity.

CH. XVI. v. 8. *will reprove*: *ἐλεγξει*: or *convince*.

V. 13. It will be plain, I think, to those, who compare the former passages, that *παρουλητος* is the substantive of *μαινος*, not mentioned now, because so explicitly spoken of before, as to admit no uncertainty of meaning: see xiv. 26. xv. 26.

the things now coming to pass: *τὰ ἐρχόμενα*: for these, viz. his sufferings and death, were the things, which the apostles were the least able to digest and comprehend: see Luke xxiv. 21, 25, 26, and so below, v. 18.

V. 16. *on the other hand*: *παλιν*: see note in my *Commentary* on Matt. iv. 7. We say now—*on the contrary*.

V. 23. The former part of this verse seems to refer to what had just taken place, v. 19. see also v. 30. signifying, that then their doubts would be cleared up.

V. 32. *ye will go*: *ἐκκρισθήσθε*: or *separate yourselves*: an elegant expression. So *Homer* Od. A. 274.

Μηστράας μιν ἐπὶ σφίσινα σκιδνασθαι ἀναχθεῖ:

i. e.—*to separate themselves*: ΣΚΟΡΠΙΖΕΣΘΑΙ: Schol. and again B. 252. See also Il. A. 487. and the scholiast there.

CH. XVII. v. 3. I look upon *ἐν* to be understood in both the clauses of this verse; see xx. 31.

V. 5. *therefore*: *οὖν*: i. e. *δε*: making an inference from what preceded; and not, in my opinion, the *adverb* of time. Several of the old translators saw this inference; but, whether comprised in *καὶ* or *οὖν*, it is not material: and the *glory* and *dignity* of *Christ* are constantly represented in scripture as the *consequent reward* of his meritorious conduct upon earth: a truth, which *Arians* would do well to consider.

with thyself: *παρὰ σεαυτὸν*: i. e. *in heaven*: laid up for me there: in contradistinction to the *ἐπὶ τῆς γῆς* of the foregoing verse: see Matt. vi. 1. i. e.—*give me the completion of glory, the reward of my obedience*.

thine own glory: *παρὰ σοί*; I connect it with *δοξῇ*, though this is not essential; and we might render—*that glory, which I had of thine own*: and I suppose the author placed it thus distant to prevent awkwardness and ambiguity by coming too near *παρὰ σεαυτὸν*. I look upon it to be equivalent here to *παρὰ σοῦ*. Polyb. p. 696. ed Casaub. *ἡττηθῆναι καὶ διδοῦναι τὴν ΠΑΡΑ ΣΟΥ*

πολιτων: where, if I mistake not, *παρα σοι* would have been equivalent: *tuis civibus*.—I am solicitous about nothing on this occasion but to ascertain the *phraseology*: for what this *glory* is, we are not obscurely told in v. 22. whereby it appears to be of a kind not peculiar to *Christ*: as God's love also for him was: xvii. 23.

V. 9. The request here meant, I apprehend, is that spoken of in v. 5. which had his *disciples* particularly in view, and not the *generality* of the *Jewish* nation, who remained unconvinced by the *glory* of his character and resurrection: see xxi. 25. xii. 30. Hence the distinction between this passage and v. 20. which refers hither.

V. 10. *thereby*: *εν αυτοις*: i. e. *τοις σοις*. Indeed, by putting the intervening clause in a *parenthesis*, we might refer it to the *apostles*: but this makes an obscure construction, and, in my opinion, not so clear a meaning.

V. 11. *one*: *εις*: literally *one thing*: viz. firmly united in obedience, love, and virtue, as my disciples and thy children. See note on x. 30.

V. 12. *the son of mischief*: *ο υιος της απωλειας*: a *Hebrew* phrase for a *destructive*—*pernicious*—person: upon which mode of speaking, see my *Commentary* on Matt. v. 9. The *Greeks* say *αυτη εξωλης*.

V. 13. I have removed the *hyperbaton* of the original, though it might have been preserved by a *parenthesis*, and rendering—*και λαλω*—*though I speak*: but what I have given is clearer.

And *την χαραν τη μου*—undoubtedly means—their joy and satisfaction with regard to me: *την μου*—i. e.—*εν μοι*: see xvi. 22. 33.

V. 17. *prepare*: *εγιστοι*: see note on x. 36. and I consider *εν* to be used here for *εις*: as they are interchangeably put in a hundred instances: at least a good sense seems to arise from this interpretation, and from connecting this verse with the preceding. "As they have a spiritual office, distinct from the businesses of this world, to execute; prepare them for it by the communication of that truth, which my *resurrection* in particular will convey to their minds."

V. 19. It is impossible to give an intelligible translation of these passages, which allude to *purifying ceremonies* unknown to our religion and customs, in the uniform *phraseology* of the *original*: see note on v. 17. Heb. ix. 13. 23. The *Greeks* had similar usages, and of course similar expressions: see *Herodotus* i. 164. which will throw light on 1 Tim. v. 4.

V. 21. The construction of the *Greek* is somewhat irregular, but certainly conveys the sense here given.

V. 24. I refer *προ καταβολης κοσμου το δεξας* in conformity to v. 5. though this is immaterial as to the interpretation of the passage.

CH. XVIII. v. 20. *all*: *παντες*: so I read with most of the ancient versions and many MSS. instead of *παρεθις*.

V. 36. *but, or so then*; *τοι δε*: see note on xvii. 5.

V. 37. *so thou art a king then?* A kind of *assenting question*, for a more explicit acknowledgment of his former declaration. So *Dr. Campbell* rightly understands it. This appears from our Lord's reply.

V. 38. *what is truth to me?* *τι σεν αληθεια*; viz. what have I to do, as the *Roman governor*, with a person, who teaches thus? Our government is in no danger from him. See Acts xviii. 14. 15.

CH. XIX. v. 11. I leave this verse as I found it, for want of sufficient authority to establish my own opinion. I believe the passage to be ill read and ill understood. All the old *eastern* translators seem to have read—*διδουμην*—except the *Arabic*, who read probably—*διδουμηνος ης*. The true reading I suspect to have been—*ει μιν ης τοι διδουμηνος* and I would thus translate the passage: *Thou wouldst have had no power over me, unless I had been given to thee from the first*: a meaning, that will be explained by Matt. xxvi. 54. Luke xxiv. 26. 46. John xviii. 11. &c. And for *αυτου*—consult Luke i. 3. Acts xxvi. 5. and especially ii. 23.

V. 15. *put him to death*: *αφεν*: see Luke xxiii. 18. and *Silva Critica*, sect. 95.

V. 25. As we render *Ιησους ο Ναζαραιος*—*Jesus of Nazareth*; and similar expressions, which denominate a person from the place of his *residence* or *nativity*, in the same manner: so we ought to render—*Μαρια η Μαγδαληνη*—*Mary of Magdala*: see Matt. xv. 39.

V. 26. *he loved*: *ηγαπα*: viz. *used to love and still loved*: but our language cannot express this power of the *imperfect tense*: so xx. 2.

V. 35. I have put the *hyperbaton* of this verse into order: and I understand *Jesus* by *κεινος*. Our *evangelist* makes a solemn appeal to his master for the truth of this most curious and important fact; which he thought worthy of mentioning with particular distinction also in his *Epistles* i. 5. 8.

CH. XX. v. 2. *our master*: *τοι κυριοι ημων*: so the *Syriac*, *Persic*, *Æthiopic*, and *Coptic* versions: as in v. 25. except the *Coptic*: and so xxi. 7.

V. 16. *teacher*: *διδασκαλι*: or rather *my teacher*: but I look upon this gloss to be spurious, and inserted from the margin.

V. 17. *meddle*: *απτεν*: she was probably going to embrace him: but he wishes her to go immediately to the disciples; and signifies that she need not doubt of seeing him again, because he was not going to leave them finally just yet.

V. 22. *the holy spirit*: πνευμα ἁγίου: literally—a holy breath: viz.—“a divine power and commission to preach the gospel.”

V. 27. *feel, or try*: ἴδε: so the Hebrew רָאָה.

V. 28. This exclamation is in the *vocative case*: for so these writers often express themselves: see Matt. xi. 26. and many other places. And I look upon the full construction of the passage to be this: Καὶ εἰπὼν αὐτοῖς Ὁ Κύριός μὲν καὶ εἰπὼν Ὁ Θεὸς μὲν: so that the—καὶ—is put in by the *evangelist* to distinguish the two exclamations, and is no part of what *Thomas* said. Of this also we have already met with a variety of specimens: see Acts i. 20.

V. 31. I prefer the order of the *Arabic* translator in this place: *And that ye may have life through this belief in his name.*

CH. XXL v. 9. *a fire*: πυρρῆς: so also xviii. 18. See *Wetstein*.

V. 11. *went into the boat*: ἀνέβη: see Mark vi. 51. and above, v. 3.

V. 15. I have remarked at large upon this passage in my *Internal Evidences of Christianity*: remark xxvii.

V. 25. See this translation justified in my *Silva Critica*, part ii. on the passage: page 46.

NOTES ON THE ACTS.

CHAP. I. ver. 2. I follow the construction of the *Syriac* and *Æthiopic* versions; which seems to me most natural and obvious.

V. 7. *those seasons of time, or the exact time*: χρόνους ἢ καιροὺς: the same, I apprehend, as χρόνους καιρῶν, or καιροὺς χρόνων: and equivalent to the translation which I have given.

V. 10. Several of the ancient versions thus correct the first clauses of this verse: *And, while they were looking steadfastly, as he was going towards heaven.* It is not material.

V. 14. I omit καὶ ἐν δυνάμει in conformity to some MSS. and the *Syriac*, *Æthiopic*, *Coptic* and *Vulgate* versions; whose concurring testimony is always with me of very great weight.

V. 16. *brethren*: ἀδελφοί: as ἀδελφοί Γαλιλαῖοι in ver. 11. are *Galileans*, and ἀδελφοί πολῖται are *citizens*, &c.

V. 18. This and the following verse are undoubtedly the words of the historian, explanatory of *Peter's* speech to the *Christian* world at large: for this circumstance must have been too well known to that company to require any mention of it by *Peter*. And upon this passage I have particularly spoken in my *Silva Critica*, ii. sect. 84. and v. sect. 212. and *Evidences of Christianity*, remark xxxi.

V. 20. *the book*: βιβλίον: properly a *book*; because the *Psalms* were divided into various portions or *volumes*: see Heb. x. 7.

V. 25. *this service of an apostleship*: τῆς διακονίας ταύτης καὶ ἀποστόλης: a *hendyades*, after the manner of those writers: see v. 17. Rom. i. 5. and note John x. 36.

left: παρῆν: the word implies merely a *change of place* in this use. Our translation is quite wrong: see 2 Ep. John, 9.

CH. II. v. 1. Or—*And, when the fiftieth day after the passover was come.*

V. 3. *distributing themselves*: διαμερίζομενοι: viz.—*dispersing themselves* towards each person in the room; as the *Coptic* translator understood the word: and it is a much more elegant and proper sense.

V. 6. *upon this noise*: γινόμενης τῆς φωνῆς ταύτης: for the *wind* seems to have been heard by the passengers in the street; and the wonder, of their speaking these languages, by degrees brought

many others together: for I look upon the *ὅτι* to give the reason of their coming in crowds, and *ἐνὶ χόρῳ* to be a sort of *hendyades*, as I have expressed it. So the *Arabic* translator appears to have understood the passage.

V. 21. The phrase *ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου* to call upon one's-self the name of the Lord—is in very many instances a *Hebrew* phrase for a religious man—one, who acknowledges the being and providence of God—one dedicated to his service: see Deut. xxviii. 10. 1 Kings viii. 43. Psalm lxxix. 6. Acts xv. 17. James ii. 7.

will be preserved: *εὐθεσιν*: see Matt. xxiv. 13.

V. 23. when ye had mocked: *προπαίζοντες*. We are much indebted to the *Arabic* translator for preserving to us this excellent and genuine reading, instead of that insufferable word *προπηλαίνοντες*. This *ridicule* was a circumstance by no means to be omitted: see Matt. xx. 19. Mark x. 34. Heb. xi. 36. And the *αἰσῆμον*—the ungodly men—are the *Romans*, called often so by the evangelists: *ἀμαρτῶλων*: strangers to the Jewish law, as 1 Cor. ix. 21.

V. 24. On the metaphors of this verse, see my *Silva Critica*, ii. sect. 99.

V. 25. concerning: *εἰς*: as *προς* is often used: see Heb. i. 7. and *δια πάντος*: i. e. *τεπὸν*, I apprehend.

V. 26. body: *σῶμα*: see note on John vi. 51.

V. 30. The words—*τὸ κατὰ σὰρκα ἀναστήσει τοὶ Χριστοί*—are a manifest forgery, which absurdly anticipates and destroys the reasoning of the apostle; and are disowned by many MSS. with all the ancient versions but the *Arabic*.

would set: *καθίςαι*: or should sit: it may be either.

V. 33. The old translators understood *διέξιν* as *ἡ διέξιν*: and very properly in my opinion: see Rom. viii. 34. &c.

V. 39. your furthestmost posterity: *τοῖς εἰς μακρὰν*: this meaning is, I think, undeniable: for I know no other sense, in which *Peter* at present could make this declaration. The same phrase indeed occurs in Eph. ii. 17. and is intended to signify the *Gentiles*; but the subsequent history x. 34. will not allow that interpretation here.

V. 41. I look upon *σπέρματος* to be an interpolation, because the sense, which it is intended to convey, is comprehended in the scriptural use of *ἀποδεχάμεναι* and *ἀποδοχῆν*: a peculiarity not observed by some injudicious scribe; who had discernment to see what the scope of the passage required, but not learning enough to discover the completeness of the phraseology. The *Coptic*, *Vulgate*, and *Æthiopic* versions do not own the word.

V. 42. of bread: *τοῦ ἄρτου*: literally the loaf: viz. the eucharistical loaf, thus spoken of in terms of emphasis and distinction.

V. 43. In the *Vulgate* and *Coptic* versions this verse ends

with a clause similar to the first. I have no doubt but the words—*εὐχαριστοῦτε δὲ πάντες ψυχὴν φεῖτε*—should follow the clause, which it now precedes, as the consequence of these miracles. I have modelled my translation accordingly.

V. 46. *at home*: κατ' οἶκον: in private, in opposition to their devotions in the temple.

V. 47. I follow the old translation here, though I doubt its suitableness to the scope of the passage. I should prefer the following, equally agreeable to the original: *Praising God, with thankfulness, before all the people.*

—And I see no way so good of disposing of—*ἐν τῷ αὐτῷ*—as connecting it with *προσκύβετε*, as the Coptic translator has done. As for the omission of—*ἐν ἐκκλησίᾳ*—that seems to have arisen from the inability of the scribes to reconcile these phrases together in the same clause.

CH. III. v. 11. The words, which I have here omitted, are not found in any of the ancient versions, except the *Arabic*.

V. 12. *ability*: ἐξουσία: this is the reading of the *Syriac* and *Vulgate*, and appears to me preferable to the other.

V. 15. *author*: Ἀρχηγόν. We have no word in our language equivalent to this in its various acceptations. It means here, one, who first in his own person exhibited an earnest of immortality—*τὴν ζωὴν*. The notion is otherwise expressed in 1 Cor. xv. 20.

V. 20. *of old appointed*: προεσχηματισμένον: which is the reading of various MSS. and of the *Syriac* and *Arabic* versions: and this sentiment was calculated to ingratiate the Jews.

V. 22. *listen to, or obey*: ἀκούετε: the future is here again used for the imperative: a common idiom of speech in these and other authors, as I have remarked before.

V. 25, I look upon Mr. Markland's most ingenious alteration of *προφῆταις* for *προφῆται* to be undeniably the genuine reading; very early expelled from the text by scribes not aware of this elegant oriental phraseology: though it be not authorized by any MS. or version hitherto examined. See the note in my *Commentary* on Matt. v. 9.

V. 26. *appointed*: ἀποστέλλετε: I render thus merely to avoid ambiguity: see v. 22.

CH. IV. v. 9. *welfare*: ευρυγασίαν. I look upon the following clause—*ἵνα τινι οὗτος εὐισχυθῆται*—to be explanatory of this word, and to fix its meaning. See also Bp. Pearce.

V. 13. *common men*: ἰδιῶται; i. e.—*privati*—*è plebe*; and, by consequence, generally unlearned.

V. 16. The *Syriac* and *Coptic* translators read the words *φαινοί* and *γινώσκω* mutually transposed: which I follow, as the original position of them.

V. 31. *that doctrine*: τὰς λέξεις: viz. the resurrection: see v. 2. 20. 29. 36.

V. 32. *regarded*: εἰλεγε: see the note in *Musgrave's Euripides*, Hippol. 882.

V. 33. *great favour*: χάρις μεγάλη: viz. from the people, in consequence of their efficacious testimony to the resurrection of Jesus: see ii. 47. Nor does γὰρ in the next verse make any inference: and so the Syriac, *Æthiopic*, and *Arabic* translators.

CH. V. v. 8. *for no more*: τούτων. Thus *Euripides* Hippol. 814. τούτωντοί ισμεν *we know thus much and no more*.

V. 12. I have ventured to transpose the first clause of this verse without any other authority, than the manifest exigence of the passage, which is hereby rendered plain and regular. And all the perplexity occasioned by the 13th verse is most happily removed by adopting the reading of the *Æthiopic* translator, who often has preserved genuine words, corrupted in all our MSS. τοὶ δὲ λαῖποι, οὐδὲις ἐτολμα καλοῦσαι (*Castell* in his *Lexicon* thinks καλαζέει) αὐτοὺς. And the τῷ Κυρίῳ in v. 14. undoubtedly belongs to πιστεύουσιν. All this passage has occasioned much difficulty to the best commentators, who have attempted in vain to make it easy and intelligible.

V. 17. *spite and envy*: ζῆλον: I could not otherwise give the full sense of the original in plain language.

V. 20. Instead of ταύτης, the *Æthiopic*, *Syriac*, and *Coptic* versions have ταῦτα: and very properly in my opinion, as the former reading is altogether inadmissible.

V. 24. Some MSS. and the *Coptic*, *Æthiopic*, and *Syriac* versions omit the words ἰς τὴν ἱερὴν.

V. 30. I understand ὀργισμένοι here in the sense of ἀνίστησι in iii. 22. and 26. which sense I could not otherwise express. See also xiii. 22. Matt. iii. 9. John vii. 52. and elsewhere.

V. 31. I look upon τῇ δειξίᾳ here, and ii. 33. to be for ἐν τῇ δειξίᾳ: see Psalm lx. 3. LXX.

V. 33. *they kept gnashing their teeth*: διειργιστοί: or *were exceedingly enraged*: but there seems more beauty in preserving the figure, conformably to the genius of the original writers.

V. 34. *to stay*: ποιῆσαι: this seems the easiest construction of the language: see xv. 33. James iv. 13.

V. 35. I follow the construction of the *Syriac* and *Arabic* versions.

V. 36. The *Arabic*, *Æthiopic*, and *Syriac* translators seem to have read—τίνα ἱαυτοὶ μέγας: but the adjective is by no means necessary to the sense, though convenient to the composition; which is more inharmonious and disjointed without that addition, than agrees with the taste of so good a writer. Theoc. xi. fin.

Ἀλλοὶ ἐπ' ἐν τῇ γὰρ κήρῳ τις φεῖται κρείς.

See viii. 9.

V. 38. I have translated here as if the last clause were a *hēn-ayades*, as vii. 10. but I am inclined to think, that the passage stood originally thus : *καὶ ἡ ἐξ ἀνθρώπων ἡ βούλη αὐτῆς, τὸ ἔργον αὐτῆς καταλυθήσεται.*

CH. VI. v. 3. I think *ἀγίου* an interpolation : and so the *Coptic* version. Compare *Exod.* xxviii. 3. *Is.* xi. 2. *Ephes.* i. 17. and other places.

V. 7. I follow the reading of the *Syriac* version here, as it gives a sense much more suitable to the passage and to probability : see *Matt.* iv. 25.

V. 10. The *Arabic*, *Coptic*, and *Syriac* translators read—*ἐλαλίει αὐτῶν* : and I follow this reading : see *Matt.* x. 20.

CH. VII. v. 20. *very beautiful, or exceedingly comely* : *αἰτιας τῶ θιφ* : see my *Silva Critica*, part ii. p. 51. *Exod.* ii. 2. and *Heb.* xi. 23.

V. 24. *overpowered* : *καταπονομένη* : see *Lucian de Gymn.* sub. fin. *Diod. Sic.* xiii. 55. *Theoph. Char.* 8. fin.

V. 29. *this matter* : *τῶ λόγῳ τούτῳ* : viz. of the murder of the *Ægyptian*, being know and noticed.

V. 42. *gave them up again* : *ἐστρεψι καὶ παρίδωκεν* : a well known *Hebrew* idiom : as in xv. 16. where see the note.

V. 43. *Rephan* : so some MSS. and the *eastern* versions. It is the *Coptic* name of *Saturn* : see *Kircher's Prod. Copt.* p. 147.

V. 55. *a divine brightness* : *δόξαν θίου* : see note on *Luke* ii. 9. And *ιστάτα*—like other words of *posture* on many occasions, as I have elsewhere remarked, is simply equivalent to *εἶτα* : compare ii. 34. with *Rom.* viii. 34. *Eph.* i. 20.

V. 57. I had conjectured *κατακτείνε* to be the true reading, and find that others had preceded me in this. As the alteration is so consonant to the spirit of the passage, and is authorized by one MS. I have not scrupled to adopt it. Compare *John* i. 15. vii. 28. 37. where, as in other places, the same expression is similarly employed.

V. 59. *appealing to them* : *ἐπικαλομένους*. Our evangelist would have offended grossly against the rules of *grammar*, had he left the *verb* in this sense without its *substantive* ; and the propriety of composition requires some *substantive*, that has just preceded, which can be no other than the actors of this tragedy. And this well agrees with vv. 56. and 57. The *Æthiopic* translator renders : *And Stephen ORIED OUT and said.*

CH. VIII. v. 1. *only* : *μόνον*. This addition is found in the *Syriac* and *Arabic* versions.

V. 6. *from hearing the nature of his doctrine* : *ὅτι τῶ ἀκουσίου αἰσταν*. I saw, that the tenor of the passage required this reading ; and, upon consulting the ancient versions, was convinced, that

the *Syriac* and *Aethiopic* translators so understood the place. The *Coptic* and *Vulgate* acknowledge no *pronoun* at all after the *verb*; dissatisfied, I suppose, with *αὐτοῦ*.

V. 10. I have rather given the purport of the last clause, than the literal translation of it; because this *idiomatic* substitution of the *abstract* for the *concrete*, as *grammarians* express themselves, neither furnishes a clear sense, nor is so suitable to the genius of our language. The *Messiah*, I presume, is intended by this description; whom the *Samaritans*, as well as the *Jews*, were expecting; see John iv. 25.

V. 20. The former part of this verse is one of those formula-
ries, which ought not to be rigorously translated: like many
amongst ourselves, where the original meaning is quite lost sight
of. And I connect the next clause with what follows. See
Bowyer.

V. 22. this deceitfulness : ἡ πικροία : viz. in joining thyself to us with such sordid and fraudulent intentions. So the Syriac ܠܬܝܒܐ. Λίσσι γαρσας, και μη δολωμεν διαρχισαι αὐτῷ εις τροφήν, εγω δι' ΕΠΙΝΟΙΑΣ τι πράξαι : Æs. Fab. l. ed. Oxon. 1698.

V. 26. I have followed the example of the *Syriac* and *Ethiopic* versions in disposing of the words *αὐτὸς ἐστὶν ἰσχυρός*: which, however, have much the appearance of interpolation from the margin.

V. 32. *the butcher*; τοῦ κειροῦτος; this, in my opinion, is the meaning both of this word and the *Hebrew* term in Is. liii. 7. because the notion of *shearing* neither suits a *lamb* nor the uniformity and application of the passage. See Nahum i. 12. and my *Silva Critica*, i. p. 43.

CH. IX. v. 5. The *Vulgate*, *Coptic*, and *Æthiopic* versions make no mention of *καρπός*, and, I think, very properly.

a goad: *κυστήρ*: see our translation at Judges iii. 31. and elsewhere.

V. 8. The *Vulgate*, *Aethiopic*, and *Syriac* read *μᾶλλον*. The *Coptic* is doubtful.

VV. 11. and 12. I have run the construction of these verses together, as the *Syriac* translator has done.

V. 14. *that call themselves by thy name*: τοὺς επικαλουμένους τὸ ὄνομα σου: see note on ii. 21. viz. that profess themselves to be thy disciples, or otherwise distinguish themselves as thy followers: for the term *Christian* was not yet current: see xi. 26. at least in the world at large, though it might have been used before that time by themselves among each other.—The *Arabic* version agrees with mine.

V. 16. Upon this verse, see *Mr. Markland's* excellent note in *Bowyer*. But *α* is often omitted by all writers; and it is plain to me also, that the *Æthiopic* translator read no *αυτο* in his copy.

V. 20. All the ancient versions, except the *Arabic*, read *Jesus*

here instead of *Christ*: and no man can doubt the truth of this reading, who attends to the passage. And this instance among many others, when such numbers of MSS. are erroneous, proves the great value of these versions.

V. 21. Judging from the manner of these writers, I had conjectured *ιδου* for *αδ:* and, on consulting the *Syriac*, I find him expressing both words; whom I follow here.

V. 22. Here, as in v. 20. *Saul's* own words, in my opinion, are quoted. This is altogether in the spirited manner of our historian: see my *Silva Critica*, i. p. 22.

was gaining confidence: *ισχυομεντο*: see v. 27.

V. 31. *peace*: *ειρηνη*: not merely *rest* from persecution, but *prosperity* and *success*: for this is the scriptural meaning of the word *peace*.

V. 31. The phrase—*οικουδομεσθαι και περιουσιαι*—is that sort of *Hebrew idiom*, which is found in Gen. viii. 5. and noticed somewhere above.

the support: *τη παρακλησει*: or *patronage*, or *encouragement*.

V. 36. I have left out the impertinent explanation in this verse, because, even if no interpolation, it must be either ridiculous or unintelligible in a translation.

V. 41. Literally, in our own idiom: "Then he gave her a hand."

CH. X. v. 14. The *Æthiopic* version takes no notice of the words *η ακαθαρτος*: and, as they are probably an interpolation from v. 28. or a marginal note, and in any case of no service, I have followed the example.

I have no better opinion of the authenticity of this clause in ch. xi. v. 8. compare v. 9. of the same chapter. These marginal expositions were very liable in process of time to usurp a station in the text.

V. 17. The *Cambridge MS.* reads: *ως δε ει ιαυτη γινιτο*—which leads to the true sense of the passage: though the verb is not necessary, if we thus point the passage: *ως δε, ει ιαυτη, διαπορει*—.

V. 21. The ancient versions unanimously omit the words—*ουκ επιταλμους απο του Κορηλιου προς αυτον*.

V. 30. *white*: *λαμπα*. So *Polybius*, p. 578. ed. Casaub. *Ηξειυ ταδιναι αυτη ΛΑΜΠΡΑ ευδαις ιτοιμασαι*: *τουτο γαρ εως εστι τοις της αρχας μεταπορευομενοις*. So *Persius* v. 176.

Jus habet ille sui, palpo quem ducit hiantem

CRETATA AMBITIO?

V. 36. I have given no more than a liberal translation of this verse, which has hitherto appeared so clumsy and perplexed, according to a new turn, highly agreeable to the manner of our

elegant author. It is the same, whether we understand *κυριος* as *ιδιος*—BELONGING to all: or as *εξουσιαστικος*—extending its EFFICACY and AUTHORITY to all.—And I have endeavoured to exhibit the construction of the whole passage in a form easy and intelligible to the *English* reader.

V. 37. Both the *Syriac* and *Arabic* translators introduce this verse with some conjunction.

V. 47. I have given this verse according to what appears to me the most natural construction; which the original equally well admits.

CH. XI. v. 5. *strings*. *αρχαις*: the word has the same meaning in Diod. Sic. p. 32. ed. Rhodom. though unnoticed by the *lexicons*.

CH. XII. v. 7. *awakened*: *γυσις*: see v. 6.

V. 19. *to be carried away for execution*: *απαχθηναι*: or *to prison*: see *Silva Critica*, ii. p. 131. on the place: but the former meaning seems preferable here. Two annotators in *Bowyer* acquit themselves most miserably upon this verse.

V. 19. The proper construction of this place is as follows: *καὶ, πατεῖλον ἀπὸ τῆς Ἰουδαίας, εἰς τὴν Καισαρείαν διστρίβειν*: where *εἰς* is used for *in*, as in a hundred passages besides: which makes *Mr. Markland's* hesitation and difficulties on this occasion so much to be wondered at.

CH. XIII. v. 8. These interpretations, of one *oriental* word by another, it is impossible to represent justly in a modern translation. See *Castell's Lexicon* in *δω*; though his explanation may be doubted.

V. 10. *making crooked*: *διαστρίφων*: exactly contrary to the conduct of the *baptist* and our saviour, Matt. iii. 3. Luke iii. 5.

V. 12. *this doctrine*: *τῇ διδαχῇ*: the *thing* itself inaccurately put, through brevity, for its concomitant effects.

I follow the common reading, because it makes no alteration in the sense of the passage: but I believe the original text to have stood thus, according to the *Syriac* and *Æthiopic* versions: —*ἐπιστίνουσιν, ἐκπληροσμένοις, τῇ διδαχῇ τοῦ Κυρίου*.

V. 18. *fed*: *ἐτροφοφορεῖν*: see my *Silva Critica*, i. p. 108. and so the margin of some *English* bibles.

V. 24. *appearance*: *εἰσοδον*: viz. his entrance on his public ministry.

V. 25. This seems to me best without an interrogation. The reading of the *Alexandrine* MS. is very good and elegant; *ὅτι μὴ* see *Silva Critica*, part ii. p. 22. on Matt. xii. 6.

V. 28. I had conjectured *ὑποστα*, referring it to *Pilate*: and I found afterwards that *Bishop Pearce* had fallen upon the same emendation. But it is unnecessary: for *cause* is put for *just cause*: compare xxiii. 29.

V. 29. *cross*: ξύλον: literally—a piece of wood: and so v. 30. x. 39.

V. 33. *by sending*: ἀνιστησας: literally—by raising up: in the same sense as v. 23. vii. 37. iii. 26. where see the note. But this translation would be ambiguous, and confound this argument with another distinct from it, which immediately follows. The mission and resurrection of Christ are separately mentioned, and reasoned upon.

V. 36. *life*: γινις: and this seems to be the meaning of the word in viii. 33. also: like γινις, Matt. i. 1.

V. 39. I have given this variation from the original for the sake of perspicuity, by a greater uniformity of construction.

V. 41. *hide yourselves*: ἀφανισθῆναι: through astonishment and shame: see Luke xxiv. 31. Matt. vi. 16.

V. 42. The readings of this passage are very various, and I once thought differently of it from my present opinion. But I forbear a long critical disquisition here, and shall content myself with observing, that the τα ἔθνη mean *Gentile proselytes to Judaism*, spoken of under the denomination of worshippers of Jehovah—οἱ φεβουμνοι τοῖς θεοῖς: v. 16. and x. 2. and of derout proselytes—ταῖς σιδομαιναι προσηλυτων—below, v. 43. The want of this discovery gave rise probably to the omission of τα ἔθνη in some versions and MSS. and to the difficulty of the passage in the eyes of the commentators. Hence also arose the interpolation of the impertinent words ταῖς Ἰουδαίαις, unnoticed by the *Syriac*, *Æthiopic*, *Coptic*, and *Vulgate* versions.

V. 46. I look upon the phrase—ἀξίους κρινεῖς ἑαυτούς—to be exactly the same as ἀξίους ἑαυτούς: and have translated accordingly.

V. 48. *glorifying God*: ἰδοξαζοῖ τοῖς θεοῖς: so the *Syriac* and *Æthiopic* versions read the passage; and they preserve more genuine readings, that seem to have been long supplanted, than any other: the former, I presume, from its antiquity, and the latter both from that cause and its exemption from meddling correctors and the contagion of other versions, through the singularity of the language.

I have given the last clause, as, I apprehend, the writer in my situation would himself have represented it; but the *Jews* always expressed themselves as men, who attributed all events to the immediate agency of the deity. I esteem—ἵσται ἡσται τιταγματοι—equivalent to ἵσται ἐταξαι ἑαυτούς, or ἀξίους κρινεῖς ἑαυτούς—as in ver. 46. Compare xx. 13. 1 Cor. xvi. 15. 1 Tim. i. 16.

CH. XIV. v. 10. The *Syriac* version adds: *I command thee, in the name of the Lord Jesus Christ, to stand upright on thy feet*: but I am now inclined not to think this addition genuine, as it is not acknowledged by the other ancient versions, and particularly the *Æthiopic*. The *Coptic*, on this and some other oc-

casions, has been wrongfully pressed into this service by those, I suppose, who were unacquainted with that language; and the testimony of that translator to this addition is quoted with great unanimity by *Wetstein*, *Griesbach*, and *Dr. Owen*.

And in the last clause I follow a reading of the MSS. whether *αγαλῶτε* or *ἐξαλλῶτε*, which is countenanced by some of the ancient versions, and gives a much more striking and probable turn to the passage.

V. 13. *the guardian-god of the city*: του οὔτου προ της πόλεως: see *Silva Critica*, i. p. 88. though his statue might be placed at the entrance of the city: from which practice, I suppose, the expression itself was derived.

V. 17. *good cheer*: ὑπερσυχῆς: see the note on Luke xii. 19.

CH. XV. v. 1. *ye circumcise yourselves*: περιτιμνησθε: this seems more proper language to adults. We should say familiarly: *Except ye get yourselves circumcised*.

V. 2. *differed in opinion*: στασιας. So *Lysias* in *Orat. Funeb.* Στασιαζούσης της Ἑλλάδος ὅτι οὐ καὶ τροπῇ τοὺς ἐπιστάτας ἀμειψασθῆναι. And *Ælian*. var. hist. ii. 34. Ὁ βασιλιστοί, τί στασιαζέτε καὶ διαφρίσθε ὑπὲρ ὀλίγων ἡμερῶν; see also below xxiii. 7.

V. 3. *sent*: προπεμφθέντες: or *commissioned*, or *deputed*: so I understand the word with the *Syriac*, *Arabic*, and *Æthiopic* translators, rather than in the sense of *deducti*, with our version and the *Vulgate*. The *Coptic* admits of either interpretation. It is probable, however, that the true reading is ἐκπεμφθέντες: see xiii. 4. to which the *Æthiopic* version agrees in both places, and the *Arabic*.

V. 4. *were received with approbation*: ἀποδεχόμενοι: see the note on Luke viii. 40.

by their means: μετ' αὐτῶν: i. e. cum illis—illorum ope: as *God's instruments*: so xiv. 27.

V. 5. Upon this verse, see *Silva Critica*, i. p. 21. I since observe the same discovery in the margin of some of our *English Testaments*.

V. 7. *made choice of us*: ἐν ἡμῖν ἐξελξατο: concerning this *Hebrew phraseology*, see *Mascler's Hebrew Grammar*, i. p. 328. Not all, even of the eastern translators, perceived this peculiarity. Τίνας seems to be understood.

V. 11. *these men*: οὗτοι: that is, I apprehend, *Paul* and *Bar-nabas*; whose conduct and opinions *Peter* was patronising. I can make nothing of the passage, by a clear construction, in any other way.—I now see, that *Dr. Owen* also proposes this interpretation.

V. 14. *some time ago*: πρότερον: this alludes to the ἀφ' ἡμερῶν ἀρχαίων of *Peter* in. v. 7.

for his name: ἐπὶ τῷ ὀνόματι αὐτοῦ: viz. to be called after

himself, like the *Jews*, the **PEOPLE OF GOD**: see 1 Pet. ii. 10. and note above on ij. 21.—Or, without *ἐπι*, as the *Syriac* translator seems to have read: or without the phrase altogether, as the *Æthiopic*.

V. 16. *again*: ἀναστρέψω: this is a *Hebrew idiom*, for *καλῶν*: see Psalm lxxvii. 41. Gen. xxvi. 18. and the other versions there: Joshua v. 2. and the *Syriac*: Eccles. ix. 11.

V. 17. *who are called by my name*: ἐφ' οὗς ἐπικεκλήται τὸ ὄνομα μου ἐπ' αὐτοὺς: i. e.—who are my creation and my children in reality as well as the *Jews*. But the LXX's version seems by no means to represent the prophet's meaning, and the original *Hebrew* may require correction: for the scope of the context leads to this sense: *and all the Gentiles, that they MAY BE CALLED BY MY NAME*.

V. 19. *improper trouble*: παροχλῆσις: see my *Silva Critica*, l. p. 108.

V. 20. *the sacrifices to idols*: τοὶ ἀλισγηματῶν τῶν εἰδωλῶν: so the *oriental* versions, and the *lexicographers*: see *Wetstein* and v. 29.

V. 27. *with them*: καὶ αὐτοὺς: either thus, or *ματ' αὐτῶν* is to be supplied, as the *Syriac*.

V. 30. *went away*: ἀπολυθεῖς: and not *dismissed*, as our version renders the word: so iv. 23. It is an equivalent expression to that in Luke xii. 36. See note on Matt. ix. 15.

V. 31. *encouragement*: παρακλῆσις: see v. 10. and note ix. 31.

V. 34. I do not see sufficient reason for omitting this verse. The *Vulgate* and *Coptic* retain it; and, I doubt not, the *Æthiopic* also, though one word in him has been corrupted.

V. 36. ἡμῶν is omitted by the *Vulgate*, *Syriac*, and *Coptic* versions.

CH. XVI. v. 2. *about Lystra*: ἐν Λύστρῃς: this word, I apprehend, means the town *Lystra* and its environs; as xiv. 8. otherwise called in xiv. 6. Λύστραν καὶ τὴν περιχώρον.

V. 6. *that part of Asia*: viz. the lesser, or *proconsular, Asia*: τῇ Ἀσίᾳ: this, I apprehend, is the meaning in the N. T. when the article accompanies the word; though the passage may not always require this distinction. See ii. 9. xix. 10.

V. 7. *the spirit of Jesus*: τὸ πνεῦμα τοῦ Ἰησοῦ: this is the reading not only of the *Vulgate*, but of the *Syriac*, *Æthiopic*, and *Coptic* versions, whose united authority is to me irresistible. The reader may see something to this purpose in my *Inquiry into the Opinions of the first Christian Writers concerning Jesus*, p. 36. and 220.

V. 10. *God*: ὁ Θεός: this is the reading of the *Vulgate*, *Coptic*, and *Æthiopic* versions.

V. 13. *the city-gate*: τῆς πυλῆς τῆς πόλεως: this is the reading

of the *Syriac*; the *Coptic* and *Vulgate* have τῆς πυλῆς: from whose MSS. the similarity of the two words had probably driven one: and this might be the case very early with other MSS.

was usually made: οἰκοδομεῖσθαι οἶκον: viz. in a house erected for that purpose: see Luke vi. 12. I now prefer this acceptance to the sense, adopted by some of the versions, of falling in with a building and supposing it intended for that purpose; for the apostles had been at *Philippi* some days, and seem to have gone out deliberately on the sabbath to this spot.

V. 19. this hope: ἡ ἐλπίς: viz. the spirit, as the *Syriac* and *Coptic* translators rightly understood the passage. And hence *Junius'* conjecture of ἐλπίς, for ἐλπί, becomes altogether needless. Those translators seem to have read—ἐλπίς ἐξ αὐτοῦ.

I follow that most valuable of versions, the *Æthiopic*, in omitting οὗ τοῦ ἀρχαίου. The critics in *Bowyer* most erroneously assert, that the *Syriac* and *Arabic* interpreters also omit the words.

V. 30. to be safe: ἵνα οὐκ: viz. to avoid punishment for what has befallen the prisoners and the prison: not doubting, but those men, who had occasioned such extraordinary events, could deliver him from the power of his superiours. This is beyond all doubt the sense of the passage, though *Paul* in his reply uses the words in a more extensive signification: a practice common in these writings.

V. 31. all: πάντες: so the *Æthiopic*.

CH. XVII. v. 3. proving thereby: παρατιθεμὲν: see *Toup* in *Suid.* voc. Τηλῖφες.

V. 5. moved with envy and vexation: ζήλοντες: the full meaning of this word in the original cannot be adequately represented by a single term: see note on v. 17. of this book.

V. 18. We should say, in familiar phrase: What would this prate-a-pace be at? On this verse, see *Silva Critica*, part. ii. sect. 106.

V. 19. *Mr. Toup* has convinced me, that the negative adverb has been lost before διαμαρτυρεῖσθαι. See that very learned critic in *Suid.* voc. σπερμολόγος.

V. 22. much, or rather, given to religious worship: δεισιδαιμονιστινους: this power of the comparative degree is well known to scholars: and I render religious worship rather than superstition, because we cannot suppose, that a man of *Paul's* address and good sense would begin with a censure of those hearers, whom he wished to conciliate.

V. 23. deities: σιθεσματα: so 2 *Thess.* ii. 4. including their temples, altars, shrines, and whatever related to their public worship.

among other things: καί: this is the power of that conjunction on such occasions.

V. 25. I once thought this verse to be directed against *image-worship*; but I now prefer the sense given in the present translation, in allusion to their *sacrifices, stately temples, and costly images and offerings*.

The *Syriac* and *Æthiopic* versions take no notice of *καὶ τὰ πάντα*: if any thing must be retained, to which I incline, I prefer the reading of the *Arabic*, *κατὰ πάντα*.

V. 26. *one blood, or man*: for so we might render, whether we read *αἱματος*, (see note on xx. 28.) or omit it with *Æthiopic, Vulgate, and Coptic*, and supply *ανθρώπου* from *ανθρώπων*.

V. 27. All the ancient translators but the *Arabic* have *τοῦ Θεοῦ* God.

V. 30. I have given that sense, which appears to me most correspondent both with the *scope* and *phraseology* of the context. Let the learned judge of its propriety. Some of the ancient translators seem to me to have had the same notion of the passage.

V. 31. The words here inserted—*of whose appointment*—are necessary to prevent ambiguity: for, without them, it would not have been clear, to which of the preceding propositions this assertion ought to be directed—the *settled day*—the *just judgment*—or the *appointed judge*.

V. 32. *began to laugh*: *ἐχλινάζει*: or, as we should say, to *ridicule*; as a most extravagant doctrine. But the word *ridicule* is not sufficiently vernacular. Or *kept laughing*: implying *continuance*.

CH. XVIII. vv. 5 and 6. This passage has much puzzled the *critics* and *commentators*. The translation, which I have given, is perfectly agreeable to the original: though, at the beginning of ver. 6. I read *δε* instead of *δι*, as the *Syriac* translator appears to have done. I leave *ἐκτιναξάμενος*, as I found it, though I am partly inclined to think it means here—*throwing off* his garment: which exhibits a striking image of the conduct of the apostle: “As I *throw off* this cloak, so I *relinquish* all further concern with you.” See xiii. 51.—And yet—*shaking his upper garment*—in *anger*: as xxii. 23.

The *Syriac* connects—*ἀπο τοῦ νῦν*—as I have done. This disposition gives a degree of abruptness to the periods, more suitable to an angry man.

VV. 9 and 10. I have distributed the clauses in their natural order for the sake of perspicuity.

in this very city: *ἐν τῇ πόλει ταύτῃ*: viz. where thou hast met with so much *opposition* and ill usage.

V. 11. The words *ἐν αὐτοῖς* seem to have been transposed from the place, where I have reinstated them; whether truly or not, is of little moment, as some word is wanting in the former clause, and is differently supplied in the ancient versions.

V. 13. *our people*: *τους ανθρώπους*: i. e. the *Jews*; see the note in my *Commentary* on Matt. x. 17.

V. 14. I insert, with the *Syriac*, *η* before *πονηρον*: nor is it either worth while or, perhaps, practicable to point out the exact difference of the words here used.

V. 15. I read *λογον* with the *Arabic* version.

V. 17. *them*: *τουντων*: viz. the *Greeks*: *these* he connived at, though he interfered between the apostle and the *Jews*.—But, in truth, I am inclined to approve what seems to have been the reading of the *Arabic* translator: *Και ουδενι τουντων του Γαλλιου ειμελιν*: and none of these cared for Gallio: because he had declared his determination not to interfere with their religious differences.

V. 18. *left*: *αποταξαμενος*: literally—*detached himself from*: see v. 21.

V. 19. The early introduction of the clause—*παξιουσας κατιλιπον αυτου*—which would naturally have come at the end of ver. 21. has induced the *Syriac* to omit it as spurious. But it is inserted preparatory to what is related from ver. 24, &c. after the author had proceeded in his narrative concerning *Paul*.

V. 24. *well-informed*: *λογιος*: or *eloquent*: see *Wetstein*: but the former meaning seems to me more pertinent. We should say—a *sensible and intelligent person*: a man of *words* or *reasons*.

V. 25. I once thought, with the critics in *Bowyer*, that the *negative* had been lost from this verse, as from xvii. 19. but the turn, which I have now given to the passage, seems to escape all difficulty.

V. 27. *to receive courteously*: *αποδεξασθαι*: see the note on Luke viii. 40.

by his gift: *δια της χαριτος*: literally—*by this gift*:—meaning his *well-informed mind*, mentioned above, ver. 25.

CH. XIX. v. 5. The *Vulgate*, *Coptic*, and *Æthiopic* versions take no notice of *Χριστον*, and properly, in my opinion.

V. 9. *doctrine*: *ιδον*: this, I think, is preferable for the sake of perspicuity, when the word is not accompanied by *Κυριου* or *Θεου*: and perhaps, in our language, when it is. So the *Æthiopic*.

V. 19. *magicians*: *τοι τα περιεργα πραξαιτων*: see my *Silva Critica*, part ii. on this place: sect. 109.

V. 20. Three of the ancient versions have *Θεου*, and not *Κυριου*.

V. 33. It is no easy matter to adjust the true reading of this passage: but I will attempt to point it out on some future occasion.

V. 37. The word *ιεροσυλους* seems to bear in this place a more loose and general signification, like the *Latin* corresponding word *sacrilegus*.

V. 40. I follow *Mr. Markland's* statement of the text: *οὐδε δυνατοίμα αποδυναί λόγοι περί της εὐστροφῆς ταύτης*: which is the reading of the *Æthiopic* and *Arabic* versions.

CH. XX. v. 4. The *Vulgate*, *Æthiopic*, and *Coptic* versions agree in omitting the words *αχρὶ τῆς Ἀσίας*.

I have inserted the words of *Lystra* upon the authority of the *Syriac* version: and they seem wanting to complete the uniformity of the passage.

V. 22. I have given what appears to me the clear sense of the phrase *διδίματος τῷ πνεύματι*: but I should have adopted the ingenious idea of *Dr. Mangey*, if these words in his sense had not unsuitably anticipated the following verse. Perhaps, says the *Doctor*, *In my mind already bound*: presaging his imprisonment.

V. 23. I follow the reading of the best ancient versions, the *Syriac*, *Coptic*, and *Æthiopic*.

V. 26. Our translators supposed the phrase of our historian to be equivalent to *μαρτυρομαι ὑμᾶς*: which is a very different thing. See *Eur. Med.* 22. 619. and *Suidas* and *Hesychius* in voce.—And all the old translations, but the *Vulgate*, end this verse with *ὁμῶν*.

V. 28. *take care to feed or tend*: *προσέχετε ποιμαίνουσιν*: I judge this to be the true construction. So *Eur. Iph. Taur.* 113. *ὄρε δέμας καθίσταται*. See *Matt.* vi. 1. *Prov.* iv. 1. LXX.

the church of God: *τῇ ἐκκλησίᾳ τοῦ θεοῦ*: I have altered my opinion of this passage, and have determined for this reading from the same considerations, that would have influenced me in the case of any indifferent and uncontroverted text. It is the reading of the *Æthiopic* version, whose authority is with me irresistible on this occasion: see note xvi. 7. and most unjustifiable is this assertion of *Griesbach*, *Æthiops habet vocabulum quo semper utitur, sive θεὸς in Gracâ veritate legatur, sive κυριος neutri igitur lectioni favet*: which is infamously false. On the contrary, as far as my recollection will carry me, this translator NEVER employs the word here introduced, but to signify the SUPREME GOD ALONE. See *Castell's Lexicon* in the word כּוֹר. This was my first inducement to retain this reading. My next was, the variation between the *Syriac* and *Coptic* versions; the former of which has *the church of the MESSIAH*; and the latter, *the church of the Lord*: and this want of uniformity excites in me a strong suspicion of interpolation in consequence of the peculiar sentiments of the translators, or the authors of those MSS. which they followed.

his own son: *τοῦ ἰδίου αἱματος*: literally *his own blood*: but, as this expression could answer no good purpose, and would unavoidably lead those unacquainted with the *phraseology* of these languages into erroneous doctrines and impious conceptions of the deity, I could not justify myself in employing it in this place.

So blood is used for man in xvii. 26. and Matt. xxvii. 4. So Homer Il. 2. 211.

Ταυτης τοι γεννης τε και ΑΙΜΑΤΟΣ ευχαμαι ειναι.

ΑΙΜΑ σεφου Φιλοιο, και ευπαλαμοιο Κορηνης :

Says Nonnus D. Lib. v. p. 152. And the scholiast on Eur. Orest. 1239. says : ΑΙΜΑ δε εἰ ΠΑΙΔΕΣ, γινος οἱ ἀδελφοί, συγγενικαί εἰ γαρῦροι. And Virgil Æn. vi. 836.

Projice tela manu, SANGUIS MEUS !

See farther Davies on Cicero de fin. i. 10. note 2. This is well known, and supplies the most easy and obvious interpretation of this most disputed passage. See also Mr. Henley's note in the appendix to Bowyer's Criticism, who first excited in my mind the notion of this acceptation, and to whom therefore the entire applause, justly due to this excellent solution of so great a difficulty, ought in all reason to be given. If no passage of the N. T. quite parallel can be found, we should recollect, that Luke is an elegant writer, and does not confine himself to the narrow limits of Hebrew phraseology, as might be shown by many instances.

V. 31. The ancient versions agree in adding ἑμὸν at the conclusion of the verse.

V. 34. I do but follow several critics in connecting ποτα with ὑπεριπταται.

V. 35. Several of the old translators read τον λογον instead of τον λεγον.

CH. XXI. v. 4. The τους in the original before μαθητας must either be a mistake for τινας, or ought to be omitted altogether.

kept, or were, telling : λεγον. The Syriac translator gives the force of this tense by rendering, *Were telling him every day.*

V. 7. On this verse, see Mr. Markland in Bowyer.

V. 20. All the old versions, but the Arabic, are unanimous in reading Θεοι instead of Κυριοι.

V. 21. The words of the law are found in the Syriac and Æthiopic versions ; and, whether genuine or not, are better inserted in a translation. Or we might render with a shorter supplement : *Nor to walk in our customs.*

V. 22. *what then is to be done ?* τι ουι ιστι ; see Mr. Markland's note in Bowyer. So also Athenaus, vi. p. 266. Τι ουι ιστι ; αυτα σι διι γινισθαι καλοι κηγυθοι.

V. 38. τυφλοι : σικαριοι : equivalent, if I mistake not, to ληπται : murderers, or cut-throats : see note on Matt. xxvi. 55,

CH. XXII. v. 9. I am inclined to omit the words—και εμφοβοι εγενιστο—which appear to have been inserted with a view to the following clause, seemingly contradictory to the former narrative of this transaction in ix. 7.—So also the Vulgate, Syriac, and Coptic versions.

understood not : οὐκ ἤκουσαν : or *heard not distinctly* : as the word frequently signifies in scripture. It seemed to them a confused sound.

V. 11. *the excessive brightness of that light*—τὸς δόξης τοῦ φωτός καίοντος : see the note on Luke ii. 9.

V. 14. *hath specially chosen thee for himself* : προῆχεν σε : i. e. I apprehend, πρὸ τῶν ἄλλων.

V. 16. All the ancient versions, except the *Arabic*, agree in reading τὸ ὄνομα αὐτοῦ.—And for a justification of the translation here, see note ii. 21. The same meaning should have been given by the interpreters to Ep. Clem. ad Cor. sect. 58. See also Gen. xviii. 16. Is. iv. 1. LXX.

V. 20. *gladly consenting* : εὐνιδοῦσαν : viz.—*was well pleased like the rest*.

V. 25. All the old translators read προτίθενται.

V. 26. Several of the ancient versions omit ὅρα : but I retain it, with the *Æthiopic*.

V. 29. The *Arabic* translator was aware of the inconsistency of the present reading of this verse with what follows, and reads, ἐπὶ ἢ αὐτῷ διδάσκοντες : as if the text had once stood ἐπὶ ἢ αὐτῷ διδάσκοντες. I had thought the difficulty might be removed by supposing the phrase to be *elliptical*, as thus : *because he had bound him for scourging* : but I now prefer the omission of the clause altogether, upon the authority of the *Æthiopic* version and the exigence of the context. Many interpolations of marginal notes, still undetected, deform, I am persuaded, the pages of the N. T.

CH. XXIII. v. 5. *I did not consider* : or : *I was not aware* : οὐκ ᾔδην : viz. I spake rashly and without consideration.

V. 6. ἐλπίδες καὶ ἀνωτατοί—*is evidently a hendyades*.

V. 8. *both these* : τὰ ἀμφότερα : viz. *spiritual beings and a resurrection*.

V. 27. *the soldiers* : τῷ στρατιωματι : more exactly—the *army*, or *the garrison*.

CH. XXIV. v. 3. On this place, see my *Silva Critica*, part ii. sect. 112. I have given what appears to me the most easy representation of the original.

V. 7. *violence* : βίας : this word seems connected best with the former verb : but I am inclined to think that it means here—*force*, or *number of men*.

V. 11. *now thou must know* : διηκρίσθαι σου γινώσκαι : the original seems to be well represented by this *vernacular* form of speech ; which is conformable also to several of the old versions.

V. 16. As the sense of this verse is perfectly clear, I shall not dwell now upon the *phraseology* ; which is liable to some exception.

CH. XXV. v. 6. The reading, which I here follow, is that of all the ancient versions, but the *Arabic*. The *Vulgate*, moreover, inserts the *negative* before *πλινον*.

V. 7. *the Jews of Jerusalem*: *οι απο Ιερουσαλμιν Ιουδαιοι*: see Matt. xv. 1. and note on Luke ix. 38.

V. 11. *I should not think much*: *ου ταμιτουμαι*: we should say in modern phraseology—I would not deprecate death.

V. 12. I disapprove, with Mr. Markland, of the *interrogation* in the reply of Festus.

V. 24. *crying out again and again*: *επιβοοντις*: i. e. *vehementèr et continuò clamantes*. Thus Hom. II. N 460.

—αισι γαρ Περιωφεισμεναι διφ:

where the *scholiast* says: ΕΠΕΜΗΝΙΕ, ΕΠΙΜΟΝΩΣ *αργιζιτο*.

CH. XXVI. v. 3. The word *επισταμιος*, retained in our *English* version, is acknowledged by none of the ancient translators, but the *Syriac*.

VV. 3. and 4. I have endeavoured, with a strict fidelity to the original, to give a clearer translation of these two verses.

V. 11. *the name of Jesus*: these words, which the context evidently requires, are happily preserved in the *Syriac* and *Æthiopic* versions. The *Arabic* has only *him*—viz.—*Jesus*.

V. 23. *salvation*: *φως*: so it seems better to render here, as there is no other word to suit the figure of *light* in the sentence. Thus Homer II. Z. 6.

----- φως δ' ιταροειν ιδεναι:

Φως, χαρην, ΣΩΤΗΡΙΑΝ: schol. ibidem: and Euripides, Orest. 243. where the *scholiast* interprets in the same manner. See Merrick's note on Tryphiodorus, ver. 416.

CH. XXVII. v. 14. *against them*: *κατ' αυτης*: literally—*against it*: viz.—the *purpose*, just mentioned: but this would not have been so clear in a translation. Or, perhaps, “against the ship.”

V. 17. I have occasionally inserted a word or two to make more plain the technical brevity of the original.

V. 19. *the lading*: *της σκευης*: having thrown away before *vessels* and *furniture* and other articles of less value.

V. 21. I have no doubt but the first clause of this verse ought to be connected with the foregoing, as a reason of their imminent danger, when they were unable to make way, nor knew how to steer. This was probably a *corn-vessel* (see Markland in Bowyer on ver. 2.) and most of her lading had been thrown over-board: ver. 19. and it is probable, that the passengers had been reduced to a small allowance. Besides, *τοτε* is an indication of a fresh sentence.

V. 33. I always esteemed the words—*μηδεν προσλαβόμενοι*—to

be an impertinent interpolation : and I find, that the *Syriac* and *Æthiopic* translators take no notice of them.

V. 39. *to save*: *ισωσαι*: this is the reading of the *Coptic* and *Æthiopic* versions, and a happy conjecture also of *Mr. Markland's*. It appears to me genuine.

CH. XXVIII. v. 16. *where he pleased*: *ουδ' ιουρεν*: this seems to me the meaning of the phrase in this place; and so it was understood by the *Syriac* and *Æthiopic* translators. But the words have been unfortunately omitted in the text.

V. 25. *concerning*: *περι*: so Heb. i. 7. 8. and many other passages of these writings. .

NOTES

ON THE

EPISTLE TO THE ROMANS.

CHAP. I. ver. 1. *called to be an apostle*: κλητος αποστολος: more exactly—a *called apostle*; in contradistinction to those *chosen* by our Lord upon earth, John vi. 70. and to one appointed by lot, Acts i. 26.

the gospel of God: ευαγγελιον θεου: more properly—a *divine message of good tidings*:—or—*glorious good tidings*.

V. 4. *a son of God*: υιον θεου: viz. *a divine character—a teacher divinely commissioned*: and for the sake of perspicuity, which it is not possible to preserve on some occasions by a literal exhibition of the disjointed and numerous clauses of *eastern phraseology*, I have connected δυναμις and αναταξις together.

V. 5. χαρις και αποστολη is evidently a *hendyades*. So Horace. Od. iv. 8. 14. *spiritus et vita*, for *spiritus vitæ*: to produce no more instances of a common form of speech in the best authors. We might render—*By whom I was graciously appointed an apostle*.—And I have ventured to give a freer translation of this verse, to avoid obscurity.

V. 7. I prefer θεου in the connexion, which I have given it, as more conformable to other passages.

V. 9. I omit παντοτι with the *Æthiopic* version and other authorities; and adopt what appears to me a preferable construction, in conformity with several of the old translators.

V. 16. All the old versions but the *Arabic* omit του Χριστου: *a divine, or extraordinary power*: δυναμις θεου: or—*mightily effectual*. This idiom of speech has been observed more than once before, and will frequently occur again: so 2 Cor. x. 4. and below ver. 18.

V. 17. It is impossible to convey the sense of the original in this, and an infinity of other places, by any thing like a *literal* translation: and, therefore, I declare once for all, that, whilst I am faithful to my author's sense, I shall principally aim at the first object of all writing, *perspicuity*; and shall express myself, with all possible simplicity, as I suppose the *apostle* himself would have delivered his meaning in my situation and in our language. How can the *poor*, or unlearned, have the gospel preached to them, if we keep the scriptures locked up in a *phra*-

ecology, which is all but nonsensical in a modern tongue, and wants an interpreter almost as much as the original itself? The term *justification*, which is *Latin*, no two unlearned men would explain alike: *pardon* every body understands.

In the turn, which I have given to the words *ἐκ πίστεως ἡς πίστις*, (though there is some difficulty in the reading) I follow the *Æthiopic* version.

V. 18. *hinder*: *καταχέουσι*. I greatly prefer this sense of the word in its present connexion: and so some of the old versions. —And *ἀληθείας* here stands for *δικαιοσύνη*: as, *conversely*, Luke xvi. 9. see the note there. —“Men, who, by their immoral conduct against their better knowledge, oppose and retard the general reformation of mankind.”

V. 19. The *negative* *οὐ*, which has been swallowed up by the last syllable of *ἑῶν*, is admirably preserved by the *Æthiopic* translator; and gives very great improvement to the clearness and reasoning of the whole passage.

V. 25. *and not*: *παρὰ*: viz. *to the exclusion of*. The *Jews* might occasionally associate *idolatry* with the worship of the *true God*; but the *Gentiles*, of whom the apostle is treating, were, generally speaking, *altogether idolaters*. See on this phrase *Silva Critica*, part v. sect. 213. p. 114.

V. 27. *sin*: *πλῆθος*: literally *error*: that is, their *deviation* from God and virtue.

V. 29. The introduction of *πείρα* in this place seems unseasonable; and is omitted by the *Coptic* and *Æthiopic* versions. *extortion*: *πλειονεξίαι*: the word means in general—a *desire of advantage to another's loss*.

V. 30. *haters of God*: *ὑποτιμωταί*; a general term for—*vile reprobates*—*enemies to God and goodness*. Or we may take it the other way, for—*execrable fellows*—*pests of society*—*dis hominibusque odiosi*.

injurious: *ὕβρις*: viz. of an *insolence* that carries them to *assault*: *ὕβρις*, or *personal injury*.

V. 31. *morose*: *ἀσυνθιτους*: with whom there can be no *harmony* or *friendly connexion*.

CH. II. v. 1. *the other*: *τοὶ ἑτεροὶ*: viz. *the Gentile*.

V. 2. *without distinction*: *κατὰ ἀληθείαν*: or *according to truth and justice*: viz. upon *Jew* as well as *Gentile*.

V. 7. *incorruption*: *ἀφθαρσίαι*: so our translators frequently render in 1 Cor. xv. and I see no reason for abandoning a distinction of words, which is preserved in the original.

V. 8. The *Æthiopic* translator very properly understands *ἀληθείαν* here to be the same as *δικαιοσύνη*: see note i. 18.

ἐξ ἐριθείας is equivalent to *ερίθειστικαι*: and so several of the old translators. I have mentioned this *idiom* before.

I have adapted *ἀδικία* here to *ἀνομία* for the sake of uniformity, and for variety; adhering to the *principle* here, as the *effect* is mentioned in ver. 9. Our author's repetitions occasion great difficulties to a translator.

V. 12. *without scruple*: *νομος*: as we should say—*without judge or jury*. I can allow no other sense to these clauses; and the *phraseology* comes under that description, so common with our author, which I have endeavoured to illustrate in *Silva Critica*, part ii. on Matt. xxvi. 29. sect 83.—Both parts of this verse refer equally to *Jew* and *Gentile*. According to the common translation and acceptance of the passage, the words should have been *νομοὶ ἡμετέροι*. Besides, who are they, that have no law, no *moral rule* of life? see ver. 14. 15. Acts xiv. 17.

As there seems no other way of disposing of the 16th verse, I have immediately connected it with this, to avoid obscurity and a long parenthesis.

V. 13. *any, or a law*: *τον νομον*: literally—*this law*, written or unwritten, of which I am speaking.

V. 15. *the efficacy*: *το ιεγον*: *the power—the effect—the operation*.

V. 18. I look upon *τα διαφέροντα εκ του νομου*—to be a peculiarity of phrase for—*τα διαφέροντα του νομου*: so Psalm cxviii. 18. LXX. *Αποκαλύψαι τους οφθαλμους μου, και κατανοησω τα θαυμασια εκ του νομου σου*.—Yet, if any one shall prefer the other construction, of connecting *εκ του νομου* with *καταχουμεις*, he has the authority of the best *Greek* authors. So *Lycophron* for instance ver. 1252.

Την ὑστερον βρωθεισαν ΕΧ σπασιν.

V. 27. I once connected, with several of the ancient versions, *εκ φυσικης* and *τελουσα*: I now prefer the other construction.

And upon this verse, see my *Silva Critica*, i. p. 123. though I since incline to regard the phrase as a *hendyades*.

CH. III. v. 2. *were confirmed by proof*: *πιστινυθησαν*: so Gen. xlii. 20. LXX. 1 Tim. iii. 16.

V. 5. These words of the objector—*κατα ανθρωποι λεγα*—are evidently intended as a qualifying apology for the freedom of the argument.

V. 16. *straightness*: *συτρίμμα*: or a *squeezing together*: see Matt. vii. 14.

V. 22. Either *εις παντας*, or *επι παντας*, is an interpolation: and so several of the ancient versions.

V. 24. *deliverance*: *απελευθερωσις*: this is the meaning of the word in abundance of places throughout the version of the LXX, without any notion of an *equivalent price*, or *purchase*, literally paid; so that to bring proof to this purpose were useless to the unlearned reader, and an insult to the learned.

V. 25. a *mercy-seat*: ἰλαστήριον: because God *spake* his will by him to all mankind, as he *spake* before to the *Jews* from the *mercy-seat*: see Exod. xxv. 22.

I omit the first—εἰς ἐνδοξὸν τῆς δικαιοσύνης αὐτοῦ—with the *Syriac* translator: one is probably an interpolation: probably, I say, for our author is exceedingly verbose upon this subject.

V. 26. *mercy*: δικαιοσύνης: by which he acquits the culprit, and treats him as if he were *righteous*. See on Mat. vi. 1.

gracious, or *kind*: δίκαιος: I prefer this, as it comes so near the preceding word: or it may mean *righteous*, by performing his engagements: see iii. 4. 21.

V. 30. For the phrase περιστομῇ ἐκ πίστεως—see note Luke xi. 13.—and τῆς πίστεως—is *this*, or *the same*, *faith*.

after faith; or *upon faith*: ἐκ πίστεως: as in the case of *Abraham*, and such *Jews* as may think an adherence to the law still necessary.

CH. IV. v. 10. *to him*: αὐτῷ: this is the proper reading of the *Syriac* and *Arabic* versions.

V. 11. The *Syriac* and *Æthiopic* insert καὶ after περιστομῇ.

V. 20. *giving up his opinion*: δὸς δέξαι: this appears to me the natural and proper sense of the phrase here: *resigning all supposition unto God*: viz. having no opinion on the subject, but leaving it all to God.

V. 23. The *Æthiopic* version takes no notice of the words—ἐν τῷ λαλῆσαι αὐτῷ: and they are at least unnecessary.

CH. V. v. 2. *that kindness*, or *favour*: τῇ χάρι: viz. *forgiveness* under the gospel.

V. 5. *will not disappoint*: οὐ καταισχύνει: literally—*will not shame* us by betraying our confidence, and thus exposing us to *derision*: so 1 John ii. 28. and elsewhere.

V. 7. Upon this verse, see *Silva Critica*, part i. p. 43.

V. 10. Several of the ancient versions have—ποσὶ μᾶλλον—which gives a degree of spirit to this repetition, which would otherwise be less acceptable.

V. 15. That οἱ πολλοί is equivalent to πάντες in these *epistles*, every body knows; and that this usage of the phrase is common to other authors. The doubtful may be referred to the introductory lines of *Aristotle's Rhetoric*.

V. 16. I follow the reading of the *Vulgate*, *Syriac*, and *Æthiopic* versions, ἀμαρτημάτων for ἀμαρτημάτων.

V. 17. I omit—διὰ τοῦ ἰησοῦ—with the *Syriac* and *Coptic* versions. The *Æthiopic* appears to have read—διὰ τούτου—which is not to be despised.

V. 18. *kindness*: δικαιοσύνης: this word cannot possibly admit any other meaning than that of the χάρις, and χάρισμα, and δωρεὰ τῆς δικαιοσύνης—mentioned above: viz. the *generous obedience* of *Jesus Christ*, and the *mercy* of God therein.

CH. VI. v. 4. *power*: *δύς*: compare Psalm lxxvii. 35. Ia. xii. 2. xl. 26. xlv. 94. in the LXX with the *Hebrew*.

V. 5. *συμφυτός* here is merely *par—similis*: and has nothing to do with *planting*, as it is rendered in our version. And *ενομιθε* has the force of the *imperative*, as in Matt. v. ult. and various other places. Compare with this verse ver. 22. below.

V. 10. The argument here seems to rest upon *ενομιξέ* rather than *ἀμαρτία*: and I have connected them accordingly: and so the *Arabic* version.

V. 12. *dead*: *θνήσκ*: see ver. 6 and 8.—And I render *bodies* in the plural, to avoid an ambiguity not otherwise to be managed.

V. 16. It is manifest, that *δουλοῦς* must be spurious: and I have endeavoured, like the *Æthiopic* translator, so to manage my version, as to keep clear of such a glaring absurdity.

a *service*: *ὑπακοῆς*: a word very unhappily used by the apostle, when it had so lately occurred in a different application. The regular phraseology would have been *ἡ τοῖς ἀμαρτίαις ἡς θάνατον, ἡ δικαιοσύνης ἡς ζωὴν*.

V. 17. *transferred*: *παριδοῦναι*: or *delivered over*; viz. from Judaism to Christianity.

V. 19. The words *καὶ τῇ αἰσιν* are manifestly an interpolation, as the series of the context clearly proves. This is confirmed by the *Syriac* version, and probably by the *Æthiopic*.

I read *παριστῆναι* for *παράστηναι*, with Mr. Markland. The argument requires it.

CH. VII. v. 1. Nothing appears to me more undeniable, than that *ζῆ* refers to *νομός* and not to *ἀνθρώπος*; and yet none of the old translators appear to have suspected this: see v. 6. *Sophocles*, in his *Edipus Tyrannus*, says of an oracle,

----- τῇ δ' αἰσιν

ΖΩΝΤΑ περιπόταται :

which is quite pertinent to the *phraseology* of our apostle. And so the opposite term is applied to *law* in v. 4.

V. 5. I look upon *διὰ* to be a *preposition* of *time* in this place. At least this acceptance is more intelligible.

V. 6. The versions are unanimous in reading *ἀποθανόντες*, which gives clearness to a passage, before, I think, inexplicable.

V. 8. In vindication of the construction here adopted, I refer to ver. 13.

V. 10. The phrases *ἡς ζωὴν* and *ἡς θάνατον* are equivalent to the *adjectives* *ζῶσα* (see Acts vii. 38.) and *θανάσιμος*.

V. 21. I render this verse without any greater innovation, than that of following the *Syriac* in reading *οὐ* for *ἐμοί*, which is confirmed by ver. 25. but as *οὐ* and *οὐ* are perpetually interchanged, I should prefer also *τοῦ νομῶν* the *good precepts of the law*.

V. 24. *deadly body*: *σώματος τοῦ θανάτου τούτου*: an idiom of speech very familiar to the *Hebrews*: compare viii. 11.

V. 25. The reading of the *Vulgate*, ἡ χάρις τοῦ for *ευχαρίστη*—appears to me much preferable.

CH. VIII. v. 1. The clause, which I have here suppressed, seems to have been fetched from ver. 4. It is entirely omitted by the *Æthiopic* and *Coptic* versions, and partly by the *Syriac* and *Vulgate*.

V. 3. The *Syriac* version omits the unnecessary καὶ before *περὶ*.

V. 15. I have followed most of the old translators in attempting to make this verse more plain by the insertion of a connecting word or two.

V. 19. *to the sons*: τοῖς υἱοῖς: literally—*of the sons*: viz. what belongs to them.

V. 23. The *Syriac* translator read *eis* before τῇ ἀπολυτρώσῃ: which makes the passage more regular.—And see again in ix. 24. the construction which I have adopted here.

V. 24. *attained*: βλεπωμένη: literally—*seen*: a common figure for—*felt*—*perceived*—*experienced*: see John viii. 56.

V. 25. I accept the reading of the *Arabic* as genuine, ἀντιδ-
χαριθε.

V. 27. I give this verse as it is found in the margin of our translation, (only substituting *it* for *he*) conformably to the common reading, the purity of which I suspect. The meaning is, I confess, to me perfectly unintelligible.

V. 28. το πνεῦμα appears to me the most obvious *nominative* to συνίργῃ: and so the *Coptic* version. An inattention to this probably gave birth to the insertion of *Θεός* after συνίργῃ, adopted by some versions.

VV. 33. 34. The answers in these verses I now think better conducted without an *interrogation*, agreeably to the original passages in *Isaiah*, which our *apostle* had in view. See also xi. 2. and note on Heb. vii. 25.

V. 35. *imprisonment*: στυγοχαρμῖα: see note 2 Cor. xii. 10.

CH. IX. v. 3. I see no method in solving the difficulty in this verse, which has so exercised the learning and ingenuity of commentators, but by the *ευχαριστοῦμαι ἐν αὐτῷ* of *Homer*—*I profess myself to be*. This solution makes the passage rational and plain.

V. 5. On this controverted text I shall find an opportunity, it is possible, hereafter, of again (see my “*Opinions of the Christian Writers of the three first Centuries, concerning the Person of Jesus Christ*”) delivering my sentiments, and shall, as on such occasions, be governed, in translation, by the voice of MSS. and versions; though no wit of man can furnish a satisfactory answer to the objections, that have been, and may be, advanced against it. I adopt, with the *Æthiopic* translator, a lower sense of *Θεός*,

common in the *Old Testament* : so 2 Thess. ii. 4. and elsewhere. See note on the text, *Silva Critica*, v. sect. 213. p. 115.

V. 10. This verse, as it is now read, has embarrassed the most learned commentators. I had conjectured κοινοι for κοιτη: and I have no doubt but it is the genuine reading; υιον being easily understood. Now there is a proper contrast with εξ υιου. So the *Æthiopic*: *having conceived twins*. Soph. Antig. 1.

Ω ΚΟΙΝΟΝ αυταδελφον Ισμηνης πατρα

which is not unapt. So *Hesychius*: Κοινος, αδελφος. I once had recourse to another solution in a different interpretation of εξ υιου: but this is altogether preferable. And now γιννηθιεντων in the next verse is strictly proper: υιον, as is well known, being comprehended readily in κοινοι.

V. 16. This verse appears to be a *proverbial sentence*; and the word suppressed seems to be *prize*, or *victory*. Such *ellipses* are frequent in the *maxims* and *proverbs* of all languages. I have endeavoured to make the sense clear to an *English* reader.

V. 22. *chose to endure*: θιλον επιγειν: no unusual form of speech in good authors, though I do not at this moment recollect an instance.

V. 23. The *Vulgate*, *Coptic*, and *Æthiopic* versions very properly want the και at the beginning of this verse.

V. 24. See note viii. 23. I once approved *Mr. Markland's* notion; but it would require this arrangement of the words—ου μορον ημας: which I do not find countenanced by any of the versions.

V. 28. I follow here the brevity of the *Æthiopic* and *Coptic* versions, which leaves no deficiency in the sense.

V. 31. The impropriety of the *phraseology* of this verse seems only to be reconciled from the general solution of such passages laid down in *Silva Critica*, part ii. sect. 83. on Matt. xxvi. 29.

V. 33. *will be disappointed*: κατασχυθησεται: see note on v. 5.

CH. X. v. 4. *in him*: εις αυτον: this is the addition of all the *eastern* versions but the *Coptic*.

V. 8. *the scripture*: η γραφη: so the *Vulgate*, *Coptic*, and *Æthiopic*. But, perhaps, the {more proper *nominative* is—η πιστις δικαιοσυνη—from ver. 6. “We have heard what the language of *faith* is *negatively*—ver. 6. and 7. What is its *positive* direction?” which is laid down next.

V. 9. My variation is here conformable to most of the ancient versions, and corresponds to Phil. ii. 11.

V. 11. *no believer*: πας ο πιστευων ου: so Matt. vii. 21.

V. 14. “How can they call themselves the disciples of a master, and take his *name* as the followers of his doctrine, when they never regarded him?”

V. 20. *boldly saith*: ἀποτολμα καὶ λεγεις: so also the *Arabic* rightly conceived of this *hendyades*.—And I transpose the members of the quotation, as in the *Syriac* version and the original *Hebrew*.

CH. XI. v. 2. *concerning*: ἐν: i. e. περὶ: see Exod. xii. 43. Lev. viii. 32. 1 Reg. xix. 3. LXX.

with respect to: κατὰ: or *concerning*: see note 1 Cor. xv. 15.

V. 9. The clause—καὶ ἐν θανάτῳ—would be as well omitted with the *Syriac* and *Æthiopic* versions: but I approve altogether of the *Syriac*, as more agreeable to the uniformity of *Hebrew* composition:

Let their table become a snare unto them:

And what should be a recompense, a stumbling-block.

And there can be no doubt of an error in the last words of this verse, as unfaithfully exhibiting the sense of the original author: and it may seem surprising, that our apostle should choose to quote so punctually from the version of the LXX, strange as it appears in many places: perhaps, on account of corruptions in the *Hebrew* text. It is a happy consideration, that the doctrines of *Christianity* do not depend upon words and quotations.

V. 30. *during*: ἐν: this is the reading of the *Coptic*.

V. 33. I omit the καὶ before σοφίας with the *Vulgate* and *Æthiopic*, as the scope of the passage demands: see *Silva Critica*, iii. sect. 120. v. sect. 213. p. 117.

CH. XII. v. 1. *of reason*: λογικῶν: in contradistinction to the sacrifices of *flesh*, and other *material* oblations under the *law*.

V. 3. *the authority*: τῆς χάριτος: i. e. τῆς ἀποστολῆς: see i. 3. xv. 15. 1 Cor. vii. 25.

V. 8. *liberally*: ἐν ἀπλοτητί: so *Josephus*, Antt. vii. 13. 4. ἀνδρα ἀπλοῦτον, καὶ τὸν οὐτὸν καὶ οὐκ ἐκτετακτον.

diligence: σπουδή: or rather, *with an earnest attention* to his office.

V. 10. *a natural fondness*: φιλοστεργεῖν: viz. “love a brother *Christian* with the affection of a natural brother.”

V. 11. *of an active mind*: τῷ πνεύματι ζῶντι: or—of a *warm*—animated—mind.

Notwithstanding the dissent of all the ancient versions, the concomitant injunctions prove sufficiently *καίρω* and not *Κορίω*, to be the true reading. The phrase—*time-serving*—has an ill name, and this gave rise to the inauspicious alteration of the text. See *Silva Critica* iii. sect. 121. and v. sect. 213. p. 117. on the text. If *Κορίω* had originally been found, who would have thought of substituting *καίρω*?

V. 14. See the note on Matt. v. 11.

V. 19. *give way*: δότε τόπον: see Luke xiv. 9. Or—*leave room for punishment*, by not anticipating it.

Suggested by Bishop of Carlisle in 1781. See
Memoirs of Wakefield I. p. 447

CH. XIII. v. 12. *garments, or implements*: ἐργα: or tools, such as men *work* with: and even thus the correspondence of the two clauses is much better preserved. But of this more in the *Silva Critica*, iii. sect. 125.

CH. XIV. v. 2. It seems better to read δια λογισμων, two separate words, as the *Syrian* appears to have done. I have endeavoured to make the sense plainer.—And προλαβεντες is literally—*take to yourselves—entertain—cherish*: see xv. 7.

V. 8. *this master*: τῷ Κυρίῳ: meaning God, mentioned ver. 6. See also Luke xi. 38.

V. 9. *rose again to life*: ἀνίστη καὶ ἀνιζησιν: a very common *hendyades* with these writers; an inattention to which probably gave occasion to the suppression of ἀνιζησιν with some, and the transposition of it with others.

V. 14. I think it can hardly be doubted, that the construction is such as I have given.

V. 16. Several of the ancient versions read ἁμων which I prefer.

V. 17. *in a holy mind*: ἐν πνευματι ἁγίῳ: viz. sanctified by purity of affections, not by meats: see c. xii. v. 11.

V. 21. The words—καταδικάζεται ἡ αἰσίνη—are omitted in all the old translations, but the *Arabic* and *Vulgate*.

V. 22. The *Æthiopic* connects κατὰ σῶμα with the preceding words; and much better thus in my opinion.

CH. XV. v. 2. *in*: ἐν: so the *Syriac*, *Coptic*, and *Æthiopic* versions understand it: viz. in what is *right* and *laudable*—only.

V. 4. For the latter προσημα, all the versions, but the *Arabic*, have ἡμα.—And the connexion, which I have exhibited, seems liable to no exception. Compare 1 Cor. x. 11.—I suppose also a *hendyades* in the following clause, as alone suitable to the purport of the passage.

V. 5. *so disposed*: το αὐτο φρονεῖν: viz. to please each other at the expense of your private gratification and advantage, according to ver. 2. and 3.

V. 7. I read ὁμας with all the ancient versions, though the *Latin* translation of the *Æthiopic*, in the *London Polyglott*, has nos by mistake.

V. 11. *sing*: αἰνεῖτε: *Hesychius*: Αἰνεῖν, ὁμᾶν.

V. 13. *a holy spirit*: πνεύματος ἁγίου: or an *unspotted mind*: see c. xiv. v. 17. which might seem a better expression in our language, and freer from ambiguity. If the reader does not think my translation of several passages, where the *article* is not prefixed to this expression, to be preferable to the old translation, let him reject it: but he will do well to be satisfied, that the new version does not suit the passage so well as the other.—In some places, even where the *article* is not found, the agency of the supreme Being is intended: and on these occasions I

usually adhere to the received version, though a different *phraseology* would convey the intention of the writer much more effectually to an *English* reader. When shall we be permitted to exchange this *milk* of the the gospel for its *strong meat*? See 1 Cor. iv. 21. v. 4. xiv. 14. 1 Pet. iii. 4. and various other places.

V. 15. *authority*: χαρις: see note on xii. 3.

V. 16. *holiness of spirit*: πνευματι ἁγίῳ: under the *Levitical* priesthood, from whose ceremonials all these *metaphors* are derived, the *offering* would have been made *acceptable* and *sanctified* by a *holy body*: see Levit. i. 3. &c. 1 Pet. i. 19. but under the *Christian* dispensation, which is a service of *reason* and the *mind*, (Rom. xii. 1.) and not of *material oblations*, the acceptableness of the offering depends on *purity of heart*.

V. 17. All the old versions omit *et* in this verse.

V. 19. *fully preached*: πῶς λαλῶμεν: more exactly—*discharged my duty to—completely executed*.

V. 20. I have no doubt but we should read *de* for *di* here, as in various other places.

V. 22. I am of opinion, that here, and in some other passages, *et* is, instead of *et*, is the true reading. The sense in either case is obvious, though the construction at present is embarrassed.

CH. XVI. v. 5. *Αἰῶς* is the reading of the *Vulgate*, *Coptic*, and *Æthiopic* versions: as *ἑῶς* in the next verse is that of all the ancient versions.

V. 16. *πῶς* is the reading from the best authority of MSS. and versions.

V. 24. This verse is very properly omitted in the *Coptic*, *Syriac*, and *Æthiopic* versions.

V. 25. I have endeavoured to give the full sense of this verse: but a literal translation could hardly have been acceptable.

V. 26. Several of the old versions well omit *et*, and insert *nam* afterwards.

NOTES

ON THE FIRST EPISTLE TO

THE

CORINTHIANS.

CHAP. I. ver. 2. The clause—*αὐτοὶ τὴ καὶ ἡμεῖς*—is most clumsily introduced. Some of the old translators seem inclined to refer them to *τοῦ*: not so well.

VV. 8 and 9. Even orthodox interpreters agree that *ὁ* refers to *θεός*: so that I thought it much better to incorporate these *two* verses for the sake of perspicuity. Compare x. 13. 1 Thess. v. 24. 2 Thess. iii. 3. for the same *phraseology*: and *οὗ* in ver. 8. is used, as often, for *οὗ*.

V. 18. Or rather, *them prepared for, or going to, destruction*. This true power of the participle *ἀπολλόμενους* was suggested, too late for a more accurate adjustment of this passage, by an unknown, but learned, correspondent of extraordinary modesty and candour.

V. 19. I have been compelled to the variations in this verse by the want of a correspondent *substantive* to *τοῖς*: for *intelligent* is too modern.

V. 21. I gladly follow the *Æthiopic* version in connecting thus the clause *οὗ τῇ σοφίᾳ τοῦ Θεοῦ*.

V. 24. The reader needs not to be told, that the *θεὸς δυναμὺς*, here and above, is that *phraseology* for *maxima* or *divina potentia*, often noticed before.

V. 30. The true construction of this verse had escaped all the old translators, and was first pointed out, I believe, by *Lambert Bos*.

CH. II. v. 1. I prefer in this place *τὸ μυστήριον*—the reading of the *Syriac* and *Coptic* versions.

V. 7. I have endeavoured to represent as clearly as I could the sense of this place: and I have given this translation of *αἰχμαῖται*, because, I apprehend, the *mighty* in *wisdom* are also intended.

V. 13. *explaining*: *συγκρίσεις*: see *Bp. Pearce*. And it is scarcely possible to convey the apostle's meaning at the close of this *chapter* in plain intelligible language. I do not expect gen-

eral approbation : I shall be contented, should I be thought to represent the harsh and obscure *phraseology* of my original more intelligibly than in the old translation.

CH. III. v. 1. I prefer *ἐπιτιμῶν* here, with *Clemens Alexandrinus* : a reading, which several of the ancient versions will also admit.

V. 10. *office* : *χαρῶν* : see note on Rom. i. 5.

V. 11. *instead of* : *παρὰ* : or *to the exclusion of* : see note on Rom. i. 25.

V. 13. For *ἐν* the *Æthiopic* translator read *ἐν* : which appears to me abundantly preferable. Compare 2 Thess. i. 7. 8. Heb. x. 27. &c.

V. 15. All the old versions but the *Vulgate* properly introduce this verse with a connecting *particle*.

V. 17. The word *ῥησιμῶν* is used in a somewhat different sense from *ῥησιμῶν*, conformably to my remark in *Silva Critica*, ii. on Matt. xxvi. 29. often referred to before.

CH. IV. v. 4. *no evil* : See *Silva Critica*, v. sect. 208. on Luke xxiii. 41.

V. 6. *I have applied or adopted* : *μετερχματισα* : so Diod. 8. p. 151. ed. Rhed.

V. 7. *call to an account* : *διακρινίσαι* : or *examine* : so the best of the old translators understood it.

V. 8. I prefer this *interrogatively* : and so others.

V. 9. I omit the *καὶ* before *ἀγγέλους* with the *Syriac*.

V. 14. *commanding* : *ἐντομῶν* ; this, though singular, appears to be the sense of the word in this place.

V. 17. *doctrines* : *ἰδούς* : see Acts xxii. 4. xxiv. 22.

CH. V. v. 1. *οἰσμελίζεται* is omitted by several MSS. and ancient versions : as *ὅς* also in ver. 3. before *ἀπὸν*.

V. 5. *a punishment* : *ἐλεῖν* : see note on Matt. x. 5.

V. 8. I follow the *Syrian* here, who gives a more acceptable sense ; whether the true reading or not, it is of little moment to determine, as it represents perfectly the intention of the writer.

V. 12. I have adopted a construction, which seems to me the most suitable to the passage.

CH. VI. v. 1. I prefer *ἰταρῶν* to *ἰτερῶν*, with most of the old translators : so again x. 24. And *ἀδικῶν* is employed here merely as a *political* term : see note on Matt. ix. 10.

V. 2. The *Arabic* and *Æthiopic* translators alone perceived the true meaning of the original in this passage.

CH. VII. vv. 15 and 16. I have transposed these verses, not that our author so arranged them ; but because the *hyperbaton* is well relinquished at least for perspicuity.

V. 21. What I have here given appears to me the natural and proper sense of the words, and much more consistent with the context and the scope of the writer, with the general spirit of the *chapter* and the necessities of the times, which required a degree of acquiescence in authority, not intended for general observance in future periods. So several of the *eastern* translators. The apostle, doubtless, intends generally, to discourage a restless inquietude to alter a condition, which is not peculiarly grievous. Many precepts of this chapter are evidently suited to the notions and circumstances of those times: and in that view are perfectly correct and judicious.

V. 23. The translation here given is pertinent to the connexion, which the former is not.

V. 25. *young unmarried people*: *παρθενων*: men as well as women: see Rev. xiv. 4.

V. 31. On this verse see *Silva Critica*, i. sect. 29.

V. 34. The sense here exhibited seems to me more suitable to the original, and is authorized partly by the *Vulgate* and *Æthiopic* versions, and partly by MSS.

V. 36. Several of the old translators have omitted *και* before *αυτως*.

CH. VIII. v. 3. I follow the *Æthiopic* in *οιτως* for *ουτως*: in my opinion, a most admirable reading, and productive of a most noble sentiment: compare ver. 11, 12, and 13. with 1 John iv. 20. 21. Rom. xiv. 15. The corruption was from *οιτως—ουτως—ουτως*.

V. 4. *worldly*: *εν κοσμω*: this I look upon as equivalent to *κοσμικον*, or *ιδιικον*: a common *phraseology*.

V. 7. I prefer *συνιθεις*, the reading of the *Coptic* and *Æthiopic* versions, and of some MSS. to *συνιδησει*.

V. 8. The *Latin* would be: *Cibus non coram Deo nos sistet*: which admits some latitude of interpretation. I like the notion of *Bp. Pearce*—And the manner, in which the *Alexandrine* MS. disposes the *negative μη*, appears so preferable, and so essential to the scope of the passage, that I have not scrupled to follow it.

CH. IX. v. 1. All the old versions, but the *Arabic*, transpose *αποστολος* and *ελευθερος*.

in the lord: or *in a master*: *εν κυριω*: that is, *under a master*: “my work under the authority and direction of Christ.” And so in the following verse.

V. 10. Upon this verse see my *Silva Critica*, i. sect. 56.

V. 11. The *Arabic* and *Syriac* translators read *εν υμιν*, and, I think, more elegantly: and the *Syriac*—*εξ υμων*.

V. 12. The *Coptic* translator appears to me to have preserved the genuine reading—*εν της εξουσιας*: though he misunderstood the passage.

VV. 17 and 18. The construction, which I have adopted, in

this passage, cannot fail to be acceptable: and as *Knatchbull* pointed it out some time ago, let him have the praise of the discovery.

V. 22. The *Vulgate*, *Syriac*, and *Æthiopic* versions read simply—*παντας εαυτον*: which I follow.—And the *Vulgate*, *Æthiopic*, and *Coptic*, agree in reading *παι*, or *παιτα*, at the beginning of the next verse.

V. 27. The learned reader will observe, that I have attempted to do justice to the admirable elegance of the original, by preserving, as nearly as I could, the *agonistic* terms and allusions.

CH. X. v. 9. I follow the *Æthiopic* version and the *Alexandrine* MS. in reading *Θεοι* for *Χριστοι*: an error, which probably arose from the abbreviated mode of writing.

V. 11. The word *τοιτοι* appears to me an evident interpolation here from ver. 6. I am glad, therefore, of the authority of the *Æthiopic* translator for omitting it.

V. 13. *effects*. *ελεος*: this word denotes also the final *issue* and *operation* in Heb. xiii. 7. The *Coptic* version is to the same purport.

V. 16. I understand the proper construction of the original to be—*καθ' οὐλογισμον* i. e. *τοῦ Θεοῦ*. *with a view to which, or respecting which, we bless God.*

V. 23. I prefer the omission of *μοι* in both clauses, after the example of the *Coptic* version. The *Æthiopic* translator, supplies us, merely to complete the sense, I suppose; finding no *pronoun* in the text.

V. 28. The clause from ver. 26. is omitted by all the versions but the *Arabic*.

CH. XI. v. 10. *a veil*: *ἐξουσιαν*: see *Mede's* works, p. 261. I leave the conclusion of the verse much as I found it: for, though I have several observations to make on the place, yet they will be more properly introduced elsewhere, and do not claim a sufficient authority to interfere with the present reading.

V. 11. *to be separated*: *χωρις*: that is, one is not regarded under *Christianity* to the disparagement of the other; but both have their proper estimation; compare Gal. iii. 28.

V. 17. Several of the old translators read *παρωγγιλλω*: of which I take advantage, to the improvement, I think, of the passage. And a mistaken construction occasioned, I presume, the loss of a connecting particle in the following clause.

V. 23. *he was going to deliver himself up*: *παρειδωτο*: see John xviii. 4. 5. 8.

V. 24. *given*: *διδωμεν*: so Luke xxii. 19. and so the *Æthiopic* and *Coptic* translators here; the *Vulgate* and *Alexandrine* MS. *παρεδωκεν*.

V. 25. The clause—*ὅτι οὐκ ἔστιν*—has much the air of an interpolation. I prefer the omission of it with the *Æthiopic* version:

CH. XII. v. 15. and 16. I see no reason in the original for reading with an *interrogation*.—The other variations throughout this *chapter* are not so great, or of such moment, as to require a distinct specification.

CH. XIII. v. 3. What I have to advance in vindication of my translation of this verse, which, doubtless, will appear very singular to many, may be seen in *Silva Critica*, iii. sect. 128. At present I shall content myself—1. with referring to Dan. iii. 28. Acts xv. 26. Rom. viii. 32. Phil. i. 20. and parallel passages for an explanation of one part: 2. with observing, that there is no such word as *καυχήσασθαι*: 3. that *καυχήσασθαι* is the reading of the *Æthiopic* and *Coptic* versions, though, by a strange inaccuracy, the *Latin* translation of *David Wilkins* makes this latter version agree with the generality of MSS. and translations: and 4. that *burning*, though a common punishment in after-times, was not prevalent, when this *epistle* was written.

V. 4. *quarrelleth*: ζῆλος: the *cause*—*ambition* or *rivalry*—put for its effect.

V. 6. *falsehood*: ἀδικία: see note on Luke xvi. 9.

V. 7. *is contented*: ἐστῆναι: I prefer this reading, which appears to be followed also by the *Æthiopic* and *Coptic* versions: or, *makes the best of every thing*. But I rather suppose *χρῆσθαι* to be understood: see note 1 Tim. iv. 8. The real meaning is equivalent in both cases.

V. 11. Literally: ἐφροῦναι: *I had the mind*—viz.—the *dispositions* and *pursuits* of a child.

CH. XIV. v. 2. *to himself*: πνεύματι: more exactly, *to his own mind*: and so the *Æthiopic* translator judiciously understood this *phraseology*: than which no form of speech is more frequent in the *oriental* languages. See the note on John xi. 53.—And for this sense of *αὐτοῦ*, see *de Rhoer* on Porph. de Abst. iii. 4. note 2.

V. 5. *better*: μαιζον: so also xiii. 13.

V. 7. It appears to me, that ὁμοίως is either used here for ὁμοίως, or that ὁμοίως is the original reading.

V. 9. The phrase—ὁμοίως διὰ τῆς γλώσσης—is of the same kind as that noticed on Rom. ii. 27. which seems to have escaped all my predecessors, whether critics, translators, or interpreters.

V. 17. *thy neighbour*: so the *Syriac* translator, as if he had read ἱταῖρος: see the note on vi. 1. and *Casaubon* on *Strabo*, p. 435. ed. Amst.

V. 18. All the old versions, but the *Arabic* and *Vulgate*, omit μου: and I am inclined to the omission of πολλόν also, with the *Vulgate* and *Æthiopic*.

V. 25. All the old versions, but the *Arabic*, omit οὕτως: and several, καί.

V. 32. I prefer reading this in one connexion, especially as the *Æthiopic* translator appears to have read *ἐκταραταί*, and to have seen the passage in this light.

V. 38. The reading of the *Vulgate* seems the only reading suitable to the tenor of the passage.

V. 40. All the ancient versions introduce this verse with a connecting word.

CH. XV. vv. 1. and 2. I never could satisfy myself with the common translation of this passage: it seems perplexed and impertinent. The *Æthiopic* version, by preserving the negative *μή* before *κατιχησι*, makes every thing clear and satisfactory, in my opinion.

V. 10. by extraordinary favour: *χαριτι θιον*: I doubt not, many will cavil at this mode of translation, though abundantly vindicated before. All my additional defence is, that I cannot allow such cavillers a proper insight into the *phraseology* of these writers, and that I am persuaded our apostle's meaning is fully conveyed in our language by this interpretation of the original. See the note on Acts vii. 20.

V. 15. I think the passage is improved by omitting the unnecessary clause, with the *Syriac*.

V. 19. All the old versions but the *Vulgate* begin this verse with a connecting *particle*. And so in many other places.

V. 24. The received reading of this verse anticipates and is not consistent with ver. 28. nor with other passages of the N. T. All difficulties are avoided by the present translation, which rests on the authority of the *Æthiopic* version.—Moreover, the *Coptic* and *Syriac* versions have—*παται δυναμι*.

VV. 27 and 26. I have transposed these *two* verses to avoid the ambiguity of the *pronouns*: and so the *Æthiopic* translator: and all the ancient versions but one acknowledge a connecting *particle* in ver. 26.—The latter part of the 27th verse, as usually understood, is complete absurdity. The apostle's view was to prove the *mediatorial kingdom* of the *Messiah* from this part of scripture here quoted. This power of *ἐκτος* will, I hope, be ascertained on some future opportunity.

V. 29. The apostle here begins a new argument for the resurrection, grounded on the *practice* of the *apostles* themselves, who had been *eye-witnesses* of their master's revival. And this passage appears now plain, rational, and convincing: a passage, which, I presume, was hardly intelligible before. What contributed not a little to obscure it was the second *ἐπερ ται νεκροι*: a clause not acknowledged by the *Coptic* and *Æthiopic* versions.—I have adopted also that construction and distribution of the sentences, which seemed to display the reasoning to most advantage.—For this sense of *baptism*, the reader may consult Matt.

xx. 22. Luke xii. 50. Euseb. Ecc. Hist. vi. 4. fin. and for an illustration of the argument, Rev. xx. 4.

V. 31. There always appeared to me something very extravagant and scarcely intelligible in this verse. I make no scruple in adopting what seems to have been the reading of the *Æthiopic* translator—*ἡμεῖς* for *ἡμεῖς*: and of the *Coptic*. The differences in the literal strokes of these two words are not very great. Perhaps, the usual acceptation may be vindicated, but the present turn of the passage is beyond measure more intelligible and easy.

The *Æthiopic* also reads *ἡμεῖς*.

V. 32. *as far as man could*: *κατὰ ἀνθρώπων*: viz. humanly speaking I did fight, I was so near exposure to wild beasts on a stage: see Acts xix. 30. 31. 2 Cor. i. 8. 10.—And *ἡμεῖς*—*Syriac* and *Coptic*.

V. 33. No *Englishman*, if he meant to be understood, would express the sense of the original by the phrase *Evil communications*, at this time of day at least.

V. 34. *shame*: *ἰταροποιῖαι*: or, perhaps, more properly—*your admonition*, and reformation: as also in vi. 5.

V. 39. All the versions, but the *Arabic*, place the words *πτηνῶν* and *ἰχθύων*, as I have placed them.

V. 41. *brightness*: *δοξα*: see note on Luke ii. 9. and I render *διαφέρει*, *excelleth*, because the series proceeds from the *brighter* to the *less bright* luminaries.

V. 42. Literally—the sowing is: *σπείρεται*: of whom? Of mankind.

V. 44. *animal*: *ψυχικῶν*; see ii. 14. 1 Thess. v. 23. James iii. 15. Jude ver. 19.

V. 47. The ancient versions vary in their readings of this passage: that of the *Vulgate* and *Æthiopic*, which I have adopted, preserves a proper correspondence of words between the two contrasted clauses.

V. 52. *glance*: *ῥίψη*: see my note on Virg. Geo. iii. 219. So *Shakspeare*:

The poet's eye, in a fine phrenzy rolling,

Can GLANCE from heaven to earth, from earth to heaven.

V. 55. The order of these clauses here given is observed by all the ancient versions but the *Arabic*: and it makes a better connexion with the following verse. So in part *Cyril of Jerusalem*, xiv. 10. ed. Oxon.

CH. XVI. vv. 1 and 2. This connexion the original and versions will bear, and the sense seems to require. The *Æthiopic* translator appears to have adopted it by proceeding with *καὶ ἰκαστος*.

V. 3. All the *oriental* versions with evident propriety join *ἡμεῖς* *ἐπιστολῶν* with *παραψα*.

V. 4. There is a delicate exhortation to their generosity in the original, which was lost in our translation.

V. 9. *a great door of employment*: *Supa πυλάς καὶ εὐρύς*: this is evidently a species of *hendyades*. And yet I should prefer the other reading, *εὐρύς*: *a great and conspicuous door is opened unto me*. The two words are easily confounded: see my note on the *Trachinids* of *Sophocles*, ver. 11.

V. 11. The *Æthiopic* so understood the last clause of this verse; and this sense seems ascertained by what follows.

V. 13. *strengthen yourselves*: *ἰπταίσουτε*: viz. with arms and other securities. The terms are all allusive to *soldiers on guard*.

V. 15. In this place I follow the *Syriac* translator, who appears to set the writer's meaning in its true light.
to relieve: *οὐ διακονῶν*: see Acts xi. 29.

V. 22. I saw no reason for leaving the *Syriac* words at the end of this verse untranslated and unintelligible: see Jam. v. 9.

NOTES
ON THE SECOND EPISTLE TO
THE
CORINTHIANS.

CHAP. I. v. 6. The transposition here adopted and the omission of the second *καταπαύει* are authorized by several of the ancient versions, and evidently improve the passage.

which sheweth itself: *εμφανιζομένης*: literally, *which exerteth itself*: see also iv. 12.

V. 12. The *phraseology* of this verse has been so often illustrated and ascertained, that I think it unnecessary to be particular in vindicating my translation here.

V. 13. I follow the *Syriac*, *γινωσκете* for *αγαθισκετε*.

VV. 13 and 14. I have reinstated what appears to me a manifest *hyperbaton* in this passage: for *ο*, as I have before remarked, is frequently given for *ου*; and *χριστου* is an addition of most of the ancient versions. After all, these *parenthetical* clauses, inserted at the instance of a word in the middle of a sentence, must always appear clumsy and obscure both in the original and a translation.

V. 15. *advantage*: *χαρις*: *reward*: *Æth.* *joy*: *χαρις*: *Copt.*

V. 17. I follow the undoubted scope of the writer in the last clause of this verse; but the original is *elliptical*. See the note in my *Commentary* on Matt. v. 37.

V. 23. I consider *την εμεν ψυχην* as the customary *oriental* phrase for *εμαυτον*: i. e. "I call upon God to add his testimony to mine."

CH. II. v. 5. The phrase *απο μερους* here and i. 14. I apprehend to be equivalent to *α μερι*: and *ουκ ην επιβαρυν* is much better in this connexion, and agreeable to the ancient versions.

V. 16. The meaning usually assigned to the last clause of this verse—*και προς ταυτα τις ικανος*—does not seem to me at all pertinent to the scope of the passage. I follow the acceptance of the *Æthiopic* version, but am not certain whether this followed the present reading, or whether the passage be clearly susceptible of this sense, as it now stands; unless we read *κατα* for *και*: which were no violent alteration, considering the abbreviations of MS. writings.

CH. III. v. 1. There seems to me a similar *ellipsis* here to that in ii. 2. and *καλλων* also is omitted: which is a very common construction with Greek writers. This acceptance is more suitable to the original.

V. 2. I read *ὑμων* for *ἡμων* with the *Æthiopic*: which is undoubtedly genuine.

V. 3. *delivered*: *διακουθισα*: of which we had the *charge* and *management*.

V. 7. *that brightness*: *την δοξαν*: see note on Luke vii. 25.

V. 13. *at all*: *εις το τελος*: see Luke xviii. 5: this makes a much better sense: and the suppression of *κατα*, or *επι*, before *του καταργουμένου*, will be neither an uncommon nor inelegant construction.

V. 14. On this verse, see *Silva Critica*, i. sect. 29. sub finem: and the same work, ii. sect. 83.

CH. IV. v. 1. *we have been graciously entrusted*: *ελευθερωμεν*: see the note on 1 Cor. vii. 25.

we continue not in wickedness: *ουκ ευνουκουμεν*: this is the reading of some MSS. and, in my opinion, genuine, and required by the context. It is not a very common word, and so imposed on the scribes: *Hesychius* acknowledges the word, and probably refers to this passage; but his *gloss* appears to be corrupt.

V. 7. I prefer this connexion of *εἰ παντι*.

V. 8. Upon the *phraseology* of the first clause of this verse, see *Silva Critica*, i. sect. 39.

V. 11. This verse is omitted by the *Æthiopic* translator: and, I should think, correctly.

V. 15. The sense of this verse is clearer than the *phraseology*; a discussion of which would give no information to the *English* reader.

CH. V. v. 1. On this passage the reader may consult my *Silva Critica*, i. sect. 44.

V. 5. The *Æthiopic* translator appears to have read—*κατεργασόμενος*: and most of the versions take no notice of *και* which has, however, its elegance in the original.

V. 17. I follow several of the ancient translations in omitting *τα παντα*, and *ως* in ver 19.

CH. VI. vi. 3. The *Syriac*, *Vulgate*, and *Coptic* add *ἡμων*: the *Æthiopic*, *ὑμων*.

V. 5. *wanderings*: *ακαταστασις*: I know no better word: *sine certâ et stabili domo*: see 1 Cor. iv. 11.

V. 9. In the first clause of this verse I follow the *Æthiopic* version. Compare xi. 6.

V. 14. *yoke-fellows*: *ιτεροζυγουντες*: viz. drawing the other, or fellow, yoke: so the *Syriac*, *Vulgate*, and *Coptic*. Hence also appears the futility of a conjecture in *Bowyer*.

V. 17. See the note on Col. ii. 21.

CH. VII. v. 8. I like the reading of the *Vulgate*—*ελεων*: and have attempted to improve the passage by adopting another construction.

V. 12. The confusion of the *pronouns* at the end of this verse indicates some error: I follow the plain scope of the passage, and the authority of the *Syriac* and *Arabic* versions.

V. 13. The construction adopted by the *Syriac* version and the *Vulgate* seems preferable here: which I follow.

CH. VIII. v. 2. I long ago was convinced from the most obvious tenor of the passage, that we should read *χρειαις* instead of *χαρμς*, and since find that *Dr. Mangey* had fallen on the same conjecture. It is an indubitable emendation, though not authorized, it seems, by any MS. or version now existing. And I follow what appears to me a much preferable construction, and express in our *idiom* the *hendyades* of ver. 4.

V. 10. I have transposed the words *ποιησαι* and *διδαιν*, after the example of the *Syriac* translator.

V. 12. All the ancient versions, but the *Arabic*, omit *τις*: which has been foisted in by some ignorant scribe to mend what he supposed a defective construction.

V. 19. I read *κατα προθυμιαν* for *και προθυμιαν*, by conjecture only, but compelled by the context. This is the most common of all errors in old writers. The words are in immediate connexion with *χειροτονησις*.

VV. 22 and 23. The reader will observe, that I have taken some pains to represent more intelligibly this perplexed and undigested passage of our exuberant, immethodical and careless writer.

V. 23. *instead of*: *ὅπως*: see 2 Tim. iv. 10. 11.

V. 24. All the versions omit *και* before *ις προσωπον*.

CH. IX. v. 4. *falling off*: *αποστασις*. The *Vulgate* and *Coptic* versions omit *της καυχησης*: and the *Æthiopic* fortunately has preserved the true reading, which I have given in the translation.

V. 9. *kindness*: *δικαιοσυνη*: see note on Matt. vi. 1. and the following verse; where an ignorance of this use of the word has given rise to a different reading.

CH. X. v. 7. For my acceptance of the first clause of this verse, I refer the reader to 1 Cor. iv. 19. 2 Cor. xii. 12. And in the last clause, several of the ancient versions omit one *χριστου*.

V. 12. *are not aware*: *ου συνιουσιν*: this elegant *Græcism* of our apostle had escaped observation. See *Silva Critica*, i. p. 115. ad im. and *Bowyer* on this verse.

V. 13. I prefer omitting with the *Æthiopic* translator the clause—*μητρων φιλισθαι αχρι και ὑμων*. It seems unsuitable here, and was probably interpolated from the next verse.

CH. XI. v. 21. This is an intricate passage: in illustration of the sense here conveyed, see x. 10. I am of opinion, however, that the text is faulty.

V. 26. *floods*: *παραμυ*: see Matt. vii. 25.

V. 29. I have chosen to insert here what appears to me the complete construction, rather than leave the passage unintelligible. See Rom. xiv. 1. 21. 1 Cor. viii. 9. 1 Thess. v. 14.

CH. XII. v. 1. *γὰρ* seems to ask a question here: see my note on *Virgil's Georgics*, iv. 445.

V. 7. I omit the *second*—*ἵνα μὴ ὑπερβαίῃς*—with the *Vulgate* and *Æthiopic* versions: and the same versions seem properly to omit the *pronoun* after *δυναμὶς* in ver. 9.

V. 9. *overshadow*: *ἐπισκηνῶσθαι*: literally—*may cover me like a tent*. We might render, perhaps, not amiss: *that this power of Christ may spread a tent over me*.

V. 10. *bodily hurts*: *ὀβριεῖν*: I have given this sense to the word and its *relatives* elsewhere. This acceptance of it is too well known to need many examples. *Οἷον εἰ τις τοῖς ἰσχυροῖς ὀβριεῖται*: Arist. Rhet. i. 13. p. 59. ed. Oxon.

distresses: *ἀνάγκαις*: see Luke xxi. 23.

imprisonments: *στεινοχρημῖς*: this seems to me the most proper sense in this connexion, both here and Rom. viii. 35.

V. 21. I connect *πρὸς ὑμᾶς* and *ἐλθόντα*, with the *Syriac* and *Coptic* versions.

CH. XIII. v. 7. The plain tenor of the passage dictates the construction here adopted.

V. 11. *rejoice*: *χαίρεις*: see ii. 7. vii. 8.

NOTES

ON THE EPISTLE TO THE GALATIANS.

CHAP. I. ver. 4. All the eastern versions, but the *Coptic*, omit the *καὶ* before *πατρός*,

V. 10. *am I seeking the approbation?* *πῶς*; or *attempting to conciliate*: compare Matt. xxviii. 14. Acts xii. 20. And I follow the *Æthiopic* translator in omitting the clause—*ζῆτω ἀνθρώποις ἀρεσκέν*—which seems to be a gloss from the margin of some later MS. on the preceding words, on account of their obscurer signification.

V. 12. The *passive* *ἰδιδάχθη* is evidently employed here in the sense of the *middle voice*: a common form in the best writers. This elegance did not escape the admirable author of the *Æthiopic* version.

V. 16. *by me*: *ὑπομῖ*: so John xiii. 35, and elsewhere.

CH. II. v. 2. Instead of *πῶς*, I read *ὡς*, as the context seems to require, with a writer in the *Theolog. Repos.* vol. i. p. 59, *Dr. Mangey* in *Bowyer*, and the *Æthiopic* version. With the same version I omit *οὐδὲ* in the next *verse*, and *ἰ* in the *fourth verse*: if I mistake not, to the great improvement of the passage. The words—*οἱ τινὲς παρεισέλθοι*—which appear like an explanation of *παρεισκατοῦς*, are well unnoticed by the *Syriac*, *Æthiopic*, and *Coptic* translators.

V. 15. The word *ἁμαρτωλοὶ*—*sinners*—is not here used in its absolute and proper sense, but merely as a *political* term of distinction: see the note on Matt. ix. 10.

V. 19. Upon this *verse*, see *Silva Critica*, i. p. 125.

CH. III. v. 4. *πᾶσιν* is what *grammarians* call a *middle word*: see the same work, iii. sect. 134.

V. 16. The *Syriac*, *Coptic*, and *Æthiopic* translators read—*τοῖς ἐπιμασι*: which I follow.

V. 17. The *Æthiopic*, *Vulgate*, and *Coptic* versions properly omit, in my opinion, the words *ἡς Χριστοῦ*: which have all the look of an interpolation.

V. 20. The *Æthiopic* translator, for perspicuity, I presume, renders the latter clause of this *verse*, as I have done.

V. 22. Our *Æthiopic* translator does not acknowledge the words *καὶ οὖν Χριστὸν*: and, I think, very properly.

CH. IV. v. 10. The *Arabic* and *Coptic* versions properly connect the 9th and 10th verses.

V. 12. No notice is taken of that strange clause—*οὐδὲν μὲ ἀδικῶσιν*—by the *Æthiopic* version. If any thing must be retained, I would read with the *Coptic*—*οὐδὲν μὲ ἀδικῶσιν*—do me not so much injury as to make all my pains fruitless.

V. 14. a messenger: *αγγελοι*: see the note on 1 Tim. iii. 16.

V. 17. All the old versions read *ὑμᾶς*.

V. 20. The *Æthiopic* omits the *δε*, with which the rest introduce this verse.

CH. V. v. 1. The *Syriac* and *Coptic* versions omit *καλῶς*.

V. 12. On this verse, the reader may consult my note in the edition of *Virgil's Georgics*, ii. p. 46.

CH. VI. v. 1. *be overtaken*, or *tried effectually*, so as to be overcome: *πειρασθῆς*: equivalent, if I mistake not, in this use, to *λαθῆς*. Thus in that pleasant passage in *Plutarch's Treatise upon Flattery and Friendship*:

Γερῶν γίροντι γλαύσται ἡδίσταται ἰχθίῳ
 Παις παίδι, καὶ γυναικὶ προσφορὸν γυνή,
 Νόσων τ' αὖθις ἰσχυροῖσι, καὶ δυσπραξίᾳ
 ΛΗΦΘΕΙΣ ἰσχυρὸς ἔσται τῷ ΠΕΙΡΙΖΟΜΕΝΩ.

And thus *Horace*:

Si latus aut renes morbo TENTANTUR acuto:

and others abundantly. This term seems more expressive of the apostle's intention in this place, than either *tried* or *tempted*, without some additional terms.

V. 2. All the old versions seem to have read *ἀναπληροῦνται*, in the *future tense*.

V. 4. *his neighbour*: *τοῦ ἑαυτοῦ*: alluding, I apprehend, to *himself*: as *τις*—the *certain person*—points out some opponent easily understood, no doubt, by the *Galatians*. Perhaps, the *Coptic* reading is genuine—*ἑαυτοῦ*: a common mistake in this word.

V. 8. I follow the *Syriac* translator in omitting *ἰσχυρῶς*.

NOTES

ON THE EPISTLE TO THE

EPHESIANS.

CHAP. I. ver. 3. *liberally bestowed*: *εὐλογησας*: see 2 Cor. ix. 6.

V. 4. *the Jewish state*: *κοσμον*: the context shews this, I think, to be intended: and why should we leave obscure a phrase not intelligible in its *verbal* acceptation in our language? See Gal. iii. 17. 19. Rom. iv. 10. 13. Col. ii. 20. Heb. ix. 1.—The other alterations in this *chapter* are not of such moment as to require a distinct specification. I have endeavoured to give some degree of clearness to the most inartificial piece of writing in the universe. I have been compelled to a similar censure before, at 2 Cor. viii. 22.

CH. II. v. 1. *to trespasses*: *παρὰπτωματα*: see Rom. vi. 2. 11.

V. 2. *darkness*: *αιρος*: see vi. 12. So *Homer* and *Hesiod* often.

----- ἰκαλυνψι δ' αὖρ' ἥρι πόλλη: Il. Γ. 380.

ηρι, σκοτιῃ: Schol.

----- ηροειδία ποττοι: Ψ. 744.

ηροειδία, σκοτεινόν: Schol.

V. 11. I leave this verse in its original *phraseology*: to transfer it into our own idiom, would occasion a much greater deviation from the author, than a translator can allow himself to make.

V. 12. I have altered the construction of this verse, consistently with the original, and to the advantage of the reasoning. And so below.

V. 13. I follow the *Æthiopic* translation in omitting the words *εἰ Χριστῷ Ἰησοῦ*, which seem impertinent in this place.

V. 16. The *Syriac* omits *εἰ αὐτῷ*: which is as well.

V. 22. *spiritual*: *εἰ πνευματι*: the same as *πνευματικόν*: but these forms of expression I have again and again attended to.

CH. III. v. 9. *the dispensation*: *ἡ οἰκονομία*: this is the reading of all the ancient versions but the *Arabic*: which is true also of the omission of the words *διὰ Ἰησοῦ Χριστοῦ*.

V. 13. The *Syriac* is with me in my construction of this verse: the *Coptic* is ambiguous like the original: the rest are with our version.

V. 14. The words—*του Κυριου ημων Ιησου Χριστου*—are not found in the *Coptic* and *Æthiopic* versions.

CH. IV. v. 4. I omit *της αληθειας* with the *Æthiopic* translator: and *υμων*, with him and the *Coptic*, in the next verse.

V. 15. I understand *τα παντα* as *οι παντες*: or it may be connected with *αληθινους*. I forbear attending to the more trivial variations: and the reader probably, as well as myself, begins to be weary of these *minutiae*. The learned reader will perceive my inducements, and the unlearned would receive no instruction from my account of them.

V. 17. The *Coptic*, *Vulgate*, and *Æthiopic* omit *λοιπα*.

V. 19. I prefer *και πλατειας*, with the *Æthiopic*.

V. 27. the accuser: *τη διαβολη*: or slanderer: see 1 Tim. iii. 11. v. 14. Tit. ii. 3. 1 Pet. iii. 16.

CH. V. v. 4. *unseasonable*: *τα ουκ ανηκουσα*: i. e.—*κατα τα—upon improper subjects*—i. e.—*unseasonable*.

V. 5. The *Æthiopic* and *Arabic* versions omit the *και* before *διον*: see Luke ii. 26. ix. 20.

V. 13. is *light*—viz.—*in the light*: as ver. 8. and is thereby brought to shame. After all, this is to me one of the most difficult passages of scripture, and has cost me more fruitless pains than any other.

VV. 20 and 21. There is some variety of reading here in all the versions. The *Syriac* I follow, as most suitable to the context.

V. 22. I have avoided obscurity; or we might render more exactly thus: *even as the Christ is head of the church, and the saviour of that body*. See Col. i. 8.

V. 27. The reader, who is so disposed, may see an illustration of this passage in my *Silva Critica*, i. sect. 54.

V. 32. viz. the incorporation of *Gentiles* as well as *Jews* in the church of the *Messiah*.

CH. VI. v. 4. *be not severe*, so as to provoke to passion: *μη παροργιζετε*: the expression of the effect, as often, seems put for the cause: the consequence of *harshness* for the thing itself.

V. 9. *equally*: *τα αυτα*: the same, I apprehend, as *την ιουτητα* at Col. iv. 1.

V. 12. viz. against *Jewish* governors, who have a dispensation of religion from heaven, as well as against *heathen* magistrates, under the darkness of superstition and idolatry.

V. 18. *in your mind*: *ο πνευματι*: as ye keep watch: see John xi. 33.

NOTES

ON THE EPISTLE TO THE PHILIPPIANS.

CHAP. I. ver. 1. *overseers*: *ἐπισκοποις*: see the common translation at Acts xx. 28. and my note on 1 Tim. iii. 1.

V. 3. The reader will perceive a considerable alteration in the construction of this verse and the following; and, I think, much for the better. And so in v. 7. and 14.

V. 5. *kind contribution*: *κοινωνία*: this is an easier sense: see Rom. xv. 16. Heb. xiii. 16. &c.

V. 7. *this ministry*: *τῆς χάριτος*: see note on Rom. xii. 3.

V. 11. All the versions are capable of this sense, which is certainly the best. They probably read without the *article* after *δικαιοσύνης*, or read it *τῆς*.

V. 17. This transposition is required by the context, and has the authority of the *Syriac*, *Æthiopic*, *Coptic*, and *Vulgate* versions.

V. 20. *disgrace myself*: *αἰσχυνθῆσθαι*: or *be disappointed*: see Rom. v. 4.

V. 25. The transposition of the *two substantives* in this verse is authorized by the *Syriac*, and, in some measure, by other versions; to say nothing of the context.

V. 27. There is an *ellipsis* in this verse by the omission of *ἰδοὺ καὶ ἀκούω* after *ἐμὸν*. I have attempted to avoid this irregularity.

All the *eastern* versions insert *καὶ* before *ψυχῇ*.

V. 29. In connecting this verse with the former, I follow the *Syriac*, *Æthiopic*, and *Arabic* translators.

CH. II. v. 2. The translation of this verse is asserted, and, in the main, I think, beyond dispute, in my *Inquiry into the Opinions of the early Christian Writers*: to which I refer the reader, who wishes for satisfaction upon this point.

V. 12. My translation of this passage is as consistent with the original, and, the reader will allow, much more with the scope of the writer, than the former: see v. 4. So also in the next verses.

V. 25. *of my concerns*: *τῆς ἑμέας μεν*: literally—*of this business of mine*: meaning the *particular errand*, on which he went.

V. 30. Our translators quite misunderstood this passage. The defect of the *Philippians*, or rather, towards them, was the apostle's inability to come himself, which he sent *Epaphroditus* to supply.

The other alterations in this chapter do not require a particular notice.

CH. III. v. 1. *rejoice*: χαίριτε: or—all hail!

V. 2. In the last clause of this verse I follow an interpretation in *Outaker's* Advers. Miscell. p. 826. edit. Traj. ad Rhen. But the *literal* similarity cannot be preserved in a translation.

V. 9. The *Æthiopic* and *Syriac* versions well omit the words *ἐν τῇ πίστει* at the end of the verse.

V. 11. *dead works*: νεκρῶν; or *dead things*, or a *dead condition*: see Rom. vi. 5.

V. 12. This passage must be ranked among those, on which I have enlarged in *Silva Critica*, ii. sect. 83. I hope for another opportunity of attempting to explain it. See *Silva Critica*, iv. p. 187.

V. 15. *men in understanding*: τελειοί: *grown up men*, and not *babes*, in Christ: see 1 Cor. xiv. 20. And I suspect the purity of the latter part of this verse.

V. 16. The *Vulgate*, *Coptic*, and *Æthiopic* omit το αὐτο φρονεῖν: and some of the versions also κατὰ.

V. 19. *end*: τέλος: or *object in view*: 1 Pet. i. 9.

CH. IV. v. 8. *respectable*: τιμῆν: this word has not a sufficiently ancient cast, but so exactly represents the original, as to deserve the preference to every other.

V. 19. *glorious riches*: πλουτοὶ ἐν δόξῃ: this *idiom* has been often adverted to before.

NOTES
ON THE EPISTLE TO THE
COLOSSIANS.

CHAP. I. ver. 12. *thinking worthy*: *ἰκανοῦμαι*: I look upon this to be the force of the word here and 2 Cor. iii. 6. See also 1 Tim. i. 12.

V. 14. The *three* most valuable ancient versions, *Syriac*, *Coptic*, and *Æthiopic*, take no notice of the words *διὰ τοῦ αἵματος αὐτοῦ*.

V. 17. *above*: *πρὸ*: see James v. 12. 1 Pet. iv. 8.

V. 18. The word *ἄρχη* seems evidently to be interpolated here, and is probably a gloss of *πρωτοτοκεας*: see note on Acts iii. 15. The *Æthiopic* version has no traces of it.

V. 27. It can hardly be doubted but that the words *ἡ ὁμοία* have been transposed. As to the sense it is the same thing.

V. 28. *grown-up*: *τελειον*: see note on Phil. iii. 15.

CH. II. v. 2. I follow the *Æthiopic* translator, who probably read *κατὰ Χριστόν* a little variation from the present text. What mystery is meant, admits of no doubt from a multiplicity of passages: see Eph. i. 9. iii. 9. &c.

V. 7. For *καθὼς*, the *Æthiopic* translator read—*καὶ οἷς*—which is more elegant, or *καὶ ὡς*: either of which I prefer.

V. 8. The *Coptic* reads—*βλῖπτει σου*—which preserves the connexion better.

V. 9. *substantially*: *σωματικῶς*: viz. actually and truly. I might have rendered literally as our translators; but the meaning would not have been clear. *Καὶ Πυρρίνιος, ἀπὸ τοῦ φανισθαι ἡμῖν Πυρρίνια σωματικωτέρην καὶ ἐπιφανιστέραν τῇ πρὸ αὐτοῦ προσεληλυθεναι τῇ σκεψῇ*. Sext. Empir. p. 2.

V. 11. *Vulgate*, *Æthiopic*, and *Coptic* omit *ἁμαρτιῶν*.

V. 13. Several MSS. it seems, omit *ἡ* before *τοῖς παραπτώμασι*, but no version: for this acceptance of the passage appears to be a very ancient error: see the note on Eph. ii. 1.

V. 14. *Syriac* and *Æthiopic* read, after *χειρογράφοι, τῇ ἐφιληματῶν*: which appears to me genuine.

V. 15. The translation here given is unquestionable: but I hope to illustrate it at large elsewhere: see *Silva Critica*, iii. sect. 143.

V. 17. The *Æthiopic* version has no traces of the words—*το δε σωμα του χριστου*: and they have much the appearance of an interpolation by some impertinent expositor.

V. 21. *eat not*: *μη ἀψῆ*: so 2 Cor. vi. 17. Levit. vi. 27. LXX. and elsewhere; and other writers.

V. 22. I omit that idle phrase *τη ἀποχρησι*, with the *Æthiopic*. The *Coptic* joins a *negative* with these words: not satisfied, I suppose, with the passage.

CH. III. v. 3. *in God*, as in a *store-room*, ready for future use. *κεκρυπται* is equivalent to *τεθηκευρηται*: of which the reader will be convinced by consulting ii. 3. Matt. xiii. 44. 2 Tim. i. 12. Rev. ii. 17. Hence light is thrown on Luke xx. 38. on the last clause of Matt. vi. 1. and other important passages of the N. T. See *Silva Critica*, iv. p. 5.

V. 5. I consider *κατα* to be understood before *τα ουτι της γης*: a most common *ellipsis*: so Eph. v. 4. Heb. v. 1. &c.

V. 7. I have altered the construction of this verse merely to avoid ambiguity and clumsiness.

V. 11. The *Æthiopic* omits *τα πατα και*: *Coptic* only *και*: whom I follow.

V. 15. All the *eastern* versions, but the *Arabic*, read *χριστου*, and not *Θεου*: and for the construction, which I adopt, see Eph. iv. 4. &c.

V. 16. *yourselves*: *αυτους*: compare Eph. v. 19.

thankfulness: *χαριτι*: so Heb. xii. 28. and elsewhere.

V. 17. In the variations here I follow the ancient versions.

V. 18. The word *αυτου* has the air of an explanatory interpolation, and is wanting in the *Æthiopic*.

V. 24. *of sons*: I insert this to point out the sense of the *apostle*: see Rom. viii. 17.

CH. IV. v. 16. *that of the Laodiceans*: *της εν Λαοδικειας*: viz. the *Laodicean epistle*—that written to them by me. On this phrase, see the note on Luke viii. 27.

NOTES

ON THE FIRST EPISTLE TO THE THESSALONIANS.

C_{HAP. I. ver. 1.} The clause, which I have here omitted, is not found in the *Syriac*, *Vulgate*, and *Æthiopic* versions: and only part of it in the *Arabic*.

V. 5. For the propriety of this connexion, see 2 Thess. ii. 13. and in this all the ancients are unanimous.

V. 6. I follow the *Æthiopic* in omitting *και*.

V. 8. The *Syriac* ends the verse with *περι υμων*: and the *Æthiopic* has something like it.

CH. II. vv. 5 and 6. I have taken the liberty of reducing this *hyperbaton* or transposition, whichever it be, into its natural order, as perspicuity required.

VV. 9 and 10. I follow the distribution of the *Syriac*, which places the passage in a much more striking point of view.

V. 16. *is overtaking*: *οπισθεν*: literally *hath overtaken*, on account of its nearness and certainty. And for the phrase—*η οργη εις τελος*, I refer the reader to my *Silva Critica*, ii. p. 50. So too Diod. Sic. p. 85. ad im. ed. Rhod.

CH. III. v. 11. All the *eastern* versions omit *και* before *παυει*: as in v. 13. except the *Coptic*.

CH. IV. v. 6. Upon this passage, see my *Silva Critica*, i. p. 106.

V. 15. *go before*, or *go to*: *οπισθεν*: which latter were a much more elegant use of the word: *Non pervenimus ad mortuos*: shall not *continue* in the sleep of death like them. And so in the other *six* places where the word is found in the N. T. in them indeed with a *preposition*, but several times in the LXX without one. Now, however, I prefer the common acceptation; convinced by the judicious remarks of *Dr. Symonds*.

V. 16. *in the cause of Christ*: *α χριστου*; viz. those that have suffered death, or exposed themselves to such suffering, in the profession of the gospel. This is my notion of the passage now, and, I think, upon the best authority, Rev. xx. 4.

Сн. V. v. 1. See the note on Acts i. 7.

V. 10. It seems to me more suitable to the scope of the writer to understand the expressions of *wake* and *sleep* in their figurative sense; and I have translated them accordingly.

V. 13. The variations in this verse are altogether authorized by the *Syriac*, and partly by the other ancient versions, except the *Arabic*.

V. 18. I think *καιρη* or *χρονη* to be understood here, as in 1 Tim. iv. 8, and other places.

V. 20. In justification of this change, see 1 Cor. xiv. 1.

V. 21. I look upon *το καλον* here to be a common *Hebrew* formula for *το καλλιστον*.

NOTES

ON THE SECOND EPISTLE TO THE THESSALONIANS.

CHAP. I. ver. 6. I have been forced to give a turn to this passage, after the example of some of the old translators, which the phraseology of the original will scarcely authorize.

V. 10. This is not the only place, in which, I think, we should read *ἐκτελέσει* for *ἐκτελέσει*: at least this latter word is better accepted with that *transitive* power, common enough in the best Greek authors, of the *Hebrew Conjugation Hiphil*. We thus obtain a much easier construction, and banish a most awkward parenthesis. See note on Rom. iii. 2.

V. 11. The present translation of the two last clauses, though not so clear (which must be attributed to the obscurity of the original) is more exact, than what I gave in a former essay; which was this: *And fill you with every disposition for goodness, and with a powerful operation of faith.*

CH. II. v. 2. Though nothing can be clearer to me, than that the *μὲν* before *διὰ πνεύματος* is superfluous, and that no good sense can be made of the present reading, which does not agree with the 15th verse; and this assumption would interfere with no doctrines or opinions, and make good sense of an inexplicable passage; I have not ventured to translate accordingly, without further authority.

the Lord: τοῦ Κυρίου: this is the reading of all the ancient versions but the *Arabic*.

V. 9. The word *ψευδούς* seems equally to belong to all the foregoing substantives.

V. 12. *deceit*: ἀδικία: see the note on Luke xvi. 9.

CH. III. 16. The *Syriac* omits *ἡμεῖς*: the *Ethiopic* expresses time: see the note on 1 Thessa. v. 18.

NOTES

ON THE FIRST EPISTLE TO TIMOTHY.

CHAP. I. ver. 2. *faithful*: *πιστός*: the same as *πιστός*: an idiom frequently pointed out: see 1 Cor. iv. 17.

V. 3. *continue*: *προσμεῖναι*: the infinitive mood, in these epistles, and in all precepts of Greek and Latin writers, is perpetually used as the imperative: see *Silva Critica*, iii. sect. 122.

V. 10. *enslavers of mankind*: *ἀνδραποδισταίς*: see the scholiast on the *Plutus* of *Aristophanes*, v. 521. whence appears the gross error of *Archdeacon Paley*, who asserts in his *Philosophy*, upon the subject of *Slavery*, that no passage is to be found in the "Christian Scriptures, by which it is condemned, or prohibited."

V. 11. *holy*: *μακαρίον*: I shall give my reasons elsewhere for thus rendering the word, when applied to the *supreme Being*: and the pertinency of it in this connexion is very visible. In the mean time the reader must excuse me for referring him to *Hesychius* only in the word *Μακάρις*.

V. 12. *I am thankful*: *χαρὶς ἔχω*: *habeo gratias*: and so elsewhere.

V. 13. *a reviler*: *δυνάστης*: see the note on Matt. v. 11.—And *ὀφειστής* is one that commits *bodily* injury to another: for which I am acquainted with no proper term in our language: see the note on 2 Cor. xii. 10.

V. 15. *true*: *πιστός*: or *what may be relied on—worthy of belief—credible—viz. true*.

V. 18. Instead of *ἐν εἰ*, the *Æthiopic* translator read *ἐν μέ*: and, if that be not the genuine reading, and mine the true sense of the passage, it is, I confess, and always was, totally unintelligible to me.

CH. II. v. 2. *they may go through*: *διὰ γοῶν*: this admirable reading, most suitable to the whole context, is preserved only by the *Arabic* translator.

veneration: *σεβασμῶν*: see Acts xxvii. 1. 2 Thess. ii. 4.

V. 4. *to be in safety*: *κατασφαλύναι*: for, in such times, truth may be preached with security, and will be received with attention. Not so during wars and tumults: for, as *Cicero* says, *Inter arma silent leges*.

V. 6. *that testimony*, or *that mystery*: το μυστήριον: which consisted in the election of *all men*, *Gentiles* as well as *Jews*, into a covenant with God: see Rom. xvi. 25. 26. Gal. iv. 4. Eph. iii. 3. Col. i. 26. This is the reading of one MS. and best suits the passage: but I cannot adopt it, as the other word is not improper, against the authority of all the ancient versions.

V. 7. The words ἐν Χριστῷ have no place in any of the ancient versions: and were probably interpolated from Rom. ix. 1.

V. 9. Compare Tit. ii. 3.—The discernment of the excellent *Æthiopic* translator alone saw the *hendyades* in this verse: χρυσὸν and μαργαρίταις belong to πλεγμασιν. Those incomparable verses of *Homer* are well known; Il. P. 51.

Ἄλματι οἱ δίδωτο κομῆς, Χαρίτισσιν ὁμοίαι,
Πλοχμοὶ δ', οἱ χρυσὸν τε καὶ ἀργυρὸν ἐσφηνῶντο.

See also for the variation at the beginning of the verse de Rhoer, on Porph. de Abst. p. 310. See too *Silva Critica*, iii. sect. 146. and iv. sect. 193.

V. 10. I am in doubt, whether this translation, or that given before in my *corrections* of our version, be the better.

V. 14. On this passage, see my *Silva Critica*, l. p. 125.

CH. III. v. 1. *the office of an overseer*, or *an overseership*: ἐπισκοπῆς: and *an overseer*: ἐπισκοπός: nothing can be more apposite and exact. And yet some delicate censors will tell you, this is vulgar and ridiculous. We tell them, in our turn, that they are led away by *prejudice*, by an interested system, and the power of *habit*. I should be glad, if they could inform us, why they take no offence at Acts xx. 28. What would they think of *BISHOP Agamemnon*, *Æsch. Eum.* 743. and of *twenty* other specimens of the same kind?

VV. 2 and 3. Many of these words admit of some variation, but of no moment, in the translation of them. We might render —*ὑπερηλας*—*vigilant*: *σωφρον*—*of a sound mind*: *σιμῶν*—*orderly*: and give good authorities for these variations. And *παροιῶς* properly means one *riotous from intemperance in wine*.

V. 15. I look upon the language of this verse to be *elliptical*; and, in defence of my translation of it, refer the reader to Gal. ii. 9. Eph. ii. 20. 1 Pet. ii. 5. Rev. iii. 12. The full construction would be: ζῶντος (σε, ὃς τις ἢ) στυλας.

V. 16. Not θίς, but εἰ, or ἐς, is the reading of the *Syriac*, *Coptic*, *Æthiopic*, and *Vulgate* versions: otherwise θίς would have stood very well, to the same sense as Matt. i. 23.

messengers: ἀγγελοῖς: viz. *apostles* and *preachers* of the word: so called here, because our author was looking out for expressions to aggrandize the subject: see Acts iv. 20. x. 41. Gal. iv. 14. 1 John i. 1. Rev. i. 20. &c.

believed on: πιστευθῆ: or *established by evidence*: see the note on 2 Thess. i. 10.

CH. IV. v. 3. I have endeavoured to give an easy, and connected, and intelligible turn to this passage.

V. 4. I have broken through the irregular disposition of the original. Our author abounds in these *hyperbata*.

V. 6. *thou art acquainted*: παρεκλινουσαις: so Luke i. 3.

V. 8. On this verse, see my *Silva Critica*: iv. p. 196.

V. 12. All the ancient versions, but the *Arabic*, omit the words —*οι πνευματι*.

V. 14. *by authority*: δια προφητειας: viz. of teachers: see i.

18. On—*for the purposes of teaching*—according as the word is supposed to be in the singular or plural number.

V. 16. The *Æthiopic* and *Arabic* take no notice of αυτοις.

CH. V. v. 4. All the versions, but the *Coptic*, omit καλον και: interpolated from ii. 3.

V. 17. *reward*: τιμης: as price elsewhere: Matt. xxvii. 6.

CH. VI. v. 4. *he is besotted, or is blinded*: τυτυφλωται: for so the *Æthiopic* version; which I once followed, because it seemed to make an easier connexion and a better sense. But see *Silva Critica*, iv. p. 203.

V. 6. *a sufficiency*: αυταρκειας: or a competency. What follows justifies this translation. The apostle argues with them from their own language, and upon their own ideas.

V. 8. *covering*: σκεπασματα: either clothes, or houses, or both: see *Silva Critica*, iii. sect. 147.

V. 17. I follow the construction of the *Æthiopic*.

V. 19. On this verse, see my *Silva Critica*, i. sect. 10.

V. 21. I supply the words, of Christ, to prevent a vacuum in the sentence: and the *Æthiopic*, I presume, for no other reason supplies, of God.

NOTES
ON THE SECOND EPISTLE TO
TIMOTHY.

CHAP. I. ver. 8. I am quite at a loss, whether the clause *κατα δυνάμει θεου* should stand thus, or be connected with *ευαγγελισμῶν*—*the gospel, which is after the power of God.*

V. 12. *I have no misgivings*: *οὐκ ἐπισχυσιμαί*: the word has occurred before in an equivalent sense, Rom. ix. 33.

CH. II. v. 6. On this verse, see my *Silva Critica*, i. p. 155.

V. 26. This passage has been much exercised by the critics. The obscurity has chiefly arisen from not referring *αὐτου*—*him*—to *δουλου*—the servant of the Lord in ver. 24. See *Silva Critica*, iv. p. 209.

CH. III. v. 2. *Christians*: *οἱ ἀνθρώποι*: specific men: so in Matt. x. 17. it means *Jews*.

V. 6. Upon this verse, see *Silva Critica*, i. p. 147.

V. 11. *the country about Lystra*: *Λυστρίαις*: see note on Acts xvi. 2.

V. 13. The variations here were intended to preserve the beauty of the figure in the original.

V. 16. All the old versions omit *καί* before *αφελιμῶς*, except the *Æthiopic*, whose single testimony is with me, I own, equivalent to all the rest in a difficult or disputed passage. In the other case we must retain the old translation, referring *γραφεῖ* to the writings just mentioned.

CH. IV. v. 3. Literally—*rubbing their sense of hearing for themselves*: *κνηθόμενοι*: So *Lucian*, de Salt. 2. *τὴν αὐτῶν πτερὰ κνηθόμενοις*: *tickling their ears with a feather.*

V. 6. *I am offering myself for a sacrifice*: *σπονδῶμαι*: in grateful acknowledgment to God for my victory. Literally—*I am pouring out myself as a libation*: but this would not be so intelligible to common readers.

V. 7. *I have been faithful to my engagements*, by an honourable observance of all the laws of the games: see ii. 5.

V. 8. *umpire*: *κριτής*: this is a good *English* word, and does more justice to the original by keeping in view this very elegant allusion of our apostle.

NOTES

ON THE EPISTLE TO

TITUS.

- CHAP. I. ver. 4. Most of the ancient versions omit ελως.
 V. 10. All the eastern versions omit καὶ before ἀνυποτάτοι.
 V. 12. *greedy*: ἀργαί: see *Silva Critica*, parts iv. and v. on this place.
 CH. II. v. 3. *behave*: καταστραφῆναι: see Porph. de Abst. p. 311. ed. de Rhoer.
 V. 7. On this place, see *Silva Critica*, i. sect. 34. and also on ver. 11.
 V. 13. *gladly entertaining*: περιεχόμενοι: *amplectentes*: see Acts xxiv. 15. and, for the sense here given, 2 Tim. iv. 8.
 CH. III. v. 10. *a fomentor of divisions, or sects, or parties*: αἰρετικοὶ ἄνθρωποι: see 1 Cor. xi. 19. The criterion of such a person may be found in Rom. xvi. 17. The apostles were their instructors.
 V. 11. viz. he sins against his own *knowledge* and *conviction*: and cannot, therefore, be reclaimed by any *information* of a *teacher*.

NOTES

ON THE EPISTLE TO

PHILEMON.

- CHAP. I. vv. 4 and 5. I have exhibited the several classes of this passage in their regular order: see the note in my *Commentary* on St. Matthew vii. 6.
 V. 6. I omit οὐδ' αὖν, with the *Æthiopic*.
 V. 12. See *Silva Critica*, iv. p. 213.
 V. 16. I have followed my inclination here in *anglicising* the peculiar *phraseology* of the original; and would gladly have followed it on many other occasions, if prejudice could have borne it; but too many still look with pious admiration on unintelligible obscurity; and are, doubtless, much edified thereby.

NOTES

ON THE EPISTLE TO THE

HEBREWS.

CHAP. I. ver. 3. Without deviating from the real import of the original, I have endeavoured to make this introduction more intelligible.

V. 6. The word *παλι* has evidently got out of its proper place, to which I have restored it, after the *Syriac* and *Æthiopic* translators. The *Coptic*, not liking, I suppose, its situation, drops it altogether.

dispensation : *οικονομία* : see ii. 5.

V. 7. Some reverse the translation here given, and render : *Who maketh winds his messengers and flaming fire his ministers* : which makes the passage just nothing at all to the writer's purpose ; and, not to speak harshly of these translators,

- - - *ignorata premit artis crimine turpi.*

See the note in my *History of Opinions*, p. 79.

V. 8. In justification of this, see the same work, p. 274.

V. 12. I follow what is undoubtedly the genuine reading of the LXX, though long ago corrupted.

CH. II. v. 9. I have removed the *hyperbaton* in this verse, and given the clauses in their natural order. With respect to the preceding verse, there is reason to doubt a very material error indeed in the reading of it. But of these niceties and uncertainties elsewhere.

V. 15. I have no doubt of the translation here given. The author, to bring the *relative* and its *antecedent* together, suspended the construction to the end of the verse.

CH. III. vv. 3. and 4. I never saw any thing like a tolerable account of this dark passage. I have given a translation according to the best ideas, that I could form of it. I understand the clue to ver. 3. to be contained in i. 2. and that to ver. 4. in Christ being *Emanuel*, or the *agent* of God, equivalent to God himself : as in various passages. I should be glad of a better explanation.

V. 5. Several of the ancient translators appear to have rightly understood this verse.

V. 6. The *Æthiopic* and *Syriac* well omit *Ἀρβαν*, interpolated, it is probable, from ver. 14.

CH. IV. v. 3. The reader in several parts of this *epistle* will observe many variations from the received version; principally by a difference of construction, which the learned will easily discover, and from a specification of which the unlearned could receive no advantage. If I have thrown any light upon such obscurity, it is well.

V. 12. *mind*: λογῆς: or *reason*, or *wisdom*. It is plain, that *word* would not be pertinent here: see the note on John i. 1. and compare Rom. xi. 34. 1 Cor. ii. 16. from Isaiah xl. 13.

V. 15. On this verse, see my *Silva Critica*, i. sect. 18. and in this I am confirmed by the authority of the *Æthiopic* version.

CH. V. v. 9. *by his death*: τελευτήσας: see Luke xiii. 32. Levit. viii. 22. LXX.

V. 12. *on the contrary*: καλῶν: see Matt. iv. 7. and many other places.

CH. VI. v. 2. *judgment*: κρίσις: or *irreversible sentence*, whether to *happiness* or *misery*.

V. 7. *falling on it from God*: ἐρχομένην ἀπὸ τοῦ Θεοῦ: so I venture to dispose of the phrase from mere *conjecture*, because the passage is unintelligible and absurd without it: see Acts xiv. 17. Zech. x. 1. *Silva Critica*, iii. sect. 151.

V. 10. The *Syriac*, *Vulgate*, and *Æthiopic* omit τοῦ καπνοῦ, and the rest forms a *hendyades*.

V. 12. It is not improbable, that we should here read τῆς for τῶς: and so several of the ancient translators appear to have read. The *participle* is used as a *substantive*, as often.

CH. VII. v. 3. I have preferred this intelligible, though free, translation of the original, to what must appear a strange paradoxical account to common readers.

V. 11. The *Æthiopic* version has not the last clause of this verse; and, I think, very properly: for it has much the appearance of an explanatory interpolation from some annotator, who would leave no deficiency.

V. 14. I approve the sense given by the same translator to προηλθόν.

V. 19. I apprehend γινώσκω to be understood from the preceding verse: and this, I think, much assists the passage.

V. 25. *to manage their concerns*: εἰς τὸ ἐπιμελεῖσθαι: see this notion otherwise expressed in ix. 24. See also *Epicteti*, sect. 40. but there is no need of authorities to establish this sense of the word.

V. 26. Literally—from the sinners—viz. whose mediator he is, so as to be in no danger of contagious defilement.

V. 28. I distinguish the concluding clause into two distinct assertions; one a son for ever, in opposition to many successive priests, each for a season; and a son made perfect, in opposition to priests with infirmities.

CH. VIII. v. 2. The *Syriac* and *Æthiopic* read ὁ Θεός, and they only: for this reading is wrongly given to the *Coptic* also in the *Latin* translation.

CH. IX. v. 1. τὰ τὰ ἁγία κατὰ μέρος and the public sanctuary: or, and the sacred furniture: τὰ τὰ ἁγία κατὰ μέρος: for this reading, so suitable to the context, was a conjecture of mine very early in life; and I was gratified to find afterwards that the *Coptic* translator followed this reading. His version is express to this effect. See *Silva Critica*, v. sect. 216. on the passage.

V. 14. with a spotless mind: διὰ πνεύματος ἀμώμου: more literally, spotless in his mind: in contradistinction to the mere bodies of sacrifices under the law, spoken of in the former verse. The *Æthiopic* version has no epithet to πνεύματος: The *Coptic* and *Vulgate* read ἁγίου, for αἰνίου: which is not amiss: offered himself, with a holy mind, a spotless victim unto God.

V. 19. The construction, which I have given, of the conclusion of this verse, depends only on the position of a comma, and reconciles our author with the fact recorded in Exod. xxiv. 8. Of many such variations, and some very important, grounded solely on the adjustment of arbitrary points, I have thought it superfluously tiresome to give a particular enumeration in these notes.

V. 28. without any sin-offering: χωρίς ἁμαρτίας: not like the high-priest, who never appeared without one.

CH. X. v. 12. In this place the *Æthiopic* version has adopted the connexion, which I prefer: see ver. 1. and 14.

V. 14. The construction of the *Arabic* is more easy in this place, by reading μὴ προσφύρα, in the nominative case.

V. 17. I look upon the καὶ here to be introductory to the second quotation: see viii. 10. 12.

V. 25. association in the gospel: κοινωνίαν: viz. our collection together—our assemblage—unto Christ: our Christian fellowship, and our communion in the gospel: for the subject of the passage evidently is, an exhortation to perseverance, and fidelity to their engagements as Christians. In the same sense precisely is the word used in Matt. xxiii. 37. It is applicable to any kind of collection in one place: hence it is applied by Paul to the general assemblage of men unto Jesus at his second coming, 2 Thess. ii. 1. as here of a similar assemblage at his first. Such is its sense also in Matt. xxiv. 31. and so in the LXX. See 2 Macc. i. 27. ii. 7.

V. 33. *the spirit of grace, or the mercies of the gospel*: το πνεῦμα τῆς χάριτος: this would, however, appear to some a most strange and unaccountable perversion of the original; but a little consideration will shew the precipitancy of such a judgment, and prove its origin in the inadequate apprehension of scriptural phraseology. The dispensation of *Christianity* is entitled the *spirit*, and *spiritual*, in a great variety of passages; and this in contradistinction to the *carnal* ceremonies and *external* worship of the *Jews*. This is undeniable. Now the phrase—*spirit of grace, or favour, or kindness, or mercy, is spiritual kindness, or spiritual mercy*; viz. *the mercy of the gospel*; a phrase intelligible to every reader: whereas *the spirit of grace* conveys no determinate and instructive meaning to the generality of readers, or one very remote from the intention of the writer.—A similar account might be given of various other alterations that I could have been glad to make in this work: but what candour would allow these variations in the present ignorance of scriptural phraseology?

V. 34. I omit ἡ ἰαυτοῖς and ἡ οὐρανοῖς with the *Æthiopic, Coptic, and Vulgate*, though I rather think ἡ ἰαυτοῖς genuine; but would place it after γινωσκουσιν: the other words are merely a marginal exposition.

V. 36. There is some irregularity in the composition of this verse. I have given the purport of it, though not in a literal translation.

CH. XI. v. 4. *he proclaimeth himself, or speaketh of himself*: λαλεῖται: see my *Silva Critica*, i. p. 38.

V. 6. The *Æthiopic* has the word πιστος after δι. —But instead of *faith*, I should have gladly substituted in this chapter and through the whole N. T. *trust, reliance, confidence, or belief*, according to the particular exigence of each passage.

V. 7. *deliverance*: δικαιωσις: viz. from *death* in the flood. So in the former part of the *epistles, acquittal, or deliverance* from *judicial punishment*. See ver. 33.

V. 10. *contriver*: τεχνητής; *designer, architect, as well as builder*.

V. 11. On the phraseology of this verse, the learned reader may consult my *Silva Critica*, iii. sect. 132.

V. 18. *of whom*: παρὸς ὃν: I refer it to *Isaac*: see i. 7.

V. 19. I am not satisfied of the circumstance intended in the last clause: whether *Isaac's* birth be referred to, from parents as it were *dead* (v. 12. Rom. iv. 19.); or the *imminent death*, which he had just escaped.

V. 35. *for women*: γυναιξιν: this most elegant reading, far beyond the reach of transcribers, is preserved by the *Syriac* translator. We are much obliged to him. It not only maintains the construction unbroken throughout this most noble passage,

but better corresponds to the history alluded to, that of *Elijah* ; at whose prayer the widow received her son again, restored to life.

V. 37. On this verse, see *Silva Critica*, ii. p. 62.

V. 40. I have given a freer translation of this passage for the sake of perspicuity : and read, with the *Arabic* and *Alexandrine* MS. in the preceding verse, τὰς παραγγελίας.

CH. XII. vv. 1. and 2. Upon these verses, the reader may see some criticisms in my account of the *Opinions of the first Christian Writers*, p. 239. with the note on Acts iii. 15.

V. 7. The old versions unanimously disown the conjunction :: and this gives beauty and propriety to the passage.

V. 9. The same elegant construction with a question asked is found in other good writers : so *Automedon*, epig. 8.

Δεξαι, Φοιβε, τὸ δεῖπνον, ὃ σοὶ φέρω. Ἡ τοῖς ἐσθρῶ,
Δεξομαι. Εἴτα φέβη καὶ σὺ τοι, Λατρεῖδα ;

V. 15. It can hardly be doubted from turning to Deut. xxix. 18. but we should read, with the transposition of a single letter, ἐν χολῇ for ἐν χολῇ.

V. 18. The *Coptic* translator had possibly some idea of the phraseology of this verse ; and *Kypke* also rightly apprehended it, though he has but little to produce in illustration of it. Literally—HANDLED all over and burning with fire. Akin to this is that of *Virgil*.

LAMBERE flamma comas, et circum tempora pasci.

But I shall reserve myself for a more particular illustration of the phrase in my *Silva Critica* : which see in iv. p. 227.

V. 20. All the ancient versions omit the last clause of this verse.

V. 22. μυριῶν is the excellent reading of the *Syriac*, *Vulgate*, *Arabic*, and *Coptic*.

V. 25. I add ὅμιν after λαλοῦντα, with the *Syriac* and *Ethiopic*.

V. 27. I read πεποιημένοι with *Bos* : see in *Wetstein* and *Silva Critica*, iii. sect. 154. The *Ethiopic* translator, not knowing, I suppose, what to make of πεποιημένοι, omits it altogether.

CH. XIII. v. 10. my brethren ; this is in the *Ethiopic*, and gives beauty and connexion to the passage.

V. 20. All the old versions, but the *Arabic*, add Χριστός : and I connect ἐν αἵματι with μέγαν, according to the customary elegance of our author, and conformably to Phil. ii. 9. Rev. v. 9. and many parallel passages of the N. T. So *Sophocles* CEd. Tyr. 658.

Τοι οὗτοι πρὶν ἡμεῖς,
οὗτοι γὰρ ἔΝ ΟΥΚΩΔΙ ΜΕΓΑΝ
κατακτείνονται.

NOTES

ON THE EPISTLE OF

JAMES.

CHAP. I. ver. 7. and 8. The *Syriac* omits *αυτο*: and it will be allowed, I think, that this connexion of the *two* verses is a considerable improvement.

V. 14. I have resolved the *hendyades* here into its regular form, and thus endeavoured to preserve the elegance of the *figure*.

V. 15. On this verse, see my *Silva Critica*, ii. pp. 115, 116.

V. 17. The words *καταλασσει σκι* must be joined; as in Matt. vii. 29. and many other passages of the N. T.—And some have affected to ridicule my translation of this verse: the latter part of which stood thus, very accurately, in the former edition: *With whom is no parallax, nor tropical shadow*. Now if this be obscure, the author must answer for that, and not the translator. Why should we impoverish the sacred writers by robbing them of the learning and science which they display? Why should we conceal in them, what we should ostentatiously point out in profane authors?—And, if any of these wise, learned, and judicious critics think they understand the phrase—*shadow of turning*—I wish they would condescend to explain it. In this edition, however, from a desire of all the simplicity and perspicuity in my power, I have lowered and simplified the language, but at some expense of propriety.

V. 21. I should prefer—*which is able to save your LIVES: viz. to secure for you everlasting life*: and so in all other instances of this word. But we cannot bear these things yet.

V. 22. I read *ουμιν* with the *Æthiopic* and *Arabic*; and all the versions, but the *Arabic*, omit *οι υμιν* in ver. 26.

CH. II. v. 1. *glorious belief*: *πιστις της δοξης*: see 1 Tim. i. 11. and so the *Syriac* and *Coptic*. There can be no doubt of the propriety of this connexion.

V. 2. *a purple robe*: *ισθητι λαμπρα*: see *Silva Critica*, ii. p. 97.

V. 3. *ye look with favour*: *αποβλεψετε*: so Luke i. 48.

V. 4. *then*: *και*: as iv. 15. and very often.—And I read in *two* words—*δια λογισμων*.

V. 5. I follow the *Æthiopic* and *Syriac* in the construction of this verse. They seem to have omitted *και*.

V. 18. It cannot be doubted but that either *εσας* or *χαρις* is the genuine reading instead of the first *εσ*. So expressly the *Syriac*, *Æthiopic*, and *Vulgate* one of the words; and the *Coptic*, *χαρις*. The scope of the passage would alone prove it in opposition to all the MSS. and versions in the world.—And *δειξον*—*shew*—is a form of speech for—*thou canst not shew*.

V. 25. *gain her deliverance*: *δικαιωθη*: see the note on Heb. xi. 7.

CH. III. v. 6. *the varnisher*: *ὁ κοσμος*: or *adornor*: this seems a much better sense. *Persius* calls it—*a painted tongue*: sat. v. 25. See the note in *Newton's Milton*, Par. Lost, ii. 113. And so the *Coptic* translator appears to have understood the word. Much to our purpose is *Euripides*, Ion. 850.

Οἱμοι, κακουργους αιδρας ὡς αἱ στυγη,
Οἱ, συντιθεντις τ' αδικ', εἰτα μηχαναις
ΚΟΣΜΟΥΣΙ.

the wheel: *τοῖ τροχοῖ*: every schoolboy knows—

----- *metaque FERVIDIS*
Evitata NOTIS.

V. 12. The *Syriac*, *Coptic*, and *Vulgate* omit *και* before *γλυκυ*: and it is clear to me from the context, that *σοφιας* in the next verse must belong to *εργα*.

V. 18. As I have often shewn before, so I think here, that *καρπος ειρηνης* is the same as *καρπος ειρηνης της δικαιοσυνης*: so styled also by the writer to the *Hebrews*, xii. 11.—And I understand *τοῖς ποιουσι* in the *dative case*, to the no small improvement of a dark passage: see *Matt.* v. 9.

CH. IV. v. 2. I omit the clause—*δια το μη αιτιωσθαι ὑμας*—because it has all the aspect of an interpolation from the margin, upon the authority of the *Æthiopic* version.

V. 4. *ye ungodly men*: *μοιχοι*: the scope of the writer proves this sense: see the note on *Matt.* xii. 39. see also 2 *Tim.* iii. 4.—And all the ancient versions, but the *Arabic*, consent in leaving out, *και μοιχαλιδες*. The *interpolator* thought the sense defective.

VV. 5. and 6. I have endeavoured to strike something intelligible out of this hard and untractable passage. Whether with any success, the reader must judge. I despair of any very clear and pertinent sense to be discovered in it.

V. 12. All the old versions, but the *Arabic*, add—*και ὁ κριτης*. and read *εταροι* for *εταροι*, as in several places noted before.

CH. V. v. 2. *rich stores*: *πλουτος*: such as *corn*, *wine*, *fruits*, &c. see the note in my *Commentary* on *St. Matthew*, vi. 19.

V. 3. I join *ἐν τῷ* with what follows : but something more, I apprehend, remains to be adjusted ; of which elsewhere.

V. 5. *sacrifice* : *εὐχαριστία* : see the above *Commentary*, xxii. 4.

V. 7. *ἐν* is undoubtedly spurious : it is not acknowledged by the *Vulgate*, and the *Coptic* version has *καὶ* in its stead : and so the *Æthiopic*, but with some peculiarity. *Καὶ* may be easily understood, as it has but immediately preceded.

V. 12. The true reading here is *ἐν τῷ ἐκκλησίᾳ*, preserved only by the *Arabic* version. It is easy to see how the *ἐν* has been lost.

V. 20. *know ye* : *γινώσκετε* : so the *Æthiopic*, and no error more frequent, than what has arisen from the efforts of meddling and ignorant scribes to introduce an uniformity of *number* and *case*. And all the versions have the *pronoun* after *ψυχῇ*.

NOTES

ON THE FIRST EPISTLE OF PETER.

CHAP. I. ver. 2. The *Æthiopic* translator read *κατα βάπτισμον*, according to a sprinkling: as far as one can judge from his expression: and nothing is more common than this corruption in the ancients; but the present reading agrees very well with Hebrews xii. 24.

V. 11. *οὗς Χριστὸν* seems here used for *ὑπο Χριστοῦ*, i. e. under the gospel: compare ii. 20. 21. iv. 13.

V. 17. since ye call him your father: *οὗς πατέρα ἐκικαλεῖσθε τοὺς*: i. e. if ye be sons of God. So the *Syriac*, *Arabic*, and *Æthiopic*. The *Coptic* is certain: see ver. 14. and note Acts ii. 21.

V. 22. All the ancient versions, but the *Arabic* made no mention of the phrase *διὰ πνεύματος*.

CH. II. v. 1. The *Syriac*, and *Æthiopic* omit *πᾶσαι*.

V. 2. of reason: *λογικῶς*: see Rom. xii. 1.—And the words—unto salvation—are found in all the old versions but the *Arabic*.

V. 5. I readily follow the *Æthiopic* and *Coptic* in reading *οὗς ἱερατεῖον*: and so Orig. cont. Cels. p. 391. but I forbear always an ambitious display of authorities, though the result of my own reading, when others have produced them before me.

V. 7. I omit with the *Syriac* the text of scripture, which has been most awkwardly interpolated here from other passages, and interrupts the course of the argument: and with the same version I read *ἐν* in the beginning of the next verse.

V. 9. This passage seems better represented in a translation after this manner, according to Rev. i. 6.

V. 12. inquiry: *ἐπισκοπῆς*: viz. when ye are examined for imputed disobedience to his government. This suits what follows.

V. 14. commissioned: *ἐμπροσθεν*: literally sent, alluding to the *Roman* governors in the provinces at a distance from the seat of empire.

V. 18. The words *καὶ δυσκολίαι* have been lost from the end of this verse on account of the similarity of the letters, that compose them, to those of the preceding words: as any one will be

convinced at once from a comparison of the *Vulgate* and *Syriac* versions.

V. 19. *deserving of reward*: χάρις: see Luke vi. 33.

V. 23. It is a most admirable reading of the *Vulgate*, ἀδικῶς for δίκαιως: the *apostle* is exhibiting in order the series of his master's sufferings: *delivered himself up to the unjust judge*: and yet, since this reading, as *Dr. Symonds* justly observes, is not warranted by sufficient authority, I make no alteration.

V. 24. The *Syriac* has the *pronoun* after δικαιωσῇ: it seems to have got from its right place to follow μολῶσι, where it is not wanted.

might die: ἀπογινόμενοι: see Thucyd. i. 39. ii. 98. and others.

bruise: μολῶσι: properly a *weal*: or red mark from a *lash*, or *blow*.

CH. III. v. 3. On this verse, see the note at 1 Tim. ii. 9.

V. 6. The variations of this verse are inconsiderable, but of importance: for the intention of the author was entirely frustrated by our translation. In defence of them I refer to Gal. iv. 31. Gen. xii. 13. 15. xx. 2. xvi. 7. Prov. iiii. 25.

----- hic murus aeneus esto,

Nil conscire sibi, nullâ pallescere culpâ.

V. 9. In the use of εὐλογίαν to correspond with εὐλογούσιν, we have another instance of that peculiar adaptation of *phraseology*, pointed out in my *Silva Critica*, ii. p. 64. on Matt. xvi. 29.

V. 13. *zealous*: ζήλοντες: this is the reading of the old versions.

V. 16. *slanders*: οἱ ἐπηρεάζοντες: or rather those who treat you with *injury* and *insult*: see the note on John xv. 20.

V. 19. See Luke iv. 1. 18. Rom. vii. 23. and other passages.

CH. IV. v. 3. All the versions but the *Arabic* omit τοῦ βίου.

VV. 5. and 6. By the *living*, I understand *Christians*; and by the *dead*, the *unconverted Gentiles*: and upon this idea have attempted to give some meaning to a passage, which is, to me at least, otherwise unintelligible. *Incidental effects* are perpetually spoken of by the sacred writers as *designed* by God.

V. 14. I have the authority here of all the versions but the *Syriac*, for the addition of *powerful*; and of all but the *Arabic*, for the suppressed clause.

V. 15. The old translators consider ἀλλοτριωτιστικός in a similar light: and, I think, justly.

CH. V. v. 10. For the variation here, see ii. 21.

NOTES

ON THE SECOND EPISTLE OF

PETER.

CHAP. I. ver. 3. See the note on Matt. vi. 1.

V. 8. *thrive*, so as not to be an *idle incumbrance* (*αργον*—compare Luke xiii. 7.) to the ground.

V. 10. I have for the addition here the authority of all the ancient versions, but the *Arabic*.

V. 19. It is remarkable, how the obvious construction of this verse could escape the critics so long as it did. It was too *plain* to suit *Bishop Warburton*: see Div. Leg. v. p. 304. 4th edition: who was unhappily, like his great and acute disciple, over much occupied in subtilities and profundities.

CH. II. v. 1. *will craftily bring in*: *εμπαράστειν*: see my *Gloss Critica*, i. p. 109.

V. 2. The versions read *αυτολογίας*.

V. 5. On this verse, see Heb. xi. 7. 1 Pet. iii. 20.

V. 8. I prefer this connexion. He had not been accustomed among the families of God's worshippers to such *sights* and such *conversation*.

V. 10. *serve*: *οπισθεν περιουσιας*: literally *go after*—as a *servant his master*: see John i. 30. The rest of this passage I must be content to leave as I found it.

V. 12. I follow most of the old translators, who seem to have read *φουριως*: and by *αλογα* it appears more natural to understand the *mutum pecus* of the *Latins*.

V. 14. *ακαταπαυστου* seems to be the genuine reading, and is authorized by the versions.

V. 17. The words *εις αιωνα* are wanting in the most valuable versions; and were probably interpolated from Jude, vers. 13.

V. 18. For *οιτως* I read *ολιγον*, upon good authorities.

CH. III. v. 6. *δι' ον then, or during whom—in whose time—viz. in the times of which fathers.*

V. 9. The *Syriac*, *Æthiopic*, and *Vulgate* read *ημας*.

V. 16. *which*: *οις*: viz. on this subject; and I have endeavoured by the disposition of the words to prevent all misconception of the passage.

NOTES

ON THE FIRST EPISTLE OF JOHN.

C_{HAP. I. ver. 7.} The propriety, I think, of this addition cannot be doubted by those, who attend to what has preceded: and it is necessary to perspicuity.

V. 10. mistaken: *ἡμῶν*: in shedding the blood of Christ for a needless purpose. The term *liar* is harsh, and conveys an improper sense.

CH. II. v. 7. The *second* *αἷμα* is not found in any of the old versions, but the *Arabic*.

V. 19. There is a similar *ellipsis* in our author's gospel, xiii. 18.

V. 23. All, but the *Arabic*, have this addition.

V. 27. Some ignorant transcribers have substituted *ἔσονται* for *ἦσαν*: whereas nothing is more common than this use of the *future tense*: see the note on Luke vi. 40.

CH. III. v. 2. I have followed the customary construction of this verse: but there is such an inartificial disregard to regular composition in making *ὁ ἀγαπῶν* the nominative of *ἐκείνου*, and immediately leaving us to fetch a remoter *θεός* for *ἐκείνου*, as no writer could incur, who was anxious to be intelligible. This clumsiness, added to the omission of *ὁ* by various MSS. and versions, led me to a different acceptance of the passage; which, perhaps, may be more accurately translated thus: "Beloved! now are we children of God, though he hath not yet been manifested: (compare John i. 18. 2 Cor. v. 7.) What we shall be, we know; that, when he is manifested, we shall be like him; that we shall see him as he is." That is, we steadfastly acknowledge God as our father, though our inheritance be yet but a subject of expectancy, as trusting in one that is invisible (Heb. xi. 27.) We feel, however, a full confidence of future blessedness in his due time.

CH. IV. v. 8. I follow the *Æthiopic* in suppressing the *converse* clause: which is also differently arranged in the *Syriac*: a symptom of spuriousness.

V. 17. I leave this verse much as I found it, though to me unintelligible. I suspect some error in the text.

V. 19. So the *Syriac*, *Vulgate* and *Æthiopic* imperatively: see ver. 11.

CH. V. v. 6. In the addition of *the breath* to the first clause, I follow the *Coptic* and *Æthiopic* versions: and, if any one shall think it worth his while to consult, in my *Evidences of Christianity*, remark xliii. of the *second edition*, what I apprehend to be an indisputably just explanation, he will be convinced of the necessity of this disposition of the passage, and will see a beauty in the reasoning of the apostle, which he never before observed. — Upon this ground I follow the *Æthiopic* version in omitting also the last clause of the verse, which is evidently impertinent. — The expressions are harsh, and the construction embarrassed and indirect. Our author might have expressed himself better thus: "This is that Jesus who came, and was proved to be the Christ by the water, &c."

V. 8. In the omission of the *seventh* verse and of the words *τη γη* of the *eighth*, I follow precisely the *Syriac*, *Coptic*, *Æthiopic*, and *Arabic* translations. The amount of this concurrent testimony may be seen in my *Inquiry into the Opinions of the Christian Writers*, p. 141. I forbear to enlarge upon this point.

V. 13. I here follow the *Syriac*, *Vulgate*, *Æthiopic*, and *Coptic* versions.

V. 17. The *negative* *ου* is not found in the *Vulgate* and *Æthiopic*, very fortunately, in my opinion.

V. 19. *is in wickedness*: *ου τη ποιηρη κοιται*: or *is wicked*: for *ου τη ποιηρη* is merely *ποιηρος*, and *κοιται* the same as *εστι*. Thus *Hom. Od. Φ. 87*.

Κοιται ου αλγισι θυμας

NOTES
ON THE SECOND EPISTLE OF
JOHN.

VER. 8. The *Vulgate*, *Coptic*, *Syriac*, and *Æthiopic* read both verbs in the second person.

V. 9. *forsaketh*: *παρῆλθεν*: *goeth beyond this boundary*.

NOTES
ON THE EPISTLE OF
JUDE.

VER. 1. There is much variation of reading here: what I adopt has the most authority from the versions.

V. 5. I prefer this connexion of *ἀναξ* with the *Syriac*. And the *Coptic* and *Syriac* read *Θεός*.

V. 10. See my remarks on this verse in *Silva Critica*, iv. p. 243.

V. 12. On this verse, see my *Silva Critica*, ii. p. 87.

VV. 22. and 23. I have made the best I could of this passage by the help of versions and MSS: but what perspicuity can be expected in every clause of so singular a composition?

NOTES

ON THE

REVELATION.

CHAP. I. ver. 1. *messenger*: αγγελου: meaning *Jesus*: see the next verse, and ver. 11.

V. 2. For και the *Æthiopic* read, I should apprehend, κατα; it is not material as to the sense, but makes an easier construction.

V. 13. *a man*: υιου ανθρωπου: literally—a son of man: see Heb. ii. 6.

V. 15. The versions are unanimous in reading πιπυρμηνη; but, I think, less elegantly and conformably to the construction as before, ver. 14.

CH. II. v. 17. *laid up*: κειρυμμενη: see Exod. xvi. 34. and the note on Col. iii. 3.

V. 19. All the versions are unanimous in omitting και before τα ισχυα: an omission, which, against their authority, the sense would have demanded.

CH. III. v. 2. see *Silva Critica*, ii. p. 5.

V. 4. All the old versions read Αλλ' ισχυς.

V. 7. It astonishes me, that no one should have discovered the construction here, of which we have so many instances in Luke iii. Hence the addition of ειπεν in the versions, and the idle comments of the moderns.

V. 8. There is an error in the text.

V. 14. *the chief*: η αρχη: see Col. i. 18. and above i. 5.

CH. IV. vv. 2. and 3. The *Æthiopic* omits καθημενος και: which words, whether genuine or not, are superfluous in a translation.

CH. V. v. 1. Though it might be no strange thing for a book to be sealed on the back, it might not be quite so common for it to be sealed with seven seals.

V. 4. The versions have not και αναγγισαι: and in the next verse all omit λυσαι, but the *Vulgate*; as the *Æthiopic* and *Coptic* also ιστα: and properly, I presume.

V. 11. I have rendered these numbers as if they had been

transposed; see Dan. vii. 10. LXX. otherwise *μυριαδων* is understood after *χιλιαδων*. It is of no moment.

CH. VI. v. 8. *pestilence*: *θανατος*: this is undoubtedly the sense of the word in this connexion. So the LXX use *θανατος* very often. The *Arabic* translator is the only one that saw this.—I am much inclined to assign the same meaning to ii. 23. See also xviii. 8.

V. 11. I like the omission of *μικρον*, after the *Æthiopic* and *Arabic*.

CH. VIII. v. 2. I render literally, though in reality there is a redundancy of expression, after the *Hebrew* manner, in this and all such passages. We should express ourselves thus: *And I saw seven trumpets given to those angels, who were standing before God.*

V. 3. The *Coptic* and *Syriac* have a *preposition* before *ταῖς προεινχαῖς*.

CH. IX. v. 4. The versions do not acknowledge *μοιρους*.

V. 13. The *eastern* versions omit *τις ταραχη*.

CH. X. v. 5. The *orientalists* are unanimous in adding *δεξιαν*.

V. 7. *then*: *και*: this has been noticed before, and often occurs.

CH. XI. v. 4. In this verse I follow the *Æthiopic* and *Arabic*. The *Coptic*, finding the text as we have it at this day, did not know what to make of *τας γης*, and so omitted it: or some scribe, for the same reason, had omitted it in the MS. used by that translator.

V. 18. See my *Silva Critica*, ii. p. 5.

CH. xiii. v. 8. The connexion here adopted is in conformity with the use of our author in another place, xvii. 8. without my perception of its superiour propriety. For it is clear to me, that the lamb may as well be said to be slaughtered from the foundation of the world in the divine counsels, predetermination, or fore-knowledge, as the names of the saints written in the book of life from that period, with the same reference to the omniscience of the supreme Being and his predisposing providence.

CH. XIV. v. 1. The *Syriac*, *Æthiopic*, and *Arabic* read *το αραιον*.

V. 8. *poisonous*: *του θυμου*: see Deut. xxxii. Job. xx. 16. LXX: or *bitter wine*, according to the translation of Symm. Aq. and Theod. at the latter place.

V. 10. See my explanation of this passage in *Silva Critica*, iii, sect. 161.

CH. XV. v. 2. All the versions have *και* before *αυ του αριθμου*.

V. 3. *of the nations*: *των εθνων*: I like this reading in this connexion better than *αγιων* and its authority seems greater than *αιωνων*, which has the *Syriac* and *Vulgate*, but this the *Æthiopic*, *Arabic*, and *Coptic* for its advocates.

V. 6. *white*: *λαμπροι*: see xix. 8. Acts x. 30. and note on Matt. xvii. 2.

CH. XVII. v. 5. *whoredoms*: *πορνειαι*: so most of the ancients.

V. 8. The true reading of the conclusion of this verse is very disputable. I follow the *Syriac* and *Arabic*.

V. 9. This is a similar expression of admiration to that in xiv. 12.

CH. XVIII. v. 12. I follow the excellent reading of the *Æthiopic* translator. So *Virgil*. *Ut GEMMA bibat*. *Juvenal*: *Pocula GEMMATA*: and a hundred others.

V. 20. *sufferings*: *κριμα*: or *punishment*, or *sentence* passed on you by her.

CH. XIX. v. 15. All the versions, but the *Coptic*, add *διετρομος*.

CH. XX. v. 4. There is probably some false reading in this verse. I have avoided ambiguity.

CH. XXI. v. 8. *the wicked*: *δαιμοις*: like the *Latin ignavus*—*a worthless fellow*: see *Theognis* 58. 949. and many others, with my *Silva Critica*, iii. sect. 163.

CH. XXII. v. 2. What I have here given seems the most easy construction.

V. 16. All the *orientalists* omit *και* before *ορθινης*.

V. 17. The *Coptic* and *Æthiopic* very properly, in my opinion, omit *και* before *ο θελων*.

V. 19. I follow the *Syriac* and *Æthiopic* in reading *του ξυλου* and the *Coptic* also in omitting *και* before *των γιγχαμμων*.

V. 20. The versions do not acknowledge the *second και*.

FINIS.

